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(Original.)

THE STAR OF BETHLEHEM.

BY MISS HELEN M. JOHNSON.

Lo in the east the Star begins to rise,
The glorious centre for admiring eyes
Of men and angels—Herald of the morn
So long foretold, the Prince of peace is born!
O'er all the earth let hallelujahs ring,
Let all the earth a fitting tribute bring—
With gold and silver, frankincense and myrrh.
Come from the south, or, clad in robes of fur,
Come from the frozen north, from east and west,
Prince, priest and warrior, earth's great ones and best,
Come to the manger, humbly there lay down
The sword, the mitre and the jeweled crown!
The rich and noble celebrate the day
With pomp and show; but who are these? make way!
Ye sons of wealth! ye rulers stand aside!
This is no place, this is no hour for pride;
The sick, the lame, the blind, the deaf, the dumb,
The sinful, poor and sorrowful may come;
And even I can bring my little store—
A weary, sin-sick heart—I've nothing more:
The world may frown, the lofty may despise,
The gift is precious in my Saviour's eyes.
To him as sacred are the tears that fall
In lowly cottage as in princely hall,—
No rich, no poor, his loving bosom knows,
He cares for all and pities all their woes,
In the same censer offers up their prayers,
And on his heart their names alike he bears.

O Star above all stars! whose blessed light
Illumes the darkness of our moral night,
Still guide our wandering feet till He whose birth
Thou didst announce shall come again to earth,
And wise and simple, king and subject meet
To hear their doom before the judgment-seat.—
Till nature's groans with human groans shall cease,
And Earth itself, once more with Heaven at peace,
Shall put her robes of deathless beauty on,
Time be no more, and the millennium dawn!

Majoy, C. E.

(Original.)

Synopsis

OF PROPHETICAL VIEWS IN AMERICA TWO HUNDRED YEARS AGO.

BY D. T. TAYLOR.

When Christopher Columbus in 1492 discovered America, he had never dreamed of the present popular doctrine of a thousand years intervening between his memorable discovery and the end of the world. For he was a student of prophecy, and believed that when the Gospel of the Kingdom had been preached in all the world—an event which he supposed would be hastened

by his rare discovery of a new world—then the end would immediately come. In this view, only eighteen months before his death, which happened in 1504, he wrote the words, — "According to my calculation, there remains now to the end of the world one hundred and fifty years." He held that the world would last but 6000 years and fixed the epoch of 1650—7 as the time when our Lord would come. These facts though true, are not generally known. Nor did those who followed him to these inhospitable shores hold to the world's entire conversion, and a post-millennial advent. Leaving out Increase and Cotton Mather, the individuals whose names are given in this article wrote over one hundred and fifteen works, nearly all of which I have examined. Increase and Cotton Mather together wrote nearly four hundred books, large and small. All their works on prophecy, and scores of others, I have also examined and searched through and through. Consequently I know whereof I affirm. Their complete views will appear in my forth-coming new work entitled "Prophetic views of the first Christians in America."

All the first Pastors, says Mather, preached a future, glorious Kingdom of Christ on earth at the coming in of Israel. John Eliot the apostle to the Indians held to our Lord's speedy coming, and his dying discourse ran upon this golden theme. He taught all the Indian converts a future, personal, visible, and glorious coming of Jesus. John Dury believed the great judgment was approaching. Richard Mather believed that Christ would have an universal Kingdom on earth at and after his second advent. Higginson looked for great events to shortly take place, holding that his time was near the end of the 1260 years. Thomas Shepard thought that but two events intervened between his day and the end, viz. the calling in of the Jews and the destruction of Antichrist. He ardently loved—as did Eliot—Christ's appearing. John Cotton expected the fifth divine monarchy would be established on earth about the year 1655, when, (as Calvin held) a pure millennial race would govern the world. Ephraim Huet, too, supposed this Kingdom would be as visibly and really here on earth as were the first four, and taught many things confirmatory of millenarianism. Edward Holyoke said that the fourth kingdom would exist in its beastly and antichristian form till the second coming. Hon. William Stoughton looked for speedy redemption. John Bailey said, "let your happiness lie in the second coming of Christ." Jonathan Mitchel hoped for the glad era of the divine Kingdom. Michael Wigglesworth taught our Lord's personal advent, in visible splendour, the shortness of time, and nearing deliverance. Roger Williams held to the 1260 years near ending, a mixed age till the end of time, and a new heaven, a new earth, and new Jerusalem state to follow. Uriah Oaks wrote, "let all christian soldiers love and long for the glorious appearing of Christ." John Norton expressed similar sentiments. Samuel Lee said the downfall of Antichrist was just at the door, and—with Williams—looked for the restitution. Thomas Parker held views similar to those of Huet already noticed and also that the 45 years time of the end would begin about 1860 and at their termination Christ visibly appear on earth. Samuel Mather affirmed that the seventh trum-

pet's sounding, and the Lord's Kingdom was at the door.

A fair proportion were out-and-out millenarians: Samuel Hutchinson, who wrote the first N. England pre-millennial work; Ezekiel Cheever "the Patriarch of New England schoolmasters;" and the ministers, Thomas Walley, Samuel Whiting, William Hooke, John Davenport, Increase and Cotton Mather were decided, influential, and open Premillennialists. Enoch Noyes probably died in the same faith and hope. Cotton Mather testified that "two Governors of Massachusetts, men of learning, subscribed to the same sentiments" i.e., Pre-millennialism.

Gov. Joseph Dudley likewise became a student of prophecy, and, I am of opinion, looked for our Lord's pre-millennial coming. A score of other writers whose works I have examined say nothing about the prophecies. All to whom this article alludes lived and wrote prior to the year 1700, the two doctors Mather writing both prior and subsequent to that date. They constitute the first christian writers in America, the cream of the New England churches—the men who first planted them. They include ministers, teachers, representatives, governors, lieutenant governors, Poets, and Presidents of colleges.

Nearly all held to the calling and conversion of the Jews, though Edward Holyoke utterly disbelieved and refuted the view. And Increase Mather, speaking for them all, repudiates the renewing of Jewish sacrifices in the millennium.

Of all I have named only Lee, Cotton, and Williams speak of the 1000 years as yet future, while denying the personal reign, or rather not affirming it. Their views are obscurely stated, are somewhat ambiguous and uncertain, though approximating those of a later day.

Shepherd, Parker, Huet, and Mitchel were Anti-millenarians, who located the 1000 years in the past, while Whitefield, Dury, Higginson, R. Mather, Oaks, Wigglesworth, Moody, Stoughton; Bailey, Holyoke, Eliot, S. Mather, and the non prophetic writers, say nothing about the 1000 years—not even alluding to them.

Holyoke, Shepherd, and the eight pre-millennialists I have named, evidently disbelieved the doctrine of the world's entire conversion prior to our Lord's advent; they frequently insisting that a mixed state of human society and the great antichristian powers would exist till the end of time. And while all unite concerning a future wonderful spread of the gospel none taught—as Whitby—the world's entire evangelization.

Parker, Lee, Williams and the eight millenarians held the view of the earth's restitution and its possession by the meek as their final inheritance: none deny this faith.

Lee, Williams, Parker, Higginson, Holyoke, Cotton, S. Mather and the millenarians all sustain the year-day theory in the interpretation of the numbers of Daniel and John, while none attempt to refute it.

All who allude to the 1260 years supposed the number to be about expiring. Dury, Shepherd, Cotton, and Huet, evidently swayed by the conclusions of Thomas Brightman in his exposition of the Apocalypse, imagined the circle of 1650-55 would bring important events in the world's prophetic history. Parker and Holyoke note the epoch and reign of Phœbas A. D. 600-606 as a marked era for the commencement of

the Papal reign of 1260 years. None who mention dates and calculate the time of the advent imagined it would be delayed much beyond the end of the present (19th) century, all acknowledging the last days as having come, and the Redeemer's advent as then not far distant.

The conclusion is that the first christians in America give far less support to the views of those who are indifferent to our Lord's coming and reign, or who oppose it, than they do to the Adventists who hold his coming to be pre-millennial and just at the door.

The Purifying Hope. John 3:1-3.

The world did not know Jesus Christ, while He tabernacled among men. In Him there was no form, comeliness nor beauty, that they should desire Him; and yet he was the only begotten Son of God; the well beloved of the Father; the object of angelic adoration. But so veiled was that glory, that the worldly eye could not see it, nor the natural man appreciate it. There were a few blessed ones to whom the Father revealed the Son, who could say, "And we believe, and are sure, that Thou art the Christ, the Son of the living God." Glorious revelation! Precious, comforting faith of assurance! But could the world now look on that glorified form before the throne, clothed with a garment of splendor down to the feet: girt about with a golden girdle: his face as the sun when he shineth in his strength: his feet like burnished brass, as if they glittered in a furnace; the hair of his head as wool as white as snow; and his voice as the sound of many waters; doubt would vanish, and every knee bow and every tongue confess: "Truly this is the Son of God."

"The world knoweth us not, because it knew Him not." Every true Christian is a child of God. "Beloved, now are we the sons of God." "Behold," then, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What an exaltation for worms of earth! But to the world, it is no more perceptible in us than it was in Jesus while a pilgrim on earth's highway. None of the distinguishing marks of this high, royal, and Divine birth and relationship are now apparent. But the germ is in the believer; the tie is knit; and the development will be made. "We know that when He shall appear we shall be like him, for we shall see him as he is." See that wasted form, emaciated with disease, stricken with care and want, worn out with toil, despised by the world, as filth and off-scouring. In that unsightly casket lies concealed a germ of beauty that shall fill with rapture the eye of each beholder. Hark! The clarion of God sounds! It reverberates through earth and heaven, and in one moment it is shining like the brightness of the firmament. There lies in yonder grave a mass of corruption,—an object of loathing. In one twinkling of the eye that corrupt thing shall spring forth into life and beauty, reflecting the glory and brilliancy of him that sits on the throne of his glory, surrounded by angelic myriads. Look again; there toils in yonder rice-swamp, amid its noisome and poisonous miasma,

worn and haggard and lacerated with the tyrant's scourge, pining in sorrow and praying for deliverance, a poor bondman in his chains. Suddenly he hears the Archangel's voice and God's trump, in one moment changed from corruption to glory, his manacles fall, his stiffened frame becomes elastic, radiant with glory his form shines, and bright angelic servants, clothed with majesty, bear him before the burning throne a trophy of redeeming love. Glorious transformation! He stands confessed before the Father's throne a SON OF GOD; and the universe shall know it. Transporting hope! "We shall be like him; for we shall see him as he is." "And every man that hath this hope in him, purifieth himself as he is pure."

The attainment of this glorious prize, is an end earnestly to be desired and sought. How shall it be secured? How can the guilty become innocent? the condemned, justified? the depraved, renewed? the polluted purified? the corruptible glorified and immortalized? The blood of the Lamb! the blood of the Lamb is the all cleansing fountain! Am I condemned and guilty? Jesus bore the curse of my guilt, on the accursed tree; and has a right to pardon the penitent believer in his name. Not the right alone: but "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The soul shall then be both innocent and pure. Come then ye guilty and polluted, "Walk in the light as He is in the light," and the precious "blood of His Son Jesus Christ will cleanse you from all sin." That blood applied by the energy of the Eternal Spirit, and received by a living faith, will make you whiter than snow.

But what a life of holiness, does such a character, a "Child of God," demand. What a holy calling! How full of dignity, to the joint heirs of Jesus Christ! Surely if such condescending love has been manifested to us we should be very self-denying and cross-bearing. In short, we must walk even as He walked. What can be more stimulating to a holy life, conformity to the Divine will, than such a hope as this? Christian, keep it ever before you, that when He shall appear you shall be "Like Him, for you shall see Him as He is." It was for the joy that was set before Him, that Jesus endured the cross and despised the shame. The same hope should animate us to the same self-denial and obedience, and in proportion to the strength of this hope, will be our efforts to purify ourselves as He is pure. Jesus has triumphed and secured the prize; and so shall we if we walk in His steps. Blessed are they who do hunger and thirst after righteousness, for they shall be filled. Let us remember that the test of the hope, is a purity of life and heart like Christ's.

(Original.)

Faith in a Suffering Messiah.

BY F. G. BROWN.

It is one of the cardinal truths of the New Testament that salvation is through faith in Jesus Christ. But what is it in Christ that faith should particularly respect? Is it that he is a divine being, that he is the Son of God, that he came from heaven to earth to be an example of humility, obedience, piety, that he was a teacher sent of God to reveal not so much the letter as the spirituality of the divine law and to assure men of God's willingness to forgive sins? Undoubtedly these were among the objects of Christ's mission to earth; both Jews and Samaritans looked for the Messiah as a religious teacher; he is cited as an example by the apostles; and he claimed divinity for himself. But this certainly cannot be the limit of Christian faith. There can be neither merit nor moral efficacy in a faith reaching no farther. The Bible every where represents Christ as a Saviour unto man: but the mere manifestation of the divine in his person, the exhibition of a spotless being, the utterance of truth direct from the throne of God, by no means suffices to constitute him a Saviour. With this view of our Lord he may be held as an extraordinary commissioner, ranging somewhat above prophets and apostles and other holy men, but if this be all, the title is a misnomer

it is invidious; he is no Saviour. He may have died as the martyr of martyrs, but not in any true sense as a Redeemer. To be a Saviour he must bring not the news of salvation only, but the thing itself—salvation; as none ever before him did. We maintain that his prime office was that of a Saviour: he brought salvation with him from heaven to earth; he made himself our Saviour, to all intents and purposes; he died on a cross, suffering in our stead: "for our transgressions was he wounded." Accordingly faith to be efficacious must respect Christ as dying in our behalf.

Throughout the Scriptures we shall notice that a peculiar importance is attached to the death of Christ. In the Old Testament he is spoken of as a suffering Messiah. The sixteenth, twenty-second, and fortieth Psalms evidently allude to the Messiah, as they were fulfilled in his sufferings and death, and are referred to by himself and his apostles to this effect. No language can set forth the office of Christ as a Saviour, with more precision and significance, than the noted fifty third chapter of Isaiah. No, the death of Christ was not an accident, it was not a mere circumstance of his earthly mission, or the mere accomplishment of a murderous purpose by his enemies, it was the grand, the culminating object of his coming into this world! It was predetermined of God that he should suffer and die and for the object he did. Hence we hear Peter saying to the people on the day of Pentecost that Jesus had been delivered into their hands, "by the determinate counsel and foreknowledge of God." And again he states that those things which God had before showed by the mouth of his prophets, that Christ should suffer, he hath so fulfilled.

And Paul says that when the Jewish rulers "had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre." Our Lord preannounces to his disciples both the fact and the manner of his death, proving from the Scriptures, as did his apostles after him, that there was a "needs be" that he should die and rise again, in order to fulfil prophecy, and to bring up from the grave to life everlasting all who should believe in him. And after his resurrection, in order to justify his death and descent among the dead, and as a gentle rebuke for the surprise and grief which his departure from them in so tragical a manner had occasioned, he reminded them of what he had often rehearsed in their hearing that, "All things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning me." Even the carnal minded Caiaphas predicted the death of Christ as a sacrifice for the sins of the people. And it is a singular fact that the doctrine of a vicarious atonement had gained such credit in the world long before this time. It has already been hinted that the object of the death of Christ was to make a propitiation for the sins of men. This position is abundantly sustained by both the Old and the New Testaments. Particularly does the former set this forth. The ceremonial law pointed to Christ as a sacrifice for sin. No other more natural explanation can be given of all the Jewish sacrifices to show that they shadowed forth the sacrifice of Christ on the cross for sin. How much Paul reasons with the Hebrews to prove to them that their legal sights and ceremonies have a vastly higher significance than they had supposed—that they had only an outward efficacy in pardoning political offences or removing external defilement—but that their grand and ultimate end was to prefigure the forgiveness of moral delinquencies by the Lamb of God. And so we frequently find him drawing contrasts between the blood of "bulls and goats" and that of Christ. If one he says, produces outward cleansing, how much more the other, considering its vast superiority, inward purification.—Here is one sentence that at a blow demolishes their whole religious system of ordinances,—"For the law having a shadow of good things to come," &c. And again speaking of the law he says, "the body," that is the substance, "is of Christ, or Christ is the body of which the Jewish rites were only the shadow.—The impossibility of taking sins away by animal sacrifices is shown, by the fact of the daily ministering of those sacrifices: and hence the fitness of Christ being

provided with a body to come into the world and to make the necessary atonement for sin. Nor did these sacrifices satisfy the conscience of those offering them: and this continued sense of guilt proved that sin was not pardoned.—There was no perfection by the Levitical priesthood. The fourth verse of the one hundred and tenth psalm proves that God designed a change in that direction and the creation of one who should be like Christ, an eternal priest. The promise of a "new covenant implies the faulty character of the old." The tabernacle was a figure for the times then present in which were offered both gifts and sacrifices imposed until the time of reformation. And now to show how Christ filled the office of priest he is spoken of as "having entered by his own blood into the holy place, having obtained eternal redemption for us."—In accordance with this idea—Christ a sacrifice for sin—Christ's death the procuring cause of our pardon and life—is the entire current of the teachings of the New Testament. How familiar the words which meet the eye everywhere—"he is the propitiation for our sins"—"redeemed with the precious blood of Christ"—"justified by his blood"—"reconciled to God by the death of his son"—"who gave himself a reason for all."

It follows therefore, that faith, to be complete and saving, must respect the blood of Christ as vital to pardon. Salvation by a suffering Messiah is the grand idea of the gospel, and in vain do we accept Christ as divine, as an example, and as a teacher sent from God, unless we cordially receive him as shedding his blood to save us from the consequences of sin. There can be no true penitence and humiliation for sin where this truth is not recognized. There can be no real and satisfying sense of pardon where faith does not respect Christ as dying for sin. And though Christ may be reverenced and honored he cannot be "precious" to such as do not receive him as their great deliverer and sacrifice for sin. O sinner, burdened with sin, here is relief for you in a dying Saviour. Christ died for you, not to make you think lightly of sin, or to encourage your continuance in it, but to satisfy the law, make it honorable, that God might be just and the justifier of every one that believeth in him. Come to him just as you are: your time is short, He will soon assume to the incorrigible sinner the attitude of a conquering king: shun his righteous wrath and accept his glorious salvation.

(Original.)

Waiting and Watching.

BY D. BOSWORTH.

"Blessed are all they that wait for him." Isa 30:18.

It is interesting to the humble disciple, to notice how often a blessing is pronounced upon, or a command or exhortation given to those who wait and watch for the Lord's appearing. And as the approving smile of God is represented as resting on those who heed such command or exhortation; and his frown awaiting those who neglect the duty; it becomes us to enquire for the state of mind, and the characteristics of those who may be said to thus Wait and Watch.

First, let us enquire, What are we to wait and watch for? It has become common to hear the idea of watching for the dying hour, presented as the scriptural idea of waiting and watching for the Lord's appearing. But when good old Simeon "waited for the consolation of Israel," the Lord's Christ—it was revealed unto him by the Holy Ghost, that he should see him before he saw death, Lu 2:26. And when Christ said of John, "If I will that he tarry till I come" &c. the disciples understood it as an assertion that he never should die. The inspired evangelist understood as did the disciples, and therefore he assures us that Jesus did not say he should not die—or should tarry till he come, John 21:23. These examples show plainly, that to look, to wait, to watch for the Son, either in the former or present dispensation, is not to look for death, but was looking first for the Man of Sorrows, and then after his ascension from Olivet, "to wait for the Son of God from heaven." See 1 Thess 1:10.

I notice next the characteristics of the waiting watchers. Our Lord exhorted his disciples thus—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord . . . That when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Luke 12:35, 37. First, they have on the livery appointed by their Master. "Let your loins be girded." presents to our minds, the loose robe worn by the ancients gathered closely around the loins, not only for the convenience of the wearer, but also for the security of the robe itself. In this application we have the servant of our Lord robed with the mantle of righteousness, and girded with the girdle of truth. Eph 6:14.

He places himself upon his watch-tower, and his eye scans the whole circle of the horizon to see if he can see signs of his Lord's returning. And as he beholds those "strange upturnings," that make even the world cry "Watchman what of the night?" as he sees the demon spirits "go forth to the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty," Rev 16:14, he "watches and keeps his garments, lest he walk naked and they see his shame." Looking backward, he sees the Man of Sorrows and the crown of thorns, he looks forward, and, beholding "the King in his beauty" crowned with the diadem of universal dominion, he exclaims with transports of joy, "Come Lord Jesus, and come quickly." Anon his thoughts revert to the speechless one at the marriage feast, and with his hand on the justifying robe and faithful girdle, and his eye on him who provided them, he cries,

"Mid flaming worlds in these arrayed
With joy shall I lift up my head."

Secondly, he sees the gloom that gathers around the earth, and the gross darkness covering the people, and hears his Lord exclaim—"Your lights burning!" He holds aloft the lamp his Master has given him, i.e. he cultivates all the christian graces, so that, by the bright shining of a spotless example, he may point his fellowmen to him who is the Light of the world. Love to God causes him to yield obedience to his commands with alacrity and delight. Love to his fellowmen leads him to strive earnestly to pluck them as brands from the burning. The prospect of speedy redemption causes joy and rejoicing to break forth often from his soul, and his peace is like a river, even though the coming storm may cause blackness to come over the heavens and the premonitions of the melting elements cause the earth to tremble beneath his feet.

We see then that to watch and wait for the Lord, implies not only expectation of the event, but readiness for it, and an ardent desire for the return of the Nobleman. He who thus waits, may exclaim with Dr. Watts :

"Fly swifter round ye wheels of time,
And bring the welcome day."

He expects it because the Master said, "If I go away I will come again." He expects it because angels assured the waiting ones our Saviour left behind, "This same Jesus . . . shall come in like manner as ye have seen him go into heaven." He expects it because the Revelator testifies, "Behold he cometh with clouds, and every eye shall see him."

He hastens the preparation; for his Lord said, "Be ye also ready," and also, "Be ye like servants with burning lamps, and girded loins, waiting their master." He thinks of the foolish virgins, and trims his lamp. He remembers the speechless one, and looks to his robe. He hears the voice of the King, as from the throne of eternity, he says to the guilty ones, "Depart ye cursed;" and remembering the fast the Lord hath chosen, he deals his bread to the hungry, his drink to the thirsty, his clothing to the naked, and brings the outcast and the wanderer to his house. And thus he brings forth the fruit of the "trees of righteousness," an acceptable offering to his returning Lord.

He desires it, for then the anxieties of the waiting watcher will have an end. The journeys of the weary pilgrim will all be past. The toils and labors of this present time, will end in an everlasting rest. Sin will no more afflict; for the inhabitants of that land will all be holy.

Tears of anguish and sorrow will cease to fall, for God shall comfort his people, and wipe the tears from every eye. The saints will no more mourn their scattered condition, for,

"From every land and every clime,
From every shore and sea,
The weary pilgrims of all time,
Safe gathered there shall be."

And as the weary watcher notes the innumerable blessings, with the double glory that God has promised to those saved from the ruins of the fall, he watches more intently, gazing into the surrounding darkness to see if there be signs of the rising morn. And as he waits and watches, he "chants a midnight lay," and the chorus of his song is,

"Come, then, Lord Jesus, Come."

Dear christian friends, of every name, are we watching for our Lord's returning? We see the blessing that such receive. We see the character of that servant whom our Lord will gird himself to save, when he shall return from the wedding. Are we prepared to join the general acclamation? "This is our God, and we have waited for him," when the opening heavens shall reveal the glories of the Coming One? Such will be the language of all the saved ones in that eventful day. Then let us trim the lamp of prophecy, and compare its declarations with events that are passing around us, and see if they are not the harbingers of coming day—the rumbling sound of the approaching chariot wheels,—and if in the hastening judgment on Mystic Babylon, when she sinks like a mighty millstone, we would rise with all the redeemed, and join the general anthem: "Hallelujah, for the Lord God Omnipotent reigneth!" let us heed the command of our Master, "What I say unto you, I say unto all: Watch."

Waterbury, Nov. 27, '60.

(Original.)

The Sign of the Son of Man.

BY H. HUTCHINSON.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven" Matt. 24: 29-30.

The question is frequently asked by those who are waiting for the kingdom of God, "What will be the sign of the Son of man?" A great variety of view has obtained on this solemn matter. It seems, however, that we are not left to conjecture, but may, in the use of the context and other passages, give the true light.

The sign in question, let it be remembered, is not mentioned as a sign to tell us when the Son of man is about to come; but it is mentioned as "the sign of the Son of man"—the Son of man's sign,—in contradistinction to the signs of others, or the false Christs. It is worthy of remark that the employment of the definite article,—"then shall appear the sign of the Son of man in heaven"—is calculated to make one suspect that this sign, in some form of expression, had been previously mentioned. Accordingly we find, by reference to a foregoing portion of the same discourse, a sign specified, by which to discriminate between the coming of the Son of man, and the previous coming of the false Christs. The Saviour, speaking of the day of unequalled tribulation, says, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not; for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The above passage gives the sign of the false Christs:—it is the manner of their coming gives the sign of the true Christ:—it is the manner of his coming. Their coming was in the desert, and in the secret chamber;—his coming will be from heaven, and all will see him. The distinctive sign of the Son

of man is thus specified to save the elect from being deceived.

After our Lord has mentioned the signs which were to betoken his speedy Advent, He says, "Then shall appear the sign of the Son of man in heaven; and all the tribes of the land shall mourn, when they shall see"—the sign of the Son of man appear in heaven, viz—"the Son of man coming in the clouds of heaven with great majesty and power; and he shall send his messengers with a loud sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other." Dr. G. Campbell's Translation.

The great Teacher on another occasion gives the same view of the sign of the Son of man. "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," or "among you" as it reads in the margin. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." This doubtless refers to desires for the Messiah which should be entertained during the great tribulation. He adds, "And they shall say to you, See here; or see there: go not after them, nor follow them. For as the lightning, that lighteth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Luke 17: 20-24.

It may be further remarked that the general mourning among the tribes of the earth, when the sign of the Son of man appears, will be in consequence of all seeing the coming of Christ,—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: 7. The whole earth will be at once lighted up with his glorious presence—the saints be gathered, and the wicked left. Hence the sign of the Son of man is not an event to transpire prior to the personal and actual manifestation of Jesus Christ,—the character of that manifestation being the sign.

Passages like these afford collateral support to the same view, there being nothing which will convince the world excepting the coming of Jesus, "As the days of Noe were, so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe enter'd into the ark, and knew not till the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come" Matt. 24: 37-42.

In conclusion, I will employ an illustration to make the above view of the sign of the Son of man easy of comprehension. A nobleman takes a journey into a far country,—he leaves his servants in charge of his interest,—he designs, after a long while, to return; while he is absent, others will come assuming to be he; he is aware of this; he informs his servants of it, he tells them how they will come—that they will come in a secret, skulking way; this is the sign by which the servants are to know them, and not be deceived. He tells them how very different his coming will be,—that it will be in the most public manner, and in superlative glory,—in a word, that his coming will be such as none can possibly imitate; and therefore, if they do not receive any till one comes in that way, all will be right; they will not be deceived nor betray their trust,—thus the manner of the nobleman's return is to the servants his sign—the sign of the nobleman. Just so the sign of the Son of man is the manner of his coming, in contradistinction to the manner of the coming of the false Christs; their coming being on earth and local; his coming being from heaven and general.

Lo! he comes with clouds descending,

Once for favour'd sinners slain;

Thousand thousand saints attending,

Swell the triumph of his train:

Hallelujah! God appears on earth to reign.

Every eye shall now behold him

Robed in dreadful majesty; Those who set at nought and sold him;

Pierced and nail'd him to the tree, Deeply wailing, shall the true Messiah see.

Reader, let us be ready for the awful yet glorious moment when the parting heavens shall unveil the Son of man to the astonished gaze of them that dwell on the face of the whole earth!

(Original.)

Where are We?

BY J. M. OROCK.

As we gaze on an aged man who tremblingly leans on his staff for support,—whose white locks wave in the breeze, while deep furrows wrinkle his brow, we know not how soon his earthly career will terminate, but feel sure that according to the common course of nature there can be but a step between him and death: so while we look on our world that stood in its pristine beauty nearly 6000 years ago, and mark the traces of sorrow and judgment which rest upon it now, we see so many predictions of the Bible respecting it fulfilled that though we know not the precise time of its end, yet are we fully satisfied that soon the last pages of its history will be written in the fires of the judgment day.

The passing of 1836 without bringing "the imprisonment of satan" which Wesley expected; or of 1843 or some other year without the Advent of the King of kings taking place, does not affect great historical events. That the chain of worldly kingdoms given in Daniel 2nd chapter, extending from the days of Nebuchadnezzar to the establishment of the everlasting kingdom of God, requires no additional link to consummate it, is a truth unmoved by the passing of a given date. That to-day we are not connected with Babylon, "the beauty of the Chaldees' excellency;" nor controlled by "the laws of the Medes and Persians which alter not;" nor by Grecia, with Alexander the great at its head; nor by Rome's iron sceptre of imperial greatness, is an indubitable truth. The last of the four universal empires has stood in its various predicted forms nearly two thousand years, and must soon give place to the kingdom of the saints: for "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and for ever." We believe with the Rev. John King Lord, late pastor of the First orthodox Congregational Church in Cincinnati, Ohio, that

"We stand on the threshold of the millennium. Through what scenes the predicted day of a thousand years will be ushered in we know not. But they are rapidly rising upon our field of vision.

We tremblingly expect the development of prophecy and the actual explication of those symbols, to present which heaven, earth and hell were exhausted of their imagery. Relieved against the back-ground of history standeth the great image of gold, and silver, and brass, and iron looming up like a mighty pillar between us, and the sky from which the sun has just descended. Right opposite, with beams of the morning reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living stone, It trembles on its poise, and in the pathway along which it must speedily rush the monument of the empires is reared. Who can conceive or describe the terrors of the collision! The solid earth will shake, The sea will depart from its place and unwrap itself from its dead. The heavens shall be rolled together as a scroll, and the stars shall be thrust into the bottomless pit and the angel shall lock them in. And Christ shall come. Already he makes ready his coming. The chariots of salvation are gathering for the triumphant career. The attendant hosts are waiting for the signal. Christ is coming."

"In due time the world shall be purged by fire—swept by the besom of Divine vengeance, and no ark can ride on that molten sea, no power can stay that terrible overthrow. The supremacy of Jehovah shall be maintained, his glory shall be assured. He will be glorified in his enemies; glorified in the old heavens and earth that shall pass away before the lightnings of his wrath, and glorified in the new heavens and earth in which the lost harmony of the creation shall be restored and Christ shall

dwell with his ransomed church."—Sermons pp. 182-3, 335.

Yes, we are on the verge of a crisis in earth's history. A storm more universal than that in which the cities of the plain were overthrown is about to burst upon us. The church of the living God will be safe, but the impenitent will have no way to flee; for it is "the day of judgment and perdition of ungodly men." O sinner! in the light of God's word see the rising storm, and "flee for refuge to lay hold upon the hope set before thee in the gospel. Prepare to meet thy God by an affectionate, practical confidence in the testimony which He has given of his Son, Jesus Christ. Do it now, or thy feet will soon stumble on the dark mountains and thou wilt fall into the abyss which is never spanned by the bow of hope, nor gladdened by the offers of salvation. Flee lingerer, flee, while the gates of the Celestial city are open to receive thee.

(Original.)

The Resurrection.

BY L. OSLER.

"If a man die shall he live again?" This has been the problem of ages. Its solution has perplexed sages and philosophers; and while the conscious necessities of man have impiously called for an answer, nothing definite or satisfactory has ever been given aside from the oracles of God. Unaided reason has failed to unravel this mystery, which has struggled in the human mind amid sorrows, tears, and death, during the long centuries that have made up the history of our world. In the darkness of nature the heathen "sorrow over their dead without hope." Some in Christian lands think it an "incredible thing for God to raise the dead;" some affirm "there is no resurrection"; whilst others, ignorant of the Scriptures and the power of God, deny its possibility. From these doubts and difficulties, we turn our attention to the record, which alone reveals to us, life and immortality, the teachings of which are harmonious and satisfactory, and fully corroborated by the well understood facts of nature. For the possibility and probability of a resurrection, are not only legitimate deductions from the Omnipotence of the Creator, but they are testified to by the universal conviction of such an event among all nations, and are illustrated in the annual changes, in the various departments of animate and inanimate nature.

The necessity of a resurrection is deeply imbedded in the human heart, and lies at the foundation of the divine government among men. Even a heathen philosopher could understand that "If death were the final dissolution of being, the wicked would be great gainers by it, by being delivered at once from their bodies, their souls and their vices." An inspired apostle has made plain, what was but dimly perceived by Socrates; that virtue will never be rewarded, nor vice punished, unless there be a resurrection of the dead. "If the dead rise not, why stand we in jeopardy every hour?"

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not: let us eat and drink for tomorrow we die." The resurrection is necessary for men, to receive according to "the things done in their body, whether good or bad."—Paul plainly declared to Agrippa, what Christ had to the Sadducees, that to fulfil the divine purposes and promises there must be a resurrection. Acts 26: 6-8. Luke 20: 27-38.

We are not however dependent upon deductions from collateral premises, for proof of the resurrection of the dead. The certainty of it is clearly deducible from the instances given in the Scriptures of persons raised,—as in the case of the widow's son (1 K. 17: 17-24); Tabitha or Dorcas, (Acts 9: 40-41.); Eutychus—(Acts 20: 7-12.); Lazarus; the ruler's daughter, and the widow's son (John 11: 38. Mark 5: 36—Luke 7: 11;) Christ's own resurrection, and the many raised in immediate connection with his. Matt. 28: 57.

Paul adduces the fact of Christ's resurrection, as a pledge of the resurrection of all men. 1 Cor.

15:12-22. As Christ's resurrection is established beyond reasonable doubt, the resurrection of all men is therefore made certain. Abundant Scripture declarations are added to make certainty more sure, on a question of such vital importance. I have already referred to the denial of a doctrine taught in the writings of Moses; which above all other Scripture, they considered especially authoritative. Matt. 22:31, 2. The bearing of the declaration made to Moses in Midian, are here explained by the Great Teacher; and the wonder is expressed, that they did not understand, what had been so plainly announced viz—the resurrection of the fathers.

The proofs of the resurrection abound throughout the old Testament; and Paul when in the presence of a Jewish council at Jerusalem, declared himself a Pharisee, cherishing the hope of the resurrection; Acts 23:6—he did but express, what on another occasion he plainly affirmed, that the same hope was cherished by the godly of the entire nation; as growing out of the promises made to the fathers. Acts 26:6, 7. A denial of this truth, was alleged to be proof of ignorance of the Scriptures and of the power of God.

Our Redeemer's utterance on this subject, is unmistakably conclusive: "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice and come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John. 5:28, 29. If the Saviour ever spoken plainly so that there might be no misunderstanding of his words, he certainly did so here; and he thus confirmed in literal language, the entire teachings of the Scriptures, that there will be a resurrection of the dead.

Here, doubtless, we shall be met by the inquiry: "Admitting that the Scriptures do teach the resurrection, what is its nature?" This question was anticipated by one who has abundantly answered it, and in a manner, which should forever settle all dispute respecting it. In Paul's masterly argument on this subject addressed to the Corinthians, (15:35,) he says, "But some will say, How are the dead raised up? and with what body do they come?" He then proceeds to illustrate, by the process of nature in the germination and reproduction of seed. As every herb and tree has its own life principle; by which it is perpetuated, and "every seed its body," by which the identity of the seed is continued in all the changes through which it passes, so in the resurrection; around the spirit in which is the principle of life in man, will be gathered the particles constituting the body belonging to the man—preserving human identity in the resurrection, as certainly as is identity preserved through the changes in mortal history. This is to be accomplished by God's Spirit. Again, the word employed to announce this truth, makes plain the nature of the change spoken of. Resurrection, means the standing up of that which is fallen, the revivification of that which was dead. What part of man dies and falls? The physical or material part only. That is the part then which the resurrection affects. The resurrection of the body is the subject of divine announcement. The instances of the resurrection cited show this. They come in their proper persons, from death and the tomb. Because of this Christ is spoken of as the first fruits of those who sleep from which we can readily understand what the harvest will be. The doctrine of man's sinfulness and the divine conditions of pardon and salvation, are not more plainly taught in the word of God, than is the nature of the resurrection. Job expected to see his Redeemer in the flesh, in the latter day. 19:25-6. Ezekiel's (37:1-14) valley of dry bones, teaches the same truth, and the explanation by the prophetic scenery makes clear the meaning of the representation. Daniel 12:2-3 speaks of those who are in the dust of the earth, awaking. Hosea 13:14 gives the song of victory which shall be sung by the redeemed, at the sounding of the seventh trumpet, when the graves shall be despoiled, and the power of death destroyed. But the most direct, and unanswerable argument for the literal resurrection of the dead, is furnished in Christ's resurrection.

He appeared to his disciples after coming from

the tomb, showing them his hands, feet and side, and declared to them that a spirit hath not flesh and bones as he had. This fact Paul adduces, as settling the question, that all that are dead shall actually come forth again to life.

The order of the resurrection confirms the literal nature of it. As Paul instructs us, it is "Christ the first fruits; afterward they that are Christ's at his coming." No intimation is given of the resurrection of the ungodly at that time. The distinction in the order of the resurrection is again intimated by Christ, when saying, "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. Those thus favoured—"shall be accounted worthy to obtain that world, and the resurrection from the dead, shall die no more, being equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35-9.

Unto this resurrection "out from among the dead;" Paul desired to attain. Philip. 3:11. This was the "better resurrection" which the ancient Christian heroes longed to share, Heb. 11:35. John designates this, "the first resurrection."—Rev. 20:5; and that this is a literal resurrection is evident from the characters raised. For the word of God and the testimony of Jesus, many of them have suffered martyrdom. That the righteous are exclusively referred to as sharing this first resurrection is made certain by the distinguishing blessings they share. They escape the second death; they are blessed and holy; they are made priests of God and of Christ, and reign with him a thousand years. "The rest of the dead, which are the wicked dead, have their resurrection at the termination of the thousand years and are denominated Gog and Magog. They are associated with Satan, and with him are cast into the lake of fire. The millennial glory and rest of the church will mark the period intervening between the resurrection of the just and the unjust. This was the glorious hope of the patriarchs; the grand theme of inspired song; the prominent subject of prophetic vision, and the glory following Christ's sufferings in view of which the apostles and martyrs labored, suffered, and died. The doctrine of two literal resurrections, a thousand years apart, was the faith of the primitive church, and the joy and rejoicing of many a saint in the dark and trying hours of their sorrowing pilgrimage. The church needs this hope now, to give her present effectiveness, and to prepare her to welcome her speedy coming Bridegroom and Lord.

Providence, Nov. 26.

(Original.)

The Curse, and Its Removal.

BY GEO. W. BURNHAM.

No truths, in the revelation of Jehovah are more distinctly set forth, than those which relate to his purpose in the creation of this world. In that sure record it is positively stated that "all things were created for his pleasure, and to declare his glory." Hence, our inquiries naturally turn to the primitive state of the creation, where in that purpose was gloriously illustrated, the subsequent subjection to the curse, of man and his dwelling place, and the provision of Infinite love and wisdom for their restoration.

I. God created and formed the earth to be inhabited by man in a state of uprightness and immortality. Isa 45:18. Eccles. 7:29. Gen 1:26, 27. 2:15-17.

II. Having made man a little lower than the angels, crowned him with glory and honor, God placed him in the garden of Eden, then and there investing him with universal earthly dominion. Gen 1:26. Ps. 8:6.

III. "God saw every thing that he had made and behold it was very good." On that first sabbath of the new born world no discordant notes were heard—no sigh or sorrow breathed! With the shouts of wondering, adoring angels, the whole creation blended its myriad voices in perfect homage to him. The soil, surrounded with a genial atmosphere, and clothed in the gorgeousness of verdant floral luxuriance, yielded in spontaneous abundance, of which were "trees pleasant to the sight and good for food." While yet sin had not entered, man, the beauti-

ful and glorious work of his hands, walked and held sweet communion with his Maker in the confidence of spotless innocence. Unconscious of servile labor, with an heart according in every thought and motion with the divine arrangements, Adam enjoyed the station and employment assigned him, and where no shadow of evil had fallen, uninterrupted intercourse with heaven must have afforded him constant bliss. Gen. 1:31, 2:1-3. Job 38:7. Gen. 2:8, 9, 15.

IV. Man forfeited his right to this inheritance, and lost his God-given charter of dominion by sin. Gen. 3:17-19, 22-24. Heb. 2:8. Job 9:24. Rom. 5:12.

IV. Consequently the fair earth—so near heaven, which the Creator himself pronounced "very good," over which the "morning stars sang together, and all the sons of God shouted for joy," and which was designed for the happy abode of pure and immortal beings—became the place of untold misery. Its prolific soil, that yielded a fullness of unmixed good for man's sustenance and delight, was now subjected to the curse of "thorns and thistles" and of failing to "yield unto him its increase." The "night of weeping," destined to continue for long ages, now succeeds the bright, and, alas! the brief morning of sinless joy! With guilt rankling in their once joyous breasts, our first parents are compelled to leave their happy home in Paradise, and, under "the bondage of corruption," go forth to wasting toil, sorrow and death. "The whole creation" commenced its "groaning and travailing in pain together," which, without one pause, has continued "until now." The once fair heritage of love and peace, where universal praise ascended to the Almighty, is made the dreadful thoroughfare of Satan and his legions of fallen spirits. Under their vengeful sway, "the wickedness of man became great in the earth, every imagination of his heart being only evil continually." Vile thoughts, words of pride and blasphemy, with acts of violence, make the history of our fallen race. The very elements of nature disordered by sin, are at war! The irrational creatures, once in subjection to Adam, are armed for the work of destruction. Oh earth! how vast the change from thy early morn! Thy blooming landscapes, perfect in beauty under the smiles of God on Eden's Sabbath, are trampled by the hosts of battle, and crimsoned with the blood of the countless slain. "Aeclama," has long been written upon thee! Throughout thy wide extent, death, the "last enemy," reigns; and multitudes of the precious jewels of our Jesus are hid in thy cold bosom! Aye, and thy voices of sorrow and anguish are never still!

VI. But let us, dear reader, lift our eyes to the star of promise, which beams forth amid this terrible gloom. Thanks be to God, there is hope! Yes, sure, bright, blessed, everlasting hope, through his free grace. Although the whole creation by the sin of man, has been "subjected unwillingly" to the "bondage of corruption," it has been "subjected in hope." That hope rests in the precious covenant of the Most High; which has been made through the death, and triumph over death, of Jesus Christ the "second Adam." It was manifest in the announcement to the serpent, that the seed of the woman "shall bruise thy head," or, as explained in the New Testament, "destroy the works of the devil." Obedient to all the requisitions of God's holy law and "tasting death" under that law "for every man," dying the "just for the unjust," Jesus became the "author of eternal redemption to all that will obey him," of our apostate race. By the price of his blood, the lost inheritance of Eden has been purchased to be possessed by him with all his saints, when the "times of the gentiles," or "the wicked" into whose hands the "earth was given," shall expire. Then shall God send Jesus Christ . . . whom the heavens must receive, till the times of restitution of all things spoken of by the holy prophets since the world began. At the day of judgment and perdition of ungodly men, who refused the professed inheritance, when "the heavens and earth which are now," shall be "dissolved by fire," or "melted by fervent heat," the promise of Him who sitteth upon the throne of heaven will surely be fulfilled—"behold I make all things new."

For this dissolved mass, he will make a new heaven and a new earth, wherein dwelleth righteousness." From this apparent ruin, the old heaven and earth are, in a restored form, identified with the new, described by John in the book of revelation.

Here, the ground was cursed, because of sin. There, "there shall be no more curse." Here, the earth should not "yield unto man its increase." There "the trees of the field shall yield their fruit, and the earth shall yield its increase." This undiminished abundance, according to God's holy prophets, will be when "all the people of the earth shall praise him." But this cannot be till the "meek inherit the earth." Then shall "the righteous," agreeably to the divine purpose in the beginning, "inherit the land, and dwell therein forever." "For the upright shall dwell in the land . . . But the wicked shall be cut off from the earth." In the place of sin's dreadful strife, where the ear was ever pained with sounds of violence, wasting, and human woe, shall be "thanksgiving and the voice of melody." The once solitary regions of earth will ring with shouts of gladness. Gushing springs of water, and meandering streams of crystal clearness, sparkling under the cloudless beams of eternal day, shall swell the measure of unceasing praise to the great Restorer. Wasted deserts shall "rejoice and blossom as the rose!" With trees and flowers, as at the first, "pleasant to the sight" and fruits delicious to the taste, God will purify the earth, and make the place of his feet glorious." Then shall his loved and chosen ones, "with everlasting joy upon their heads," come to their Eden home, and, clothed in "robes washed and made white in the blood of the Lamb," they shall see God's face, and walk with him "among the literal glories of our second Paradise!"

Then shall "the first dominion" be assumed by the "second Adam, the Lord from heaven." The "kingdom under the whole heaven" embracing all the territories now occupied by the angry nations, even the uttermost parts of the earth, shall exist and prosper under the righteous and peaceful scepter of the Messiah "forever, even forever and ever." 2 Pet 3:10-13. Isa. 65:17-19. Rev 21:1-5; 22:3-5. 5:10. 11:15-18. Gen. 3:17, 18. Ps. 67:4-6. Ezek 34:27. Isa 41:19, 35:1. Micah 4:8. Dan 7:27. Zech. 9:10. Matt. 25:34. 5:5; Prov 2:21, 22. Ps. 72:19.



ADVENT HERALD.

BOSTON, JANUARY 5, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

GET NEW SUBSCRIBERS. Will those circulating this number of the *Herald*, each follow up the work, and solicit those receiving it to subscribe,—if not for a year, at least for six, or even three months? Do not neglect this, and do it at once. And may we not hope that hundreds will subscribe, without solicitation, by sending their names and money?

J. L.

THE THRONE OF DAVID. An editorial under this head, prepared for this number of the *Herald*, is crowded out by the other matter prepared for this paper, and is deferred to another number.

THE COMING OF CHRIST. An article on this subject, by Eld. Bosworth, written for this number, is

likewise deferred for the same reason, and will be given in the next Herald.

A New Volume.

With the present number, we open a new volume in the history of the Herald. For more than twenty years this paper has been regularly published, and there have gone forth more than one thousand successive numbers; which would make a volume of more than 8000 pages—exerting an influence, for weal or woe, on probably, at different times, more than fifty thousand readers.

When it is remembered that for every idle word men speak, they must give account in the day of judgment, the magnitude of the responsibility of such an issue can be somewhat realized; but a sense of this responsibility is enhanced when there is considered the maledictions pronounced against whoever shall add or take from God's word—of which there is great danger by those who attempt its interpretation. So far, however, as our pen has attempted to unfold any scripture during our more than eighteen years' devotion to this pursuit, we have ever desired to see and make known the actual truth. We may often have failed in so doing and often erred, for all are fallible, but we have never knowingly persisted in an interpretation that we feared was erroneous. We may believe that in this, as well as in other labor, if we acknowledge the Lord in all our ways he will direct our steps. This paper has been often remembered at the throne of grace; and therefore to the prayers of our readers do we consider the Herald much indebted for whatever wisdom may have been manifested in its guidance. The same kind consideration is desired from all its readers for time to come. We desire your prayers "that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation."

We are all journeying towards the judgment seat of Christ, we have his chart before us, for our guide, and to cheer us on our way. Truthful and intelligent interpretations of it, are all that can do us any good. Any admixture of error can only damage us morally, spiritually and intellectually. We should therefore all desire to have wisdom to apprehend, and grace to make known the truth in love—"in meekness instructing those who oppose themselves." We desire to mislead no one with false hopes, nor to withhold any actual evidence. We desire the prayers of all lovers of truth, that we may ever be wise in its discernment, and bold in its announcement; and also be skillful in the detection, and fearless in the exposure of all error.

The New Year.

In the customs of the seasons, the present is peculiarly that of kind wishes and complimentary allusions. In accordance with such usage we extend, to each and all our readers, our best wishes for spiritual and temporal prosperity during the coming year. May it be to all of you a year of the right hand of the most High,—one of those of which the Psalmist said, "Thou crownest the year with thy goodness,"—an "acceptable year of the Lord," even if it be not the year of his redeemed.

There is a year which will be the consummation of all years. Our place in the great Calendar of Prophecy indicates that it cannot be far removed in the future. The progress of events, the great march of the nations, betokens its nearness; and it is the deliberately formed opinion of scores of judicious and discreet students of prophecy, that it is not only near, but imminent, and hasteth greatly.

It is only two years since, a simple remark, made by the emperor of the French to the Austrian minister, set all Europe in a whirl of expectation, that was followed by the most memorable conflict of modern times. Since then the little duchies of Italy, and the kingdom of Naples, have annexed themselves to Sardinia, through the action of popular sovereignty. And now they and Austria stand menacing each other. A single word spoken this new year's might light a train and set all Europe in a blaze. And in our own country the attitude of opposing sections is peculiarly ominous and alarming. These things indicate that the year on which we have entered may be freighted with momentous consequences. No looker on, can be free from solicitude, anticipation of the future; but though ships of state may drift onto lee shores, or strand among breakers, we know that Our Father is at the helm, directing all things, according to the counsels of Infinite wisdom; and whatever may betide, "we know that all things work together for good to them that love God, to them who are the called according to his purpose."

May reader and writer, each and all, have that evidence of love toward God, and faith in our Lord Jesus Christ, that shall enable us to rejoice in Him, whether the year on which we enter be crowned with the blessings of peace, or war stalk abroad to drench the world in blood, or the heavens open to reveal the PROMISED ONE.

The Present Number.

There have been printed a few thousand extra copies of the present number of the Herald; for which articles have been especially contributed, on quite a variety of subjects, with the hope of giving this paper a wider circulation. This will come into the hands of a large number of persons who do not now receive the Herald regularly; but we shall be pleased if many of them shall wish to secure its regular weekly visits. As this is the first number of the volume, and of the year, it is a good time to subscribe for it, so as to receive its continuous numbers from the present time. Will not those distributing this paper, have in mind that end in its circulation, as well as the desire to do good by extending a knowledge of the teachings of Scripture on this question? And will it not be the pleasure of many who receive this, to order its continuance?

Reader, have you ever investigated the teachings of Scripture respecting Christ's coming again to this earth, to remove the curse from it, to make its wilderness like Eden and its desert like the garden of the Lord, to banish sickness and death from it, and to bring up from its bosom the buried dust of the saints who sleep in Jesus? If you have not, would you not like to be in the weekly receipt of the successive numbers of a periodical devoted to these great momentous questions?—events which hundreds of believers suppose to be near upon us. If you would like to read on this question, it will give us great pleasure to add your name to our list of subscribers.

Distress of Nations.

Our Saviour has left on record, as a monitor of the last times, that there shall be "distress of nations, with perplexity"—this perplexity being more particularly described, as "men's hearts failing them for fear and for looking after those things which are coming on the earth;" "for the powers of heaven shall be shaken." And then it is that they shall "see the Son of man coming in a cloud with power and great glory"—See Luke 21: 25-27.

We would not intimate that there has been no previous period, when the whole world has manifested a condition of alarm and insecurity: which was the case during the time of the first Napoleon; but the present condition of things is singularly disturbed.

We may go over the entire earth, and we find uneasiness and forebodings everywhere. China, the largest and most populous empire on the globe, is nearly overrun with rebel armies—in a civil war that has raged there for years; and where there is no prospect of the establishment of just and stable government, and its capital has just been taken by the armies of the west. Japan, the insular empire of the east, is just opening its ports, to the trade of the world; but what collisions may grow out of the experiment, time only can determine.

In India, British arms have lately re-subjugated a rebellious race, who cannot but burn with a desire to recover what they regard as their lost rights. The whole Mohammedan world are feeling the fanaticism, the rise of which is always incident to a decaying system. Turkey totters to its fall, and only exists because rival states cannot agree respecting its division. Italy has nominally become consolidated under Sardinian rule; but no one is destitute of fear that anarchy and war may yet drench that land in blood. Garibaldi has sounded the bugle note for a million of men to take the field in the spring—Venetia being supposed to be the prize in view. Hungary burns for opportunity to recover her lost nationality, and doubtless hopes to gain it by Garibaldi's expected northward march. Poland has never forgotten her former independence, and would welcome any opportunity for its recovery.

Austria, constituted of various heterogeneous elements, both threatens and fears war; to which any movement in Venetia would seem to inevitably lead. France encourages and threatens the Italian leaders; and any serious collision between Italy and Austria would be likely to embroil that government in war. England and France mutually fear and suspect each other, and are each strengthening their internal defenses against any contingency. Russia is not free from internal disquiet, growing out of the question of serfdom. In our own country one-half of the states are threatening revolution and secession, whilst containing within their limits four millions of men in bonds, who would hail the advent of any deliverer. In short, the entire governments of the earth are in just that condition, where a wrong movement anywhere might set them all in a blaze.

The condition of things is the more striking in this country, because of our sudden revolution from a feeling of national security, to one of great peril, without any apparent cause. Men had begun to look on our country as an exception to the world's general condition of insecurity and alarm; when suddenly our own hills begin to move and it is seen that

even here, men have been dreaming of fancied peace when the elements of explosion are all beneath and around us. And if a few short weeks could make such a change in the aspect of things here, what might not be produced in an inconceivably short space of time, in the feeling of security in any country,—should God only lay on them his finger,—who only toucheth the hills and they smoke.

When we remember that it is God who alone gives peace to any nation, that he alone issues the command to take peace from the earth, and that all the events of his Providence will transpire according to his righteous purpose, we can safely trust all our interests in his hands and repose with confidence on his arm,—whatever may transpire. It is only by trust and confidence in His word, and laying hold of His promises, that any one can view, calmly and unmoved, the turmoil of nations that precedes, if it does not usher in the day of the Lord, and it is only by such trust and confidence, that any one can read these monitions aright, and appropriate their meaning—according to the inspired injunction: "when these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh," Luke 21: 28.

Strange Upturnings.

"Watchman, what of the night?" These are days of strange occurrences. In China they are cutting each other's throats by tens of thousands in the war of rebellion, and England and France are mustering their forces on the Chinese shores to help forward the work of destruction. The massacres in Syria have been allayed for a time, while serious apprehensions are entertained of scenes more desolating through Turkish fanaticism. Popery is trembling under the staggering blows it has received, and while the noble champion, Garibaldi, is moving onward in his work of emancipation, Austria is threatening to arrest his career, which must occasion a demonstration from France.

England is living in fear of the French Emperor, and a general distrust prevails, which may precipitate a general war. Mexico is in a state of exhaustion from its civil wars. Our own country is stirred from its depths by a political warfare, in which character, if not blood, is shed. Sin is more prevalent than ever in all its forms. The elements have been partaking of the universal agitation. Meteoric phenomena have been so startling. Tornadoes, hailstorms, deluges, and signs in the heavens have been frequent in various parts of the world. What is presaged by all that we see? Are we coming on the last times? God is the ruler. He has his designs. Prophecy will be fulfilled, and we must watch and pray. This very year may see the world in a still wilder commotion. *Presbyterian, Nov., 1860.*

(Original.)

The New Earth,

AS THE INHERITANCE OF THE SAINTS.

BY O. E. NOBLE, M. D.

This is a suggestive theme—the amplitude of which cannot be given in a short space. To the saints, who are heirs to the inheritance of the new earth, the theme is of great moment. This is natural, and they cannot be indifferent as to what it is to be. Tell the Christian that he is an heir to an estate in this world, and how quickly is an interest excited; with what intense anxiety he asks, What am I an heir to? Where is my inheritance located? What is its value? and, When am I to inherit it? Of how much more consequence is it for him to know the answers to these questions respecting his inheritance in the world to come?

It will be our endeavor to answer the above, mainly by Scripture quotations.

1. What is the Christian an heir to?

The Saviour said, "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5. All to be heirs must be meek; therefore, all Christians will inherit the earth. The Psalmist says, "Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be. But the meek shall inherit the earth."

"The Lord knoweth the days of the upright: and their inheritance shall be forever: for such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."

"The righteous shall inherit the land, and dwell therein for ever."

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land."

Ps. 37: 9, 11, 18, 22, 29, 34.

In the above quotations, the promise is six times repeated, in the most literal and emphatic language that the righteous shall inherit the earth, or land. And they are to dwell therein forever.

These promises can never be fulfilled in this earth while under the curse; for great multitudes of the followers of Jesus, like him, have not had where to lay their heads: for, "they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, they wandered in deserts, and in mountains and in dens and caves of the earth."

Heb. 11: 37, 38.

They, as did their Father Abraham, "sojourned in the land of promise, as in a strange country, which they should after receive for an inheritance," Ib. v. 9, 8. "And these all, having obtained a good report through faith, received not the promise," v. 39. It may be said of them as Stephen said of Abraham, "And he (God) gave him (them) none inheritance in it, (the land) no, not so much as to set his foot on: yet he promised that he would give it to him for a possession."

Acts 7: 5. If God has not fulfilled his promise to Abraham, when will he? Says one, It has been fulfilled to his seed. Hear what Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. So then they which be of faith are best with faithful Abraham."

Gal. 3: 29. But more from the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith,

Ro 4: 13. It is evident from the above that all, and only the righteous, are with Abraham to inherit the world or earth.

2. Having proved that the saints are heirs to the world, we proceed to the second question, Where is the saints inheritance to be located? The answer to this question has been partly anticipated: It is to be on the earth;—though not while the curse rests upon it. Consequently, the inheritance will be located on the "New earth." For Peter says, after giving a short and vivid description of the destruction of the present mundane system by fire, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

2 Pet. 3: 13.

This promise is found in Is. 65: 17, "For behold I create new heavens and a new earth: and the former (that now under the curse) shall not be remembered, nor come into mind." On the new then, is to be located the inheritance of the saints; for the language is, "wherein dwelleth righteousness," or (as it is rendered by some) the righteous dwell. They sung the new song saying, "And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth," Rev. 5: 9, 10. This must be the new earth, in which the redeemed are to dwell. The Lord by Isaiah says to Zion, when "violence shall no more be heard in her land, wasting nor destruction within her borders," they, "thy people shall be all righteous: they shall inherit the land forever."

Isa. 60: 18, 21. This must also be the new earth, the inheritance of which is described by Daniel, in more impressive language; "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

Dan. 7: 27.

More need not be quoted: for if these Scriptures can be frittered away, or made nugatory, then indeed may no doctrine be sustained. Feeling confident that the above quotations prove that the inheritance of the saints will be located on the new earth we pass to the next question.

3. What is the value of the saints' inheritance? The coin of this world cannot be reckoned in this account. The gold of Ophir, the most costly pearls, the diamonds of the east; nay, all the wealth of the world can never purchase one inheritance; for its value is beyond computation. It is no less than the entire earth filled with the glory of the Lord,

Nu. 14: 21, Ps. 72: 19. This eclipses the sun; for the Lord says, "The sun shall be no more thy light by day."

Is. 60: 19. "And the city had no need of the sun; for the glory of the Lord did lighten it, and the Lamb is the light thereof."

Rev. 21: 23.

Those elysian fields of beatific glory and pleasure will never be invaded by sorrow; for, "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," Rev. 21: 4.—"And there shall be no more curse."

Ib. 22: 3. Who will not strive to obtain such an inheritance?

This brings us to the last question—

4. When are the saints to receive their inheritance? Paul said to the Colossians, 3: 4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." It will be when "the Son of man shall come in his glory, and all the holy angels with him," for, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom."

Matt. 25: 31-34. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Ib. 13: 43. It will be when the seventh angel shall sound; for then "the kingdoms of this world will become the kingdom of our Lord and of his Christ."

See Rev. 11: 15. And it will be after the resurrection of the dead in Christ; for then it is that those, whom John heard sing the new song, "and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation," said,—"and we shall reign on the earth."

See Rev. 5: 9, 10.

Penn Yan, N. Y.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

(Original.)

The End of the Gospel Age.

The attempt is here made to prove that the end of the fourth empire, in the 2d and 7th of Daniel, is also the end of the gospel age, and the end of the world—synchronizing with Christ's coming, and the resurrection of the just: Babylon being the first, and Rome the last of those four empires.

In the metallic image, in the second of Daniel, the head of gold, v. 31, is representative of the empire of Babylon. For Daniel said to its king, Nebuchadnezzar, v. 36, "Thou art this head of gold."

The "breast and arms of silver," v. 32, must have represented Medo-Persia; for it symbolized the next power that should arise after Babylon, see v. 39, and it was "Darius the Median" who "took the kingdom," Dan. 5:31.

The brazen part of the image, v. 32, must also symbolize Grecia; for it represented "another 3rd kingdom of brass," which was to arise and bear rule over all the earth, v. 39, and in the 8th chapter, vs. 20, 21, the king of Grecia is explained to be the one who conquers the kings of Medo-Persia. All history testifies that the Grecians, under Alexander, did conquer the Persians. See also Dan. 10:20.

It is equally evident that the iron of the image, v. 33, is representative of Rome. For all history agrees that Rome conquered the Grecians. The Romans ruled in Palestine, and caused all the world to be taxed, Luke 2:1.

There were to be only these four universal empires; for, v. 35, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together;" no place is found for them; and then "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," v. 44. This fifth kingdom is not the church militant; for its dominion is eternal; and it puts an end to the Roman, and to all earthly rule.

In the seventh of Daniel, four beasts represent the same four kingdoms, and reach to the judgment. See verses 9 and 10.

The lion, the first of the four, v. 4, must represent the same that was represented by the head of gold, viz. Babylon. The second of those beasts, the bear, must likewise represent the second empire, Medo-Persia; which empire conquered Babylon. The leopard beast, v. 6, being the third of the four, must represent the third empire—the Grecian, which under Alexander conquered the world. And the fourth beast, v. 7, the one dreadful and terrible, must represent the fourth empire—Rome; which became supreme, and showed the universality of its power by taxing the world. And this, like the 4th kingdom in the 2d chapter, brings us to the judgment, when, vs. 9, 10, and 22, "the Ancient of days did sit;" and, v. 13, "one like the Son of man, came in the clouds of heaven." This is in accordance with the predictions, in Matt. 24:30.—

"They shall see the Son of man coming in the clouds of heaven with power and great glory;" and in Rev. 1:7. "Behold He cometh with clouds, and every eye shall see Him." For, as when he went away, a cloud received him, Acts 1:9, so shall he come again in like manner. And when he comes, vs. 14, 17, 18, "His dominion is an everlasting dominion," and the kingdom of the saints shall be "for ever, even for ever and ever." As a kingly power, represented by a little horn of this fourth beast, makes war with the saints and prevails against them until the time come that the saints possess the kingdom, vs. 22-25, it is plain that Rome, or the fourth kingdom, symbolized by the fourth beast, must continue till the end. We have, then, Babylon, the first empire; Medo-Persia, the second; Grecia, the third; and Rome the fourth; at the end of which will be the judgment, and the coming of the Son of man.

In the 8th chapter of Daniel is a vision representing events commencing after the first, or the Babylonian government is overthrown, and so beginning with the Medo-Persian empire; which is represented by the ram, v. 4. For Gabriel said, v. 20, "The

ram which thou sawest, having two horns, are the kings of Media and Persia."

In the same vision, the rough goat, v. 5, represents Grecia; for the angel said, v. 21, "The rough goat is the king of Grecia."

The little horn that came forth after the four horns of the goat were broken, vs. 8, 9, is also Rome; for "he magnified himself even to the Prince of the host," v. 11, and the angel said, vs. 23-5, that this king of fierce countenance should stand up against the Prince of princes. And Christ was put to death by Roman authority.

That Rome is the last of the powers here symbolized, is thus clear; and it reaches to the last end of the indignation, v. 19, which ends only with the judgment, as brought to view in Dan. 7:9, 10.

The prophecy in the 10th, 11th and 12th chapters of Daniel, should not have been separated by such division of chapters; for it is one prophecy, and has respect to the empires of the previous visions.

The person brought to view in the 5th and 6th verses of the 10th chapter is evidently Christ.—Compare Rev. 1:14, and 19:12.

In the 11th chapter, we have in v. 2, Medo-Persia; in v. 3, Grecia; in v. 4, its first king, Alexander the Great; and in v. 20, Rome, "a raiser of taxes" at the time of Christ's birth. The 22d verse brings to view the crucifixion of Christ, the breaking of the Prince of the covenant, by Rome. In v. 36 we see the Pope established in Rome, in the 6th century of the Christian era—the power that was to "prosper till the indignation be accomplished."

We have, then, in the 12th chapter the resurrection of the righteous dead, at the end of the Roman power. And the book of Revelation brings to view the same. For the woman in Rev. 17:5, is the same as the great city in v. 18; which, in v. 16 it is said, shall burn with fire. In Rev. 18:8, "She shall be utterly burned with fire;" and, v. 18, they "cried, when they saw the smoke of her burning. What city is like unto this great city?" In Rev. 19:3, we read, "Her smoke rose up forever and ever." And then in Rev. 19:7, there is the marriage of the Lamb; which takes place only at the end of time, and so synchronizes with the end of Rome.

The same is brought to view in 2 Thess. 2:3-8. The man of sin is the same power, the papacy; and it is to be destroyed "by the brightness of Christ's coming," v. 8.

The condition of the nations at the end of time, according to Dan. 12:1, will "be a time of trouble, such as never was since there was a nation even to that same time." Then follows the resurrection. This harmonizes with our Savior's words in Luke 21:25-7; that there shall be distress of nations with perplexity, and men's hearts failing them for fear, when they are about to "see the Son of man coming in a cloud with power and great glory."

Also in Rev. 11:14-18, the nations are shown to be angry, and the time of God's wrath come, when the kingdoms of this world are to become our Lord's, and the dead be judged. And so in Rev. 19:15, 16, the nations are ruled with a rod of iron, and are trodden in the wine-press of the fierceness and wrath of Almighty God, at the time of the end; where we are now evidently living, and when the end of all temporal things hasteth greatly.

(Original.)

The Prophetic Periods and Dates.

BY D. I. ROBINSON.

The diversity of views, renders it difficult to discuss them in a short article. It will be impossible to do full justice to one of them, and much more so to all. Yet to present this variety, with the reasons in brief, may aid in producing more candid and thorough discussion in future.

The 2300 days of Dan. 8th.

All efforts to begin these with the 70 weeks of Dan. 9th have failed; time has proved the falsity of all such arrangements. Some have brought down the decree from the 7th to the 20th of Artaxerxes, and then lowered that, from year to year, for five years; but in vain. They have also brought down the crucifixion of Christ, in like manner, for the same object, without any good authority; but all in vain.

Mr. Shimeall dates them 480 B. C., and ends them on England, with her act of Catholic emancipation; yet he thinks the horn of the 8th chapter is Turkey!—a very evident inconsistency. How the sanctuary was cleansed by that act, or at that time, no one can show. Dr. Cumming ends them on Turkey, at the revolution of Greece. But how the sanctuary was "then" cleansed, he neither shows, nor can show. True, he says, then began a train of events (in 1823) which will result in such cleansing; but that is too indefinite for the text:—"2300 days, then shall the sanctuary be cleansed," evidently, must mean before another year; or more days would have been given; for otherwise there

could be no object in giving any time. What shall be done? I propose to adopt the 2400 of the Septuagint, and begin them either in 536 B. C., when Cyrus took Babylon and issued his decree for the Jews to return, or in 520 B. C., when Haggai and Zechariah prophesied in the Lord's name to arise and build. They would then end in 1864 or 1880,—the one only four, the other only 20 years in the future.

The time, times and dividing of a time, Dan. 7; the time, times and a half, or part, Dan. 12th; the 42 months of Rev. 11:2; the 1260 days of Rev. 11:3; the 1260 days of Rev. 12:6; the time, times, and half a time, Rev. 12:14; and the 42 months of Rev. 13:5, all appear to refer to the same power and time—though some think that different powers and periods of time are meant. There is a very general concurrence of expositors in referring them to the same. To these periods are to be added the 1290 and 1335 days of Dan. 12:11, i. e. 30 and 45 added to the 1260 in succession.

There are several events named in connexion with these periods, by which we may judge of their beginning and termination.

1. In Dan. 7 they are to begin from the giving of the saints into the hands of the little horn.
2. In Dan. 12, from the taking away the daily and placing the abomination.
3. In Rev. 11:2, from the outer court being trodden under foot.
4. In Rev. 11:3, from the prophesying in sack-cloth—feeding the church.
5. In Rev. 12:6, 14, the feeding and nourishing the woman in the wilderness.
9. In Rev. 13:5, the war of the beast on the witnesses and woman.

I think these periods and events refer to the *same power and time*.

1. Because the language is so similar.
2. Because the events are so alike.
3. Because their place in prophecy is the same.
4. Because the events of the Roman power fully meet them.
5. Because the events of no other power do.

The end of the 1260 years must be marked, of course, by events the opposite of those which indicated the beginning. The 1290 has no specified event for its termination. But as it measured the last of the dominion of the 8th ch. horn, they may refer to the taking away of his *civil dominion*; after which would be 45 years to the resurrection.

Many events have been selected for the beginning of these periods. Many of these were too early, and have failed. There is nothing wrong in studying prophecy and history, and applying one to the other,—if done fairly and kindly. The only danger is in assuming positiveness, and making our application a test of faith for others. I need not give the reasons for selecting dates which have failed,—however strong they appeared at the time. Their failure shows that they had no real strength.

The years 508, 515, 18, 19 and 20, were all taken, and considered certain by their advocates for a time; and some of them had apparently a strong claim on our attention. A. D. 524-5 have been used during the past year by a few, with great positiveness, yet without success. All the calculations hanging on the events of those years have failed. These things should teach us to act with greater caution and moderation.

The event of 524 was great; the Emperor Justin issued his decree that all the people of his empire should be of one faith—whether Jew, pagan or Christian—and sent his armies to execute the decree. Thousands hypocritically conformed; but thousands of real saints refused, and were imprisoned, slaughtered, or burnt.

In A. D. 525, the Pope was established as holding the first place in the public assembly at Constantinople, as well as Rome. Yet 1335 years have run out, and no resurrection.

There are as many more dates which have been chosen by one and another,—beginning later and ending in the future, which are worthy of attention.

In 533 was the decree of Justinian, making the pope head of the church.

1260 years from this comes to 1793—the midst of the French Revolution; 30 years added, to 1823, the progress of the Greek Revolution; 45, to 1868, when Dr. Cumming, Shiimeall and others expect the end.

538 marks the driving of the Ostrogoths from Rome by Belisarius. To this 1260 years bring us to 1798—the taking of Rome by Berthier; thirty, added to that, to 1828, which was marked by no great event; and 45 to that, to 1873.

In 540 was the conquest of the Ostrogothic kingdom by Belisarius. 1260 years added to this, will bring us to 1800 and the battle of Marengo; 30 years more, to 1830—a year of revolutions in Europe; and 45 years more, to 1875, for the termination.

In 553 was the final conquest of the Ostrogoths by Narses; 1260 years from this bring us to 1813, when the Pope ceded his civil power to Napoleon; 30 years added from this bring us to 1843; and 45 to 1888, for the termination.

In 588-90 the Pope established the Mass, Litany of the Virgin, and purgatory; 1260 years bring us to 1848-50; 30, to 1878-80; and 45 to 1923-5, for the end.

In 606, Phocas declared the Pope Universal Bishop; 1260 years bring us to 1866; and 30 and 45 added, reach 1941 for the end.

In 955, Pepin king of France conquered the Lombards, and made the Pope a temporal prince.

In 994, Charlemagne made a final conquest of the Lombards, and gave the territory to the Pope; and in 800 re-established the Roman empire in the west. They ruled to 1798, and both have been in revolution since.

I have not selected and undertaken to establish a definite time, but to furnish the elements for study, comparison and selection for all. We cannot, as yet, establish any one positively; but we may have further light by coming events. These periods have already done immense good, by waking up the world to the end at hand—so that all may be prepared who will; and all can sleep who choose. It is not essential that we know the definite year of our Lord's return; but it is essential that we be ready and waiting, and that we love his appearing.

It is needful that we be found doing his will. It is important that we labor in the vineyard, and go out, and invite, persuade, and compel sinners to come in, that his house be furnished with guests. He that does most of this will be safest, and have a rich reward. Arise and be doing, and the Lord be with thee. In due season we shall reap, if we faint not. May the Lord, coming suddenly, find you watching, and say, Come, inherit the kingdom. Go on—we meet you there.

(Original.)

The New Birth.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

Many a thoughtful mind, when reading the conversation of our Saviour with Nicodemus, has asked the question, What can this new birth be? We answer, It is the work of God's Spirit, on the soul of man—regenerating it, or making it over anew.

Mankind are by nature sinners; the seeds of degeneration were sown by the transgressions of our first parents, so that our inclinations are to do evil, as the sparks fly upward; and then, also, by our own transgression of God's law, we have brought ourselves under condemnation. God being infinitely just and holy, cannot suffer his law to be wilfully transgressed, and the transgressor go unpunished, unless a ransom is paid for the guilty. This Christ has done in his sufferings and death—dying, the just for the unjust, that he might bring us to God, and thereby not only securing an infinite blessing to man, but bringing to the view of the universe the most shining attribute of Deity—his mercy.

Man, then, finds pardon and forgiveness of his sins, by repentance towards God, and faith in our Lord Jesus Christ; by believing that Christ suffered in his stead, and by a sorrow for, and turning away from his sins. Our transgressions being thus atoned for through the death of Christ, the justice of God is satisfied, so far as our past sins are concerned; and we, being restored to God's favor, the Holy Spirit undertakes the work of regeneration, or "creating us anew in Christ Jesus."

How this work of the Spirit is accomplished, we may not understand, as is intimated in the scripture at the head of this article; but it is not any the less real; because we don't know all about it; neither are its effects, on those created anew, the less perceptible. We are unacquainted with the law that governs the wind; we cannot see it, but we can feel and see its effects; so is every one that is born of the Spirit. We see the drunkard, the bold blasphemer, and the vile persecutor, whom all human means have failed to reform, suddenly changed in their whole course and purpose of life, and become sober, temperate, prayerful, separate from sinners, and full of love toward all men, and especially the household of faith; and we are reminded of the fact, that "whosoever is born of God doth not commit sin," 1 John 3:6.

What but the Spirit of God could have produced the change exhibited in the life and labors of Saul of Tarsus, after he was arrested by the Lord on his way to Damascus? Evidences of the new birth are seen also in the spirit and temper of those who have experienced it. This is fully brought out in Titus 3:3-6. "For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; but after that the kindness and love of God our Saviour towards man appeared, not by

works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost."—Hatred is turned to love, so that they can now say, "We know that we have passed from death unto life, because we love the brethren."

Thus we have briefly looked at the new birth, what it is, and some of its effects; and yet who can appreciate the benefits and blessings promised to those who are truly born again? The apostle says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" To descend from noted parentage, in this world, is considered a great honor. What subject of the English government would not be elated, to receive the intelligence that they could, if they wished, have the privilege of being adopted into the royal family? But much more than this is the privilege of all who will forsake their sins, and turn to God. There need be no one, but who can say with the apostle, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

There is not only honor connected with this birth-right, but there are riches, and glory. In becoming sons of God, we become heirs; heirs of God and joint-heirs with Jesus Christ. Do we desire riches? Here is unbounded wealth. Are we seeking honor? None can be found like that which is bestowed on our becoming the sons of God. Have we a thirst for glory? Here is glory, eternal and unfading!

When the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever; when Abraham, Isaac and Jacob, and all the prophets and apostles, shall sit down in the kingdom of God, would we be there? Then let us never forget, that He whose word can never fail, though heaven and earth pass away, has said, "Except a man be born again, he cannot see the kingdom of God."

F.

(Original.)

Laborers Wanted.

BY A. PEARCE.

"Son, go work to day in my vineyard."

The thought has occurred to me that these words might be applied to us, Adventists, at the present time, as we need to be stimulated to renewed action in our Master's service.

As Adventists, we have a special mission in the world; and if we neglect it, who will perform the work? The answer is very simple; we must either do it, or God will lay us on the shelf and employ other moral agents for its accomplishment. The question then is, how can we, as individuals, labor most successfully in this cause? And here permit me to suggest one way by which we may render very efficient aid. I refer to our paper, the Herald, which has, under God, been the means of enlightenment, consolation, and, I have no doubt, will result in the salvation, of very many souls. This is the only preacher many of our isolated brethren ever hear on the momentous theme of our coming Lord; and its weekly visits aid to keep our faith in lively exercise. Indeed, I do not see how we can afford to do without it; and the number of its subscribers and readers should be greatly increased. I may be met here by the enquiry, who is to do it? I answer, you, kind reader, for one; but, say you, I am not able. Pause a moment; do you take a weekly or daily secular paper, in addition? do you take any of the Pictorials? If you do, you are paying as much, or more than the Herald would cost you; and you get in return a large portion of trash, instead of the word of life, or Bible instruction. Our paper, as you know, is very largely devoted to the exposition of Scripture.

Does another say, I heartily approve of giving the Herald a more extensive circulation, but it must be done, if done at all, by my better off neighbor, who has more means than myself. Listen a moment to your neighbor's plea, I have a farm, and I want to buy some of the adjoining land; when I have done that, I can do something for the Association. Another may say, I have one two or more houses, and I want to add one more, then I shall be prepared to do something; another still says, I have an estate, it is true, but then I am a little in debt, and until I am entirely free from debt, I don't feel justified in doing anything for the cause in a pecuniary way. Another says I have no property, I have only what I earn from day to day, therefore I am excusable. Do you smoke or chew? Well I do sometimes. Do you indulge in unnecessary adornment of your person, or your house? Well, I have some things that are not exactly useful, but then, I like to appear as well as my neighbors; so I think those that are better able should sustain the Herald and the cause. Now all these are very much better off, so far as this world's goods are concerned, than a certain widow I recollect to have read about, who lived some eighteen hundred years ago. It is said of her, that while

the rich men of their abundance cast into the treasury of the Lord, this poor widow cast in two mites, all she had, even all her living. Is somebody starving that causes the poor widow's sympathy to be moved? No, nothing of that; it is only for the regular temple service that this contribution is made. Well, then I think, say you, that this widow was not justified in this act of giving,—considering her circumstances. Stay friend, don't be hasty in your judgment, lest in condemning her, you condemn her Lord; for he commands her for that act of benevolence. Can any be poorer than this widow? if they are, then perhaps they may be excused; and when the cause is presented for your benevolence to manifest itself, call to mind the case of this poor widow before you offer your excuse for not doing.

Whose is the silver and the gold as well as all the cattle? God's people are called stewards and are entrusted with goods; if improvement is made, then the trust is increased; if otherwise, there shall be taken or withheld from us that which we might have enjoyed.

Then let us consider whether we are in the vineyard laboring as we should; and if not so laboring, let us redeem the time, and go immediately about the work, that the result of our activity may manifest itself in the circulation of the Herald, and the scattering of tracts and books, in every circle where we move.—Remembering that only they that sow can reap, and what we do must be done quickly; for soon the Master will come to reward all the faithful laborers employed in his vineyard.

(Original.)

The End of Probation.

BY H. BUCKLEY.

Man's existence in the present world is one of trial. As a violator of God's law, he has no legal claim to God's favor. But our God is "rich" and "abundant" in mercy. He takes no delight in the death of the sinner; He has therefore provided a ransom for him, and desires him to turn from his wickedness and live. He has "so loved the world as to give his beloved Son, that whosoever believeth on him might not perish, but have everlasting life."

More than eighteen hundred years ago, that Son was made a perfect captain of our salvation through suffering, and became a merciful high priest over the household of God. Filled with the deepest compassion for the perishing he acts as Mediator between God and the penitent sinner. All who seek for pardon through his merit and in his name, presenting the sacrifice of a broken heart, and contrite spirit, receive full absolution. By his authority the gospel is preached, and the Holy Spirit is sent forth to accompany it, to convince all of sin, of righteousness and of a judgment to come—yes, of a judgment to come! But His long-suffering will have an end. As with the antediluvians, so with the inhabitants of this world. God's Spirit will not always strive. The sealing time will be finished. Probation will end. When God shut the door of the ark, the family of faithful Noah were shut in, and all others shut out. Christ is now the door of hope. When the appointed day of the world's judgment arrives, all not within the sheep-fold will be hopeless—yes, eternally hopeless.

Death also completes the probation of all over whom that last enemy triumphs, and it sometimes comes instantaneous, and unexpectedly; but generally it is preceded by premonitory pains, as signs of dissolution, and as warnings to prepare for a future state.

There are also signs revealed of the final dissolution of all things, by which those heeding them know the Lord's coming to be near, even at the door. But as those signs give no clue to the exact period of that event, it will come in such an hour as not expected. To the waiting, watching, longing saints, it will be a glad surprise—an event so fraught with prospective glory and blessedness as to inspire the shout, "Lo this is our God: we have waited for him, and he will save us. This is the Lord; we will be glad and rejoice in his salvation." All such, with a calm, unshaken trust, wait and see the salvation of God.

But how awfully different will be the condition of the terror-stricken millions who have hitherto rejected the Lamb of God who taketh away the sin of the world! A view of his presence is to them intolerable. Memory, with lightning rapidity, recalls the oft-repeated manifestations of his unbound love and mercy. Their souls are filled with the deepest, bitterest anguish, as they utter the distracted prayer for rocks and mountains to fall on them, to hide them from the presence of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Reader, how stands your account with God?

Have you the indwelling of the Holy Spirit as a witness of your adoption, and that your sins are all forgiven? Does your heart respond, Amen, to the Lord's declaration, "Behold I come quickly"? If so, hold fast your confidence. Keep your garments pure. And if not, make no tarrying; but as you value your soul's salvation, flee to the mercy seat.

(Original.)

Duty of Believers.

A few words to those who believe the doctrine of the pre-millennial advent, and that the Bible can only be truly interpreted by the adoption of that principle, thus rendering it a great, important and cardinal doctrine.

Believer, are you doing your duty in reference to this question? Are you under no obligation, in view of its importance, to labor untiringly for its dissemination? There are many who could be usefully employed in proclaiming the glad tidings, were they sustained in doing it. Thousands of most valuable tracts and small books could be circulated, and the community enlightened, were the means at hand. Churches holding these great truths are languishing, and a few heavily burdened to keep up the light in the community, while others professing the same faith stand aloof, and do nothing, or next to nothing, for its support. Is this right? Is it as it should be? Our Herald languishes, and suffers for want of the patronage that is given to other papers which never mention the subject but to oppose or ridicule; and this by those who profess to believe it to be a most important doctrine for this age of the world.

Come, brother, will you not rally to the support of this cause, with new zeal, and labor for the coming King in word and deed? Support judicious ministers, extend publications, take the Herald, help sustain commodious houses of worship, get up and support Sabbath schools and Bible classes and prayer meetings. You can do much in all these ways to advance the truth. Let us not live to ourselves, but to Him who gave himself for us, knowing that of the Lord we shall receive the reward of the inheritance. This world's goods are soon to be dissolved, but that inheritance shall never fade away.

A word to believers in various churches. Has your pastor been supplied with books, tracts, and papers, relating to this faith? Have your brethren in the church been meekly and lovingly instructed with line upon line, notwithstanding their opposition to the truth? Here are plain and feasible duties; will you see to their performance?

Every church should be leavened with the gospel of the kingdom. See that it is done in your church. But always remember, that "the servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Better, say nothing, than to become vexed by opposition, and to fall into angry debate. Those who have the truth can always afford to be calm in the midst of the sharpest opposition, depending on God and his truth for success.

IOTA.

(Original.)

The Little Horn of the 7th of Daniel.

BY N. BROWN.

I suppose this horn symbolizes the Papacy. It is the same power Paul speaks of in his 2d epistle to his brethren at Thessalonica: "The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." It appears that in Paul's day, there was a hindrance to the manifestation of this wicked, Satanic power. This principle of wickedness in the apostolic age, was not an organism in the church of Christ; notwithstanding there were those whose affinities would place them in the house of the "mystery of iniquity"—such as Hymeneus, Alexander, Demas, Phygellus, Hermogenes, Phyletus, and Diotrephes, whose hypocritical character has marvelously been reproduced in all subsequent ages; and I fear among those even in our day who profess to be looking for the "Holy One."

This little horn of Daniel—this "Wicked" one of Paul, is the same power as that symbolized by the woman in the Apocalyptic vision, "arrayed in purple and scarlet; and on her forehead written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth."

It has for some time seemed to me, that the birth of the Papacy, as an organized and persecuting power, was some years anterior to the periods generally noted by the students of prophecy.

As early as the reign of Theodosius the Ostrogoth, the Bishop of Rome claimed exemption from obedience to any power on earth. It is evident, according to St. Paul, that we might look for the immediate manifestation of the man of sin, when the

Imperial gave place to the Decem-regal government of Rome. Hence, when the former was overthrown, the latter was to be introduced. Theodosius, although an Arian, would not deny but what the Pope of Rome was free from sin, and above the jurisdiction of the civil power, and of course made many concessions; notwithstanding he, to a certain extent, persecuted the Catholics just previous to his death, in A.D. 526. It must be well known to all readers of history, that Pope Leo the Great succeeded Sixtus III. to the Papal chair in the year A.D. 440. He reigned 21 years with astonishing success. Long before the days of Leo, the words of the Bishop of Rome were "great words." They claimed, although they did not possess, supremacy over all other prelates. They claimed descent from St. Peter in an unbroken line of bishops; and Leo claimed the Rock Peter, as the foundation for all his fraudulent assumptions. Lies were the pillars of his temple. By the gross corruption of the Roman ecclesiastics, the massive fabric was permitted to rise, until the most malignant and terrible system of deception was reared which the world has ever beheld. True, the Papacy was not fully developed in the age of Leo, as it was in the times of Gregory VII. or Innocent III.; but, Leo's Christian society was pagan, with a strange admixture of some of the cardinal doctrines of Christianity. The kings of Europe had embraced Christianity; but paganism was the basis of Leo's religion. Paganism was therefore transmuted into Leo's Christianity, and the idols of pagan temples, with new names, were canonized and invested with sanctity in Christian churches; while Christ was dishonored in his name and offices by his pretended friends.

In the age of Leo, there was contest after contest between religious and civil fraternities; and the disintegrated elements were gravitating under his masterly guidance, to the culminating point of a nominally Christian despotism. The institutions of pagan Rome in their convulsed and contradictory condition induced perplexities of a grave and insolvable character. But Leo had a philosophical mind, and his was the work of re-organizing the materials which revolution had plunged into the dark abyss of chaos. Rome had been bleeding at every pore, and the Goth and the Vandal completed the desolations which vice and slavery had for ages been accelerating, but the homogeneous materials of pagan ruins were soon metamorphosed into Christian doctrines by the subtlety and cunning of Leo. Organization and centralization were the cardinal ideas of his gigantic mind; and with indefatigable industry he elaborated the principles and elements of the papal monarchy.—True, the patriarchs of Constantinople, Alexandria, Antioch and Jerusalem were powerful rivals; but the splendors of Roman glory, by and by, eclipsed even the Eastern capital of the Caesars, and very soon the Christian world, by the force of circumstances, were unconsciously adoring the rising sun of the Western hierarchy.

Satan has always had his man. He chose Leo for his master workman in that age. His intellect, his will, his imagination, his education, his vast learning, his eloquence, his majestic personal appearance, and his emotional powers, all conspired to awe and subdue the hearts of mankind. The masses, when they witnessed his public demonstrations, felt as though they were in the presence of an angel. Leo could, and did, grasp all the great questions of the times, and by the help of his cunning and audacity, left an impression on the world that never will be eradicated until the last storm of fire shall blast forever the works of the fallen archangel. Leo was the "horn that had eyes." He foresaw that by elevating the authority of St. Peter, and deriving his high pretensions from this source, his prerogatives and privileges through a succession of Bishops, then the infallibility of Rome would be placed in his estimation beyond the reach of successful refutation. Leo's mouth began to utter some of the "great words" of the horn. Leo spoke, and Hilary was excommunicated. Leo spoke, and saints were canonized. Leo spoke, and forgeries were added to the council of Nice. Leo spoke, and lies were uttered in hypocrisy. Leo spoke, and the leprosy of morals was such, that crimes could be committed with impunity for "ecclesiastical utility." Leo spoke, and sanctioned the celibacy of the clergy and other abominations which have made Rome the "mother of harlots." Leo spoke to Turribius and sanctioned the death of heretics. Leo's utterances, to be sure, were not of that amazing and terrific character, which followed in subsequent ages; but the assumptions of the Bishop increased until the death of Theodosius, when his spirit was plunged, according to an Italian hermit, through the volcano Lipari into the flames of hell. Gregory I sanctioned this legend, and Cardinal Baronius endorsed the tale.

Thus, it appears to me, the papal fabric was reared, in all its hideous proportions, as early as A.D. 523. From that epoch to our day, the papal horn has spoken so many great words, and uttered them, too, in such dreadful intonations, that for a period of nearly 1335 years, with but little intermission, the Roman earth has been filled with sorrow, lamentation and wo! But the mill-stone which has ground the nations, and is now in the hands of the Apocalyptic angel, will in a less time than "quickly," be plunged into the abyss, to be found no more forever.

Kingston, N. H., Dec. 12, 1860.

**GROVER & BAKER'S
CELEBRATED
FAMILY SEWING MACHINES.
OVER 30,000 IN USE.**

PRINCIPAL SALES ROOMS,
18 SUMMER STREET BOSTON
495 BROADWAY NEW YORK
730 CHESTNUT PHILADELPHIA
181 BALTIMORE STREET BALTIMORE
115 LAKE STREET CHICAGO
91 MONTGOMERY ST. SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

Pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-heum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c., &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures eloms. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girls. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents.

Aug 13—pd to Jan 1 '60

For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100,000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other afflictions of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Merrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }
(No. 969 tf.) pd to 971

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Serofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Bolls, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & CO, Gent's: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head, and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully, Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Sealed Head, Ring-worm, Sore Eyes, Dropsey.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsey, which threatened to terminate fatally, by the persevering use of our Sarsaparilla and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocele, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhœa or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. Schäming, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints, for which we employ such a remedy, but especially in *Female Diseases* of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhœa by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements?"

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of *Venerial and Mercurial Disease*. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic *Rheumatism* for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderfull medicine. J. FREAM.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an *affection of the Liver*, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than *derangement of the Liver*. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and anything you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

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This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellency for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all knew the dreadful fatality of these disorders, and as they knew, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

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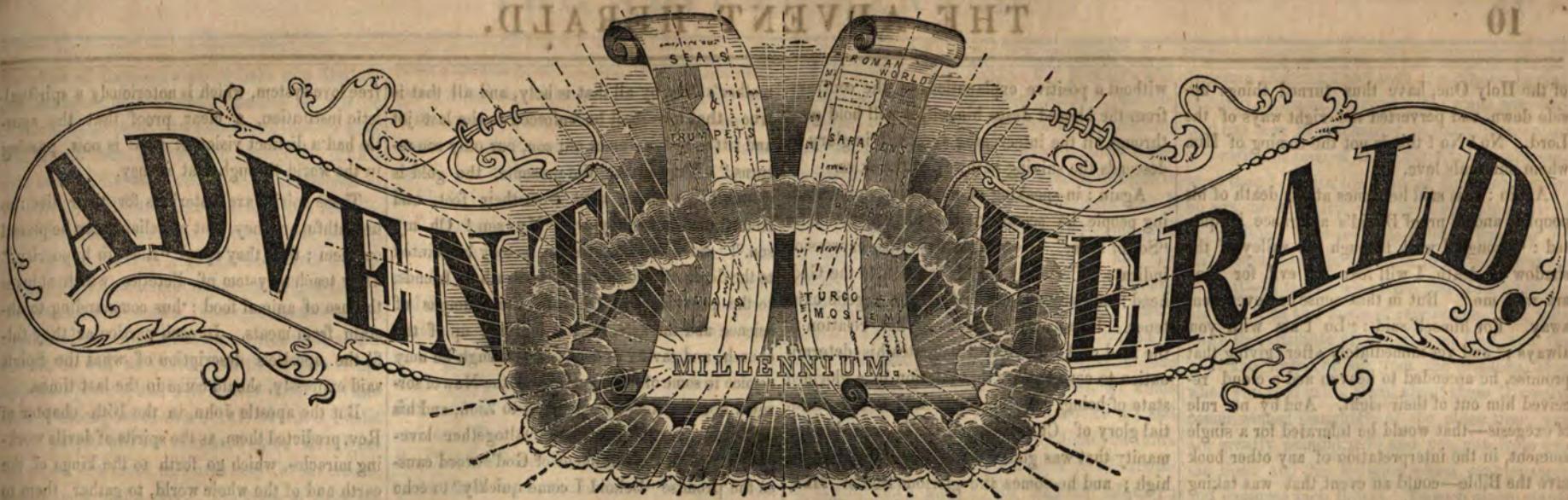
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JERUSALEM.

BY ANNIE ELIZABETH.

Jerusalem, to sing of thee,
The lyre should wake a lofty strain,
And wailing numbers, wild and free,
Should tremble on its chords again.
Gone are the mighty days of old,
When the Most High bent o'er thy walls,
And prophets, seers, and warriors bold,
Were thronging in thy splendid halls.
Rich gems from Tyre, and Ophir's gold,
And costly treasures from the sea.
With incense, spices, wealth untold,
Were sent from distant lands to thee.

No more earth's fading glory beams
Are lingering near the fallen shrines;
No light celestial o'er thee streams,
And on thy ruined altars shines.

But prophet voices, clear and loud,
Are sounding from thy leveled walls;
And dark mysterious shadows shroud
The silent dust that o'er thee fails.

Within thy courts, The Son of God
In mortal form his brightness veiled,
There oft a homeless wanderer trod,
And e'en with tears thy sins bewailed.

Angelic legions paused amazed,
To see what men would dare to do;
With drooping wings they downward gazed,
And weeping, sighed.—"Tis finished," too.

But soon th' avenging sword of flame,
Hung o'er thee for a fearful doom;
The conqueror then defying came,
And left thee in remorse and gloom.

A desolating curse rests o'er
Thy mountain heights, and valleys wide;
Thy fertile fields are waste;—and sore,
Thy sons in bondage long have sighed.

Where palaces once gleamed in light,
The Arab guides his desert steed;
And on the lofty temple's site,
His roaming herds in silence feed.

A mournful, sorrowing, suffering band,
Thy people are to exile driven:
And, scattered wide through many a land,
Is there to them no promise given?

Yea, when they seek him in the dust,
For whom the sun was hid in gloom,—
For whom the graves gave up their trust,—
And angels oped the rocky tomb,

Oh, then again they shall return
From distant land, and distant sea,
They faded fires shall brightly burn,
And glories lost return to thee.

Then shall the muse with hallowed fires
Breath forth a high, exulting strain;
And to their long neglected lyres,
Shall Judah's daughters sing again.

The primal glories of their race
Shall rest on Israel's summits bold,
And o'er its ancient standard place
Shall Judah's lion be unrolled.

To their lost homes the tribes will flee,
There where their fathers' footsteps trod,
Then, then Jerusalem shall be
The chosen city of her God.

Scripture Illustrations.

NO. 67. EMBLEMS OF CHRIST.

"I am the rose of Sharon, and the lily of the valleys." Cant. 2:1.

Those words Cant. 2:1 used to be abundantly with me, "I am the rose of Sharon and the lily of the valleys." These words seem to me, sweetly to represent the loveliness and beauty of Jesus Christ. The whole book of Canticles used to be pleasant to me, and I used to be much in reading it, about that time; and found from time to time an inward sweetness, that would carry me away, in my contemplations.

Life of Pres. Edwards.

NO. 68. TRANSFORMING GRACE.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." The missionary had translated the cockatrice by the word shueshuane, a little deadly, biting serpent. The idea, she said, "of a man or woman, or a little child, putting their hand into the hold of the shueshuane and living, can these things be? This is puzzling; I cannot understand it!" He begged her to tell him what she had been thinking about, for he saw she had been thinking. He wished her to state the exercises of her mind, and the conclusions to which she had come. "You will only smile at me," she replied. He said, "I will not smile." "How can you ask me?" she added. "The light shines upon you from this side, and that side, and behind and before—you are surrounded with light; but as for me, it is only the rays of the sun, just rising which light on me. Ah! you would only smile at my simplicity!"

"No I will not smile. Tell me what were your thoughts?" After some hesitation, she said; "Do the leopard, and the lion, and the shueshuane, mean men and women of such and such a character; men like lions, who have been changed into the nature of lambs, and put into the church of Christ?" Pressing her hand to her bosom, the tears trickling over her cheeks, she said, "Was not I like a wolf; did I not possess the very nature of the lion, and the poison of the shueshuane, till the gospel changed this heart of mine?"—*Juv. Miss. Herald.*

This was not an unnatural interpretation, as given by this untutored daughter of Africa; but this missionary, we think, did not do his whole duty. It must have been very easy to have made her see, that her interpretation would have been legitimate, were it affirmed that wolves should become lambs, leopards kids, &c., but not otherwise. He should have shown that before the fall, the wolf did lie down with the lamb, and the leopard with the kid,—the nature of the one being as gentle as that of the other; that the present animosity, existing among the animal races, is a part of the curse, that was spread over all the earth because of man's sin; that "the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope," that a removal of the curse would restore their fallen natures, as well as ours, and remove all their present blood thirsty cruelty; that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," and that, the wilderness again becoming like Eden, and

know what leopards they are in your country, but ours will not lie down with the kids, till they have eaten them up. Again, 'The calf and the young lion and the fatling together and a little child shall lead them.' Now that is like bearing the point of one needle on another—it cannot stand there; this is puzzling a person, and I know

God does not intend to puzzle us. It makes things altogether in confusion; it makes darkness; I cannot understand it. 'And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox.'

This is surprising! I do not know what kind of lions you have, but I know that our lions will not eat straw till they have first eaten the ox. But what makes me wonder most," she continued, "is this, 'The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.'" The missionary had translated the cockatrice by the word shueshuane, a little deadly, biting serpent. The idea, she said, "of a man or woman, or a little child, putting their hand into the hold of the shueshuane and living, can these things be? This is puzzling; I cannot understand it!" He begged her to tell him what she had been thinking about, for he saw she had been thinking. He wished her to state the exercises of her mind, and the conclusions to which she had come. "You will only smile at me," she replied. He said, "I will not smile." "How can you ask me?" she added. "The light shines upon you from this side, and that side, and behind and before—you are surrounded with light; but as for me, it is only the rays of the sun, just rising which light on me. Ah! you would only smile at my simplicity!"

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the desert like the garden of the Lord, the animal creation will again dwell together in love as at the first, wolves sport playfully with lambs, and kids nestle safely in the leopard's embrace.

ED.

NO. 69. WHAT OF THE NIGHT?

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" Isa. 21:11.

A venerable member of Dr. Payson's church, entering the room saluted his pastor, "Watchman what of the night?" "I should think it was about noon-day," replied the dying man.

(Original.)

The Coming of Christ.

BY D. BOSWORTH.

That those who listened to the teachings of Christ and the apostles, understood them—when speaking of his return—to affirm a literal, personal return of "that same Jesus," will hardly be questioned, and certainly does not admit of a rational doubt.

It is claimed, however, that the long period which has intervened, since the promise of his return, has thrown difficulties around it, rendering a figurative interpretation absolutely necessary,—thus presenting a double fulfilment, or doing away with the literal interpretation entirely.

Thus it is asserted that he declared His purpose to return during the life time of the generation who heard his teachings, witnessed his miracles, and saw his works. That the destruction of Jerusalem and the temple, the passing away of the polity, and scattering the nation of the Jews were intimately connected with the event. And therefore, the agents employed were His representatives, and their coming to consummate those judgments, fulfilled the promise of his return.

That the threatened judgments on Jerusalem, were to be witnessed by that generation, is not questioned. But that his return was promised during that period, or that those judgments were in any way a fulfilment of such promise, remains to be proved.

Look for a moment at the idea that the Roman armies were the representatives of the Coming One. They came to scatter friends as well as foes of the gospel. They came to pluck up, and to pull down—Christ comes to plant and to build. They came to destroy Jerusalem—Christ comes to restore it. They came to scatter Israel, He comes to gather them. They came to compel the worship of their idols and images—He comes to the confusion of heathen gods, presenting Himself as the only object of adoration. They came from the West—He comes from the East. They came with confused noise, and garments rolled in blood—He comes with chariots of salvation to his people, and with burning and fuel of fire to them that know not God. They came to stamp the residue with iron hoofs, and make the world around them like a wilderness—He comes to tread the velvet lawns of earth's Eden, and make the wilderness of Jerusalem like the garden of the Lord.

Oh the contrast! can it be that those who are the appointed messengers to "prepare the way"

of the Holy One, have thus turned things upside down, and perverted the right ways of the Lord. No! No! this is not the coming of Him whom our souls love.

Again: it is said he comes at the death of his people: and in proof David's assurance is quoted: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." But in that sense he never went away. For himself said: "Lo I am with you always;" and yet immediately after giving that promise, he ascended to heaven and a cloud received him out of their sight. And by no rule of exegesis—that would be tolerated for a single moment, in the interpretation of any other book save the Bible—could an event that was taking place every hour, had been for more than sixty generations, would continue to, until death the last enemy should be destroyed, be construed into a fulfilment of the assurance of the shining ones, that "This same Jesus. . . . shall so come in like manner as ye have seen him go into heaven."

The same contradictions, and absurdities, attend every attempt at a figurative interpretation of those prophecies, or promises, which speak of the coming of the Lord from heaven.

We notice then in the next place a single argument, to show that the inspired writers did not understand that the second coming of Christ—whatever it might be—would take place until a long series of years had passed by. Paul in writing to the church at Thessalonica, had taught them "to wait for the Son of God from heaven;" to expect to stand "in the presence of Christ at his coming;" to "establish their hearts unblamable in holiness before him at his appearing;" and to "comfort one another with words" relating to that coming. And such was the effect upon their minds, that they looked upon it as an event immediately impending. Therefore he wrote his second epistle to that church to correct the impression thus produced. In it he tells them of the "mystery of iniquity," already working in the churches; of the fearful "falling away," or apostacy, to be revealed when the power then hindering should be taken out of the way: of the "Man of sin" as the head of the apostacy, "seating himself in the temple of God, showing himself that he is God;" of his arrogant assumptions in exalting himself "above all that is called God or worshiped;" of the consumption of his power by the word of God or spirit of the Lord's mouth, and his final destruction, by the brightness of Christ's appearing.

Now the application of this passage by Protestants to the rise, domination, and destruction of Papacy, amounts almost to unanimity. Thus according to this interpretation, whatever the event indicated by the expressions, "appearing of Christ," "Coming of the Son of Man," return of "this same Jesus" &c.—that event is still future,

It being thus demonstrably certain, that the coming of Christ is yet to take place, it only remains to ascertain the nature of the event indicated. The disciples had been with Christ during his ministry; they had drunk in the words of wisdom and power, which he uttered "as never man spake;" they had witnessed the works by which he demonstrated his Messiahship, the lame man leaping like a hart, the tongue of the dumb loosed, the eyes of the blind seeing out of obscurity, death relaxing its hold on its victims, the wonderful kindness and sympathy that characterized all his actions, and especially his communications with the poor, and a union stronger than the ties of kindred had sprung up between them. Under these circumstances, he announces his approaching sufferings, and his departure to leave them for a season Orphans, in a cold unfriendly world. Sorrow takes possession of their hearts. Their minds are filled with trouble. Grief takes the place of joy. But the word of consolation administered by the Saviour was, "If I go away, I will come again and receive you to myself." Now what could the disciples understand by this promise, but that the same Saviour they were sorrowing to lose, in his own proper person, as they had seen him by the sea of Galilee, as they then saw him beside the board where in sadness they had partaken of that last supper, would return, not in weakness but in power, and receive them to the mansions he had gone to prepare. This being their understanding,

without a positive explanation to the contrary, from the blessed Jesus himself, it will hold good through all the intervening ages, till in glory he descends the shining pathway of the skies.

Again: in speaking of his return to his waiting people, he seems to love to use the term "Son of Man." Now what does this expression indicate? Certainly not his relation to the God-head: nor any supposed affinity to angelic existence. It can only refer us to his relation to the seed of Abraham, and indicates his determination to consummate that relation in a glorified state of being. Nothing can add to the essential glory of Christ's divinity. It was his humanity that was glorified when he ascended on high; and he comes the glorious Son of Man, to change our vile body and fashion it like his own.

Once more: when the disciples stood upon the mount of Olives, and received the parting benediction of our Lord, witnessed the marks of identity in his hands and feet, the cruel spear-wound in his side, listened to that voice "like the sound of the dulcimer sweet," whose words had so often melted like music into their souls, witnessed the bright cloud of glory as it wafted him heavenward out of their sight, heard the words of the "Shining ones" who stood by, saying, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven:" what could they understand but that the "Man of Sorrows" "not crowned with thorns and gory. But crowned with glory now," should return in "propria personæ," and bring his waiting children into the kingdom prepared for them from the foundation of the world. The literal understanding of this passage, is demonstrated beyond a peradventure by the Revealer when he says, "Behold he cometh with clouds and every eye shall see him;" aye! those eyes that have been turned heavenward for eighteen hundred years, with weeping, those faces pale with watching, shall yet light up with an unearthly joy, as they see the glory mantling the heavens, and "the King in his beauty" coming to receive the weary watchers to himself.

These thoughts, and arguments, might be continued to any extent: but the limits we have assigned ourselves, admonish us to close with a single illustration. A father and mother have a son, an only child, the idol of their affections. He is lovely in his person, true in attachment to his parents, noble in manly graces, and they look upon him as the light of their life, and the staff of their age. A friend in whom they have the greatest confidence, is enamored of the golden visions of California, and thinking he can make James of great service to him in the acquisition of wealth, proposes to have him accompany him. For awhile affection for their son leads them to reject all his offers; but at length the importunities of their friend, the wish of their son, and above all the allurements of that wealth which is promised them on his return, induce them to yield. The friend is bound under a large forfeiture to return him safe, and James is suffered to depart. The days pass wearily away: month after month lengthens into years, and the time arrives for the return of the absent one. In their day-dreams they have seen the flaxen-haired youth return, the stalwart man, the sun-burnt miner. In the night visions the mind returned to former years, they embraced and kissed their son, they gathered around the same board, knelt at the same altar, but

"They woke to find the vision flown
And weep that they were all alone."

But at length the time arrives, the friend comes bringing words of good cheer from James, beautiful presents greet their eyes, almost countless treasures are poured at their feet. For a little their eyes are feasted, and their hearts are made glad. But soon the thought returns to James. "What about him? When is he coming?" "Well" says the friend, you saw James in your day-dreams, and night visions. "Yes!" "You see the beautiful presents, and countless treasures." "Yes!" "Well this was the spirit and intent of the bond, that you should have him with you in your mental visions, and he should send you these presents and treasures, to cheer and support you in your old age." "No!" says the father, "No! By a father's affection, by a

mother's love, by all that is holy, and all that is true; that love shall be enforced to the last jot and tittle, unless James our son, our only son returns." They loathe the presents, the gold is spurned like sordid dust from their feet, and from their hearts they cry "My son! Oh my son!" So with the Christian, he may be pointed to the destruction of Jer., to the death of friends, to the providence of God, to the triumphs of science and the arts, to the building up of the church, and saving of souls, and though he may rejoice in some of these, yet it is not the Man of sorrows, nor the Redeemer coming to Zion, and his heart cries out for him who is "altogether lovely." And as the fulfilment of God's word causes the promise "Behold I come quickly" to echo in his ears, his whole soul responds, "Amen, even so come Lord Jesus."

The above excellent article was written for last week's extra edition; but to our regret we were unable to find room for it. ED.

(Original.) Modern Spiritualism.

BY JOSIAH LITCH.

This great wonder of these last days demands attention. Millions of as intelligent men and women, in all departments of society, as the world affords, attest the truth of the fact of spiritual communications: they are real manifestations, from the invisible world. They have been tested in every way, by the wisest and most learned and scientific men: and the conclusion to which they have been forced, is, there is a spirit world, and these manifestations are from that source. To deny the reality we must discard all the laws of evidence by which the judgments of men have always been swayed.

But are these modern phenomena from a good or bad source? is the great question. The answer is—From a bad one.

1. They do not profess to be from God: but to be human spirits, who have departed this life.
2. They acknowledge themselves to be devils, or demons, of the same class as those who possessed them in the days of Christ.

3. They are notorious for their falsehoods in their communications, so that those who know them best, say, "We do not believe anything simply because the spirits say so, but receive what agrees with our judgment, or our knowledge derived from other sources."

4. Spiritualists acknowledge that they neither have, or can have, any positive demonstration of the identity of the persons who profess to communicate with them; and that they are continually subjected to impositions by spirits who pretend to be those they are not.

5. God, in His Law, has positively forbidden dealing with familiar spirits or Necromancers; and spiritual communications are both. "All who do such things are an abomination unto the Lord." Deut. 18: 10—14. Read the whole of this law. The nations of Canaan were punished and cast out of their land for doing these very things, although they were Gentiles. It was so corrupting, God would not bear the practice even by them.

6. The apostles have foretold these developments, and their effects. 1 Tim. 4: 1—3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and the doctrines (or teachings) of demons; speaking lies in hypocrisy, having their conscience seared with a hot iron: forbidding to marry; and commanding to abstain from meats," &c. They do all this. No confirmed spiritualist but what denies the doctrine of the resurrection, the great cardinal doctrine of the gospel, and around which all the other doctrines cluster. They will with the uninitiated, pretend to believe in the resurrection; but when pointedly pressed, will deny that the body of Christ ever arose, or that the bodies of the human race will rise. Their anti-christian character may always be detected by this test. The departure from the faith of the gospel, of thousands, both ministers and people, through the teachings of these seducing spirits, is a sufficient illustration of this point. So also is the

free love system, which is notoriously a spiritualistic institution, a clear proof that the apostle had a distinct vision of what is now passing in the world through that agency.

These spirits are notorious for their lies: so untruthful are they, that no reliance can be placed on them; thus they speak "Lies in hypocrisy." They teach a system of dietetics which abjures the use of animal food; thus commanding to abstain from meats. In each particular they fulfil the apostle's description of what the Spirit said expressly, should come in the last times.

But the apostle John, in the 16th chapter of Rev. predicted them, as the spirits of devils working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And hence Mr. Hume has gone to Europe, and visited every crowned head on the continent; and exhibited the feats of spiritualism in their presence; and has been especially intimate with Napoleon the III., who is an adept in the system, and a medium.

The full development of this feature has not yet come; for prodigies or miracles on a gigantic scale are to be wrought to accomplish the prediction. But it will be of the same kind as now exhibited, only greater in degree. The present manifestations of spirit agency only illustrate the principle on which the prediction will be fully consummated.

But the same writer, 2 John, verse 7th says, "Many deceivers are gone out into the world, who confess not that Jesus Christ is coming in the flesh. This is a deceiver and an Anti-Christ." This is the rendering given the word by most recent translators and critics, instead of "is come" as the present English version has it. The modern spirits do all deny that Jesus Christ is coming in the flesh. It is, therefore, the spirit of Anti-Christ.

When urged to try the spirits, try them by the scriptural rule. Reject the Bible standard, and there is no rule by which to try them. No spiritualist has any standard of appeal, to decide between right and wrong, or truth and error.

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2. They acknowledge themselves to be devils, or demons, of the same class as those who possessed them in the days of Christ.
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(Original.)

Eschatology.

A FEW THOUGHTS ON THE SECOND ADVENT.

BY CARMEN M. GOULD, M. D.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." The Bridegroom said to his disciples, that whilst the wise would be preparing to meet their Lord, the foolish virgins would be slumbering on the important event. How emphatically true is this at the present time, and in all probability how true it will be when He comes to judge a world that lieth in wickedness. The nearness of the advent I think none can tell, not even the most intelligent biblical student, owing to our imperfect system of chronology. However, we see no reason why our Adorable Redeemer should not come this, or next year, or before the date given by Dr. Cumming and others (1867 or 1868). As a careful observer of the signs of the times, we know of no predictions given by our Savior, which have not been fulfilled. We believe he is about to arise and "shake terribly the earth;" and then he will receive us unto himself, "that where he is we may be also." O! how differently from his first will be his second coming; when "every eye shall see him, and all kindreds of the earth shall wail because of him." The same Jesus who ascended from the Mount of Olives, shall descend in like manner as his disciples saw him go up to heaven. How inexpressibly glorious will be his coming to his people. At his first advent to our world he came "to take away sin by the sacrifice of himself;" at his second coming "he will appear without sin unto salvation." In his incarnation, he came as

an infant of days—a weeping babe in a Bethlehem manger; at his second coming, he will be admired by all those who believe and look for him, and he will come as the Lord Almighty. At his first coming, he was seen in the habiliments of an obscure Galilean, accompanied by a few despised fishermen; the second time, he will be seen clad in the robes of righteousness, and accompanied by an innumerable host of bright angels. Before, he was mocked, scourged, buffeted, spit upon, and nailed to the accursed tree; but at his return, he will be armed with the terrors of unappeased justice, and will scatter desolation and dismay among his enemies. This advent of Christ to his people will be witnessed by an intelligent universe. To those who are ready for his return, it will be a joyful day. The voice of Jehovah will then be heard, calling his elect from the four quarters of the earth, when thrones, principalities, powers and dominions, as one choir, shall unite in a strain of the sweetest concord; and then and there we shall give ceaseless praise to the Captain of our salvation.

Who of us shall claim the promised possession? It is to his disciples only that his precious promises afford true joy and consolation. There will be no more dying, or sorrow there,—no more toil, or labor, nor disease; “for the former things shall have passed away.” Then we shall remain immortal, giving ceaseless praise to the Great Eternal. May the Upholder of all things, prepare us for his coming and kingdom, so that we may have a portion with the righteous, and shine bright as the firmament, while eternal ages roll.

“Ye virgin souls, arise;
With all the dead, awake;
Unto salvation wise,
Oil in your vessels take:
Upstarting at the midnight cry—
Behold the heavenly Bridegroom nigh.

“He comes, he comes, to call
The nations to his bar,
And take to glory all
Who meet for glory are;
Make ready for your full reward;
Go forth with joy to meet your Lord.”

Castleton, C. W., Dec. 24th 1860.

Dividing One's Time.

Some plodding genius has discovered, while spending his own time, that the word time, itself, when artificially transposed, or metagrammatized, will form the following words: meti, emit, item. And if the afore-named and its anagrams be placed in the following quadratic position, they will form what may be termed an anagrammatic palindrome:

TIME
ITEM
METI
EMIT

This word, time, is the only word in the English language which can be thus arranged; and the different transpositions thereof are all, at the same time, Latin words. These words in English, as well as in Latin, may be read either upwards or downwards. The English words time, item, meti, and emit, (to send forth,) are mentioned above; and of the Latin ones—first, time signifies fear thou; second, item, likewise; third, meti, to be measured; fourth, emit, he buys.

Religion of the Druses.

The recent troubles in the East have revived public curiosity about the mysterious religion of the Druses, and an English writer has taken the pains to collect from various authors such items of information on the subject as seem to be reliable. From this it appears that they adore as a God one Hakem, an insane Caliph of Egypt, who ascended the throne A. D. 996, when he was eleven years old. He became a wild and visionary fanatic, who gave himself out as the prophet of a new religion, and his whole reign was a series of violences and inconsistencies. Gibbon says “He aspired above the fame of a prophet, and styled himself the visible image of the Most High God, who, after nine apparitions on earth, was at last manifest in his royal person. At the name of Hakem, the lord of the living and the dead, every knee was bent in religious adoration. His mysteries were perform-

ed on a mountain near Cairo; sixteen thousand converts had signed his profession of faith; and at the present hour, a free and warlike people, the Druses of Mount Libanus are persuaded of the life and divinity of a madman and tyrant. In his divine character, Hakem hated the Jews and Christians, as the servants of his rivals, while some remains of prejudice or prudence still pleaded in favor of Mohammed. Both in Egypt and Palestine, his cruel and wanton persecutions made some martyrs and many apostles; the common rights and special privileges of the sectaries were equally disregarded, and a general interdict was laid on the devotion of strangers and natives. The temple of the Christian world, the Church of the Resurrection, was demolished to its foundations; the luminous prodigy of Easter was interrupted, and much profane labor was exhausted to destroy the cave in the rock which properly constitutes the Holy Sepulchre.” This monster was eventually assassinated.

As far as their religion has been found out, it appears to be a compound of Mohammedanism, Judaism, Christianity and Paganism. Mr. Thompson says: “They are known to worship the image of a calf.” It is but fair to them, however, to say, that when they have been accused of this, the accusation has been denied.

They have priests, who are called akkals, and may be of either sex. None but the initiated are permitted to enter their churches, called Kaluah, which are small and very plain edifices, detached from all the villages. The greater part of the people rank as jakkals or ignorant men. These absolutely know nothing of their religion, attend no place of worship, but bow their heads before the akkals in the depth of their ignorance. They have a sort of high priest who lives at Ba'alain a village not far from Deir-el Kamar, and to his will also the akkals bow.

What is Mercy?

If there were no sin there could be no mercy. Mercy is love through the prism of a Saviour's mediation refracted into all the beautiful colors of the covenant rainbow. God is good to angels, He is love to the unfallen, He is mercy to sinners. And therefore, if you be a sinner, a chief sinner, an inveterate sinner, let a ray of glory shoot through your heart; and you have a God who is mercy—the very thing you need. Ah, you reply, that is very true; but that does not comfort my soul. I have nothing to give for it, and, therefore, there is no hope for me. What is the next ray of his glory? He is gracious. What is grace? Literally good given gratis. What was the prayer of John Wickliffe, the morning star of the Reformation? “Good Lord save me gratis.” God saves only gratis. If you were to pay anything, there is no mercy for you, if you promise anything by way of equivalent, there is no mercy for you: if you offer to endure anything as expiation, there is no mercy for you. You must take mercy in all its amplitude, without promise, pledge, or anything on your part but grace, just as God gives it you. But you answer, This may be all very true: but I have sinned so long, I have sinned against light, against conscience, against law, against love. If I had been your judge, you had been crushed long ago, if the most tender-hearted man had been your judge, you would have been destroyed; but let a ray of this glory sweep through your troubled spirit, and what does it show? That whilst He is merciful and gracious He is also long-suffering. How glorious is this attribute! He suffers long, and is not easily provoked; delighting in mercy. But if you should say, Ah, this is very true, very comforting: but it does not meet all my case: for so many have drawn upon his mercy, so many have got it gratis, such multitudes have tasted of his long-suffering, that I fear it is exhausted long ago. If God were a cistern, his mercy would have been exhausted; but we are told He is a fountain, and a living fountain, inexhaustible, and springing up to everlasting life for ever and ever. But the ray of his glory that meets your case is that while He is long-suffering, He is also abundant in goodness and truth. But if you should say, So many generations have drawn upon Him, from the world's gray fathers that trod the deserts of Palestine

and the pavements of Egypt; the prophets, and evangelists, and apostles, and martyrs, and reformers, and the long procession of sufferers, have all, generation after generation, drawn upon his goodness, drank of his mercy, sought it gratis, and enjoyed it in all its fullness, that I fear it is impossible that God can have supplied so long a world of rebels so countless, and all his mercy is surely dried up long ago. The answer is, He keeps mercy for thousands of generations. But you add, perhaps, Well, all this is very delightful; but I have been guilty of sins of thought, sins of word, sins of deed, all kinds and degrees of sin. I have no doubt of it; and I am sure you are far more guilty than you think and far more so than you feel; but here is another ray of God's glory; He forgives iniquity; that is the first sort of sin; transgression, that is the second sort; and sin, that is the third sort. In other words, He forgives sins of thought, sins of word, sins of deed.—Dr. Cumming.

The Difficulties of Scripture.

The difficulties of Scripture are the things hard to be understood; and these are mainly the disagreements between our understanding of matters and God's statement of them in his Revelation—God's statements as disagreeing with our notions of literary propriety; with our demonstrations of scientific facts; with the decisions of our reason as to what is consistent and fitting in the affirmations of doctrinal truth; with our intuitional judgments of what is right and proper on the part of God to do in the government and disposal of his creatures. Admitting now the presence and pressure of difficulties of this kind, the question comes up—How shall the candid inquirer come through these difficulties to the right and saving result in his study of Scripture?

At the outset let the necessity be admitted that there be things of this sort in the record of God's Revelation. Of course there will be difficulties, intricacies of the more trivial sort, reaching as the Book does into remote antiquity, having to do with all times and customs. Still more is it to be expected that there will be difficulties, embarrassments of the graver sort—those inherent in the subjects relating, as they do, to God and his boundless affairs, and to the setting forth, as far as may be, of his own ineffable and incomprehensible nature, and of that scheme of operations which demands Eternity for its development, and Infinity for its theater. We say, unqualifiedly, that difficulties, mysteries, in this field, so far from being an objection, constitute the brightest aspect of glory to the Divine Word. This tread, and stride, and reach of the Infinite, are but the mark and sign of Divinity.

These difficulties of Scripture which will arise it is well to meet, and consider them as they lie in the Bible. For every difficulty is less as it lies in its place on the sacred page. Then further, the best material for dealing with it is furnished in this quarter. Suppose it a difficulty of interpretation; every one knows that the connection and comparisons of Scripture greatly diminish the difficulty, and, probably, will soon avail to remove it. Be it a difficulty against faith, taken as it lies in its place—the analogies of faith brought to bear upon it, will cause it to disappear, or will change it to a bulwark of strength and defense. Furthermore, this reading and comparing and consequent intimacy with Scripture, does this excellent service—it fills the mind with the true idea of God—God personal, infinite, holy, just, retributive, merciful. This just conception of God which the Bible brings in upon the soul of the comprehensive reader, in turn prepares the soul to judge rightly of any balking difficulties of the Bible. Let the idea of God even, which the light of nature teaches, be received—God in the infinity and supremacy, the holiness and justice of his character; let the person come with this conception to the Word, and he will find that believing in God helps directly to believing in his Word;—first God's character in its integrity; then, consequent, God's Word in its integrity. They are perfect correspondences—the one the transcript of the other.

Suppose the person view God as a God of justice and holiness—the Supreme Possessor, the

Supreme Disposer; and man as a sinner, having forfeited all claim, all good. He reads now that God has seen fit summarily to destroy an entire generation or race of these his sinning subjects; what then? With his view of God's character, he has no difficulty with that sweeping act of destruction. God may do it by a flood, or he may commission the sword to do it—his servants to do it—it is the same: the just God adopting his own time and mode of retribution. But take away the attribute of justice from God, and the taint and forfeit of sin from the creature, then when you read in his Word about those Divinely-commissioned slaughters of the olden time, you are greatly scandalized; and you put from you the Book and the Religion which countenances and endorses such things. To such alone, standing at this point, nothing appears of God, as writing out his holiness, or vindicating his justice, but only this—so much dear, semi-divine humanity has been wantonly cut down. One of these persons stands with, and before, the God of nature and of the Bible, and has no trouble: the other stands with the creature, sides with the human, and against the Divine; and the Bible, pretty much through proves a cross and a vexation to his soul. Let him do one thing—change his position; take his stand before the Being, revealed alike in nature and Scripture, admitting his attributes and rulership, and he will find that this change will do much toward fetching the awry things of the Bible about right.

In our contest with difficulties we should ever bear in mind, that the difficulties, as we have already intimated, are in the facts themselves. The Bible does not create, it only records them. They abide in nature, in existence, in the Divine arrangement of things. They are matters found in the Bible scheme of religion—matters connected with depravity, probation, redemption, perdition; particularly man's fall and doom, as conflicting with what is just, honorable and good, on the part of God. Our ground of faith and of relief here is to leave all with God. The facts are thus behind and back of all Revelation; and many of the things are but partially revealed; and it is written for our learning and our humbling—this is written—“Canst thou find out the Almighty to perfection?” Still we can believe in him; can trust where we cannot see; and bow, and say, ‘Even so, Father, for so it seemeth good in thy sight.’ If we thus bow, and wait the evolutions of his Providence—the majestic unfolding of his scheme, we may rest in satisfaction that all shall be brought right—every obstructing difficulty turned to an according harmony, and to the material of boundless glory to the wonder-working God.

When we speak of difficulties against the Bible and Religion, it is well to understand where there are no difficulties. There are none at this point, namely, that the great historic facts on which the Bible and its religion rests are not proved—no difficulties on the score of defective proof. The birth, the life, the miracles, the death, the rising, the ascension of Christ—these are amply proved; so also the great facts, miraculous and fundamental, on which the former dispensation rests—these are all proved—stand forth today as unquestionable facts. While there may be difficulties—things hard to believe elsewhere, the most feasible certainties are here. We say then to any one whose soul is in doubt, and seems drifting—Anchor on this objective ground. The fluke of the slenderest faith, inserted in this bottom will steadfastly hold. Isaac Taylor says not extravagantly, that every particle of the new style of infidelity disappears before the fact admitted, that Jesus rose from the dead.” This and the related facts must be admitted. Infidelity dishonors them, but has not seriously attempted to disprove them. The argument that establishes them, stands to-day intact; and the column of facts stands as it has stood through the centuries, in its rock-like massiveness; and the pickaxes of the feeble folk who have come up to it and struck at its ribs of adamant, only show the generations how solid and impregnable it is. We repeat to any in trouble and in fear: Come under the shadow of these time-tested verities—these imposing and towering certainties, they are competent to shield and keep your soul.

We ought to add that there is a sense in which

we may put the Bible—God's Word—above and independent of exterior evidence—but it is a grand, prescriptive fact, as one of the greatest and most strongly-marked of the works of God. It is before us, and about us, as a work of God; the foundation-stones of it, the work of God; the stiff, unrocking pillars of it, the work of God; its frame and heart of God's fashioning and vital breathing. We say of such a growth, in such a world it is needless to ask, Is it true? Enough to ask is it at all? If it is, it is true; its being such as it is, is its demonstration that it is of God. And how confirming to faith to trace and study in this light, as a work of God reaching back to the beginning, taking to itself slowly successive accretions—piece after piece divinely joined on, till advanced to its present noble perfection. It towers; it spreads; it multiplies its being; it lives and goes forth. It is on the hills of Caffraria, in the very heart of Africa; among all the tribes of India, and on most of the isles of the sea; has leaped the walls of China; entered the gates of Japan; penetrated the seclusion of the Turk; empowered to speak in all the tongues of men; everywhere it proves vital, profuse in its miracles of reform and mercy,—taming the savage, making brutish forms into men, implanting the law of integrity, breathing a spirit to endure, comforting mourning hearts, enriching the poor, teaching the weak to conquer, and the fearing to die. This Word and work of God abroad performing results such as these, how natural for those it has blessed to deem it enough to see it; and difficult on seeing, not to see God in it. How incongruous, not to say ridiculous, for the creature, from whom but lately have been laid away the pins of his swaddling bands, to creep forth and look out, upon this ubiquitous work of God, and doubt if it be true and worthy of his notice and study.

Evidently, the way to get along with the Bible, and have no controversy with it, to be convinced by it, and get good from it, and to be drawn more and more to it, is to approach and use it as a remedy—a power of merciful healing and recovery. Whoever will come to it, bringing the knowledge of his sin; and with this knowledge, come to the Christ who fills these scriptures, and receive him, the Word of God, the Logos, the Revealer, the Atoner, the Intercessor, he will probably find relief at once from his sins and his perplexities—satisfied with the evidence that he is a new creature in Christ Jesus.—*Independent.*



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SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

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Exposition of Daniel's Prophecy.

CHAPTER VI.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom: and over these three presidents of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent

spirit was in him; and the king thought to set him over the whole realm. vs. 1—3.

"The Kingdom" over which Darius set "one hundred and twenty" governors, or satraps, is supposed by some to be only the kingdom of Babylon, his taking of which is recorded in the previous chapter; whilst others suppose it embraced the whole of Darius' enlarged empire. According to Esth. 1:1 the Persian empire extended "from India, even unto Ethiopia, over an hundred and seven and twenty provinces"; but Darius was only the king of Media; and Cyrus was the king of Persia, at the time of the taking of Babylon. The provinces over which Darius reigned, would not, therefore, include those of Persia; and as those of Media would probably have been previously supplied with like officials, these new appointments, most likely, had respect only to Babylon, newly subjected portion of the Medo-Persian empire—and over which the two kings, the uncle and nephew, appear to have exercised joint authority. This is the plan which Cyrus adopted, according to Xenophon, who says: "It seemed good to him to appoint satraps over the conquered nations." According to this view the conquered "kingdom of Babylon was divided into three parts, each containing forty subdivisions, being presided over by three presidents, of whom Daniel was one, and first in rank. This arrangement was for the purpose of collecting revenue, and administering justice, without loss of honor or tribute by the king. The presidents had the control and oversight of the subordinate princes, who gave account to them; and they appear to have communicated with the king, through Daniel their chief; whose official relation to Darius was not unlike what it had been to Nebuchadnezzar, Dan 2:49—the province of Babylon being then, as now, divided among three presidents. Daniel's preferment in Babylon is attributed to his integrity and wisdom; to which were owing his former honors. And these were so marked, that Darius thought to place him over the whole realm—i.e., not Babylon, of which he had already been made Primate, but of the entire dominion over which the king reigned.

"Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault in him. v. 4.

Daniel's high position as the first of the three presidents over Babylon, and the additional honor which Darius meditated, excited against the Jewish exile the envy of his compeers and subordinates. These may have been selected from Belshazzar's lords: or may have been persons of eminence from Darius' court. However this may have been, they regarded Daniel as standing in their way, occupying a position which they aspired to, or as being about to be promoted to a place which some one or more of them coveted. Like ambitious and envious politicians of the present day, they pursued a course similar to that often now followed: they sought to find some pretext, by which they might complain of him to the king, and so effect his removal. To accomplish this, they doubtless set spies around him, and watched his words and acts, to find real or fancied cause of complaint. In all ages there are those who would "make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught," Isa. 29:21. Jeremiah "heard the defaming of many, on every side: Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed and we shall prevail against him, and we shall take our revenge on him," Jer. 20:10. And the Psalmist said: "They took counsel together against me, they devised to take away my life." Psa. 31:13.

Vain, however, were all the efforts of Daniel's enemies in this direction: they found him to be of such unquestionable integrity, and so faithful to all his trusts, that it was useless for them to accuse him of any maladministration of office, or fault of any kind.

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. v. 5.

This confession of the presidents and princes, was the highest compliment they could have paid Daniel; as they still sought occasion against him, they could have been actuated only by the most unworthy motives; and their resolving to make his known faithfulness, to his convictions of truth and duty, the occasion of his downfall, is full proof of their unscrupulousness as to the means, for the accomplishment of their end.

It is worthy of notice how suddenly Daniel's religion becomes a subject of serious objection to them in their minds. It is not claimed that Daniel is any different in this respect, than he had been in the years of his retirement during Belshazzar's reign.

He did not during those years occupy a position which they coveted; and it may be that had he then been objected to in respect to his faith, they would have defended him as faithful and upright. But no sooner is he in a position they wish to occupy, and from which they are determined to displace him, than his religious convictions are made the basis of their selfish accusations.

The Throne of David.

Thou "shalt call his name Jesus: He shall be great and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:31—33.

Man's apostacy from Jehovah, and the recovery of a chosen seed from the lapsed condition of that fall, will ever be the two great events in the history of the fallen condition of our planet,—comprising as they do, the whole of God's revealed plan of mercy respecting a lost world.

Co-eval with the infliction of the curse on the earth and man, the bow of hope was caused to span the heavens, by the utterance of the malediction on the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. 3:15.

In this malediction and prophecy there is shadowed forth, not only the long night of sorrow which was to enshroud this earth, but the glorious day of peace and righteousness that should follow. Though Satan should assault the race, and inflict on man unnumbered evils, the final bruising of his head implied that there would be an end put to his aggressions by One mighty to save.

In the development of this world's history there were early apparent two classes of our race—the sons of God, and the children of men; or, as the Savior denominates them, "The children of the kingdom," and "the children of the wicked one."

The last of these have ever so predominated, that the kingdom of darkness has received more willing allegiance than the kingdom of light; but though Satan has been "the god of this world," and has ever exercised a deleterious influence on its governments, God has ever had a seed to serve him, who have recognized the kingdom as "the Lord's," and "Him as the governor among the nations," Psa. 22:28.

Whilst, however, "God is the King of all the earth," and "reigneth over the heathen," (Psa. 47:7, 8), ordaining the powers that be, setting up one and putting down another according to his good pleasure, and giving rulers in mercy, or in chastisement of the nations, it was early manifest that He chose to be the special Lawgiver and guide of those who recognized His sovereignty—He designating their judges, revealing himself personally to, and communicating his will respecting them in divers manners." (Heb 1:1.)

The most marked exhibition of God's taking the special charge and control of his people, was when he raised up Moses as their prophet and judge, led them out of Egypt, through the sea and through the "great and terrible wilderness," feeding them with manna from heaven and supplying their thirst with water from the rock, guiding them safely into the land, which he had chosen above all lands to put his name there, and giving them statutes and ordinances for their government; so that Moses testified, saying: "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? and what nation is there so great, that hath statutes and judgements so righteous as all this law, which I set before you this day?" Deut. 4:7, 8. For the Lord spake unto Moses face to face, as a man speaketh unto his friend, (Ex. 33:11); and he had taken that nation out of Egypt "by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors," to show them that he was God. Out of heaven he made them hear his voice, that he might instruct them; and upon the earth he showed them his cloud of glory and pillar of fire, by which he guided them all their way.

And he made his covenant with them, that if it should be in their heart to fear him and keep all his commandments, it should be well with them and with their children for ever.

During four hundred and fifty years, from the settlement of Israel in the promised land, they oft times forsook the Lord, and "followed the gods of the people that were round about them;" for which reason the Lord delivered them, divers times, into the hands of the heathen whose gods they served; but when they cried unto the Lord, he raised up deliverers who delivered them from their oppressors, and judged them. And thus the Lord administered the government of Israel, through the instrumentality of judges, till the time of Saul.

When Samuel had become old, the elders of Israel desired him to make them a king: which displeased Samuel, it being regarded by him as a reject-

ion of himself; but the Lord said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them," 1 Sam 8:7—showing that God had been their ruler, ever since they came out of Egypt, and that their judges were only viceroys under him.

The Lord hearkened to their request for a king; he chosen Saul the son of Kish and said to Samuel, "Thou shalt anoint him to be captain over my people Israel," 1 Sam 9:16; and when Samuel anointed him, he said, "Is it not because the Lord hath anointed thee to be captain over his inheritance" (1b 10:1.). Saul did not conduct himself discreetly: In his third year he usurped the duties of the priesthood; for which the Lord rejected him from being king,—whose kingdom would otherwise have continued for ever. Another trial, however, was given him; he disobeyed, in sparing Agag the king of the Amalekites, and the best of their flocks and herds, which he said he took to sacrifice unto the Lord; but Samuel said to him, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

. . . Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. . . . The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou," (1Sam. 15. 22—28)

The Lord then chose David, of whose Seed he said:

"I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established: mine arm also shall strengthen him. . . I will make him my first born, higher than the kings of the earth. My mercy will I keep with him forever more, and my covenant shall stand fast with him. His Seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips: Once have I sworn by my holiness that I will not lie unto David. His Seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven," Psa. 89:19—37.

David was thus established as the Lord's ruler of Israel. His throne was the Lord's; and he was commissioned to go in and out before Israel, in the Lord's name. The kingdom was given to him, and to his Seed, by an everlasting covenant, that can no more be abrogated, revoked, or set aside, than could the great luminaries of heaven be plucked from their spheres by man's puny arm. Should the successors of David on the throne, walk contrary to God's requirements, they were to be subjected to chastisements; and if that did not suffice, if any one disowned allegiance to God as his Sovereign King, God reserved the right to make "void the covenant" in respect to him,—even to the profaning of "his crown by casting it to the ground" (v. 39). Nevertheless, his promise that David's throne should endure for ever, would be made good in his own time and manner.

(To be continued.)

Political Sermons.

The sermons of the New Testament were never political. "The things concerning the kingdom of God and the name of Jesus Christ," were their sole burden. No commotion of the nations found in them an echo. Nothing of the kind was alleged against them even by the malice of enemies, "lewd fellows of the baser sort," except their testimony, "There is another king, one Jesus." That is our model. We feel that we must adhere to it none the less, because our revolutionary fathers felt themselves at liberty to depart from it. Their departure looks in vain for support to the precedent of the Old Testament prophecies. As Rev. William Gordon himself alleges: "Arguments drawn from the ancient Jewish theocracy are of no avail till the existence of a Christian theocracy is proved, in direct opposition to the words of our great Leader, who has said, 'My Kingdom is not of this world.'" But show us a prophet—a seer inspired and sent forth by the Supreme Ruler—the bearer of a divine message to contending States: and we shall recognize his right to deal from the pulpit denunciations against North or South, in pursuance of a special commission for that purpose. Until this is done, we cannot forego the persuasion that Peter, and Paul, and John, are safer guides than Mayhew, and West, and Stiles. Let civilians and statesmen strive with civilians and statesmen; let those who are sent to preach the gospel, preach only that."

The foregoing from the "Religious Herald" of Richmond, Virginia, is in connection with a notice

of a volume entitled "The Pulpit of the American Revolution,"—in which is given several discourses of that period, designed to show that "the New England Pulpit," wrought "with special potency for the creation of the Union which bound together a sisterhood, first of the Colonies, then of the States." But the Herald feels constrained to add that :

"Impartial history will testify, as well, that the New England pulpit of our own day has been chief among the influences to which the spirit of Alienation and Disunion owes the power to break these bonds asunder. So short-sighted is man!"

This is only one indication of many that we have seen that at the south the impression extensively prevails that at the north the preaching is mainly political; whereas, such preaching is known at the north to be extremely exceptional. We have lived forty-six years and some months, and never yet heard politics broached in the pulpit on the Sabbath. We endorse fully what the Herald says about political preaching; but it is a great pity the southern mind should be so misled respecting the northern pulpit. Even the preaching at the time of the revolution was seldom political—only nine discourses of those times being preserved that were of that stamp. From what we learn from the south we have equal reason to suppose that politics are the principal theme of the southern clergy. It would be well if all who assume to preach the gospel, would heed their Master's injunction, "Go preach the preaching that I bid thee;" "go ye into all the world and preach the gospel to every creature"—knowing that when this is done, God will break the bonds of every oppressor and let the oppressed go free. For that day, now so near, the whole groaning creation patiently waits.

Juvenile Hymns.

A little boy, aged six years, who died in Haverhill early in Jan'y. 1852, loved the sabbath school, and his mother noticed a few weeks before his death that he often sang the hymn commencing with, "There is a happy land." He was taken with the croup, and when in great agony he would say, "sing Happy Land." And when the grief of surrounding friends had become so great that they could no longer sing, he began to sing in a faint voice :

"There is a happy land

Far, far away."

And thus singing, he breathed out his last breath.

A few years since, a little boy called Tommy in the north Ireland began to attend a Protestant sabbath school, although belonging to a Catholic family. After three years attendance, the priest succeeded in influencing his parents to forbid his again going. The little boy was greatly grieved at this. At length he was taken sick with scarlatina, and became insensible. It was Saturday evening, and his parents sent for the priest, who came and anointed him,—as if that would save him! He lay unconscious until Sunday morning, and his last sabbath on earth was spent repeating over and over again the beautiful hymn he had learned in the Sabbath School

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to Thee
O Lamb of God, I come."

"Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot
O Lamb of God, I come."

Dwelling particularly on these two verses, he continued until Monday morning, when he closed his eyes in death, breathing out the words,

"O Lamb of God, I come."

The N. Y. Examiner relates that a little boy came to one of the ward missionaries in that city with a dirty and worn out bit of printed paper, saying, "Please sir, father sent me to get a clean paper like that." The paper proved to be a page containing that precious lyric, beginning with,

"Just as I am without one plea."

Where did you get this? said the missionary; "We found it," said the boy, in sister's pocket after she died. She used to sing it all the time, and she loved it so very much that father wanted to get a clean one, and put it in a frame to hang it up. Won't you please to give us a clean one, sir?"

A little girl, a member of a sabbath school, was so delighted with the hymns they sang, that she was singing them the most of the time. One day her mother took her to call on a lady who was not pious, and charged her not to sing while there. The lady called upon introduced the subject of religion, when the little girl began to sing. She looked up, caught her mother's eye, and stopped. But as the conversation continued, she commenced a beautiful hymn, sang it through, and then ran to her mother, kneeled down, put her face in her lap and burst into tears, saying, "O mother, I did not mean to disobey you, but I could not help it. You may whip me, or do anything to me: but it keeps singing in my heart all the time, and it must come out. I must sing."

A little girl three years old, in the East Indies, was taken hopelessly sick with the jungle fever. As her strength ebbed, and sight dimmed, she may have thought the hour of rest drew nigh; clasping her hands, she began in a faint earnest voice to say,

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

And thus she expired.

Great Events Abroad.

We have been so much engrossed with our own troubles, social and national, that we have given little attention to the great events transpiring in the Eastern world. But within a brief time past, the Empire of China has virtually fallen into the hands of England and France, and they are able to dictate terms of peace and future intercourse. What policy will be adopted it is impossible to predict, but the result will be momentous on India and England. Yet we are so accustomed, in these days to hear of great events,—of nations born or destroyed in a day—that we are scarcely moved by the intelligence that the Emperor of China has fled to Tartary, and the Western allies are in possession of Pekin.

The world has been watching, for some time past, the great rebellion in China, and the progress of the insurgents has threatened the overthrow of the present dynasty, and the introduction of a new order of things, more favorable to the advancement of Christianity and the destruction of idolatry. With such a powerful movement in the interior, and an invasion by these mighty enemies seizing the capital, and thus striking a blow at the heart of the empire, it cannot be otherwise than the consummation of a great revolution in a country that includes about one third of the population of the globe. All the active energies of the human race ought at once to receive a quickening impulse, under the influence of such an event as this. Its influence may be silent, but it will be felt in all the rest of the world, and that before a year is gone.

Nor should we be unconcerned spectators of the events occurring nearer home. Italy is far from being tranquil. Great preparations are making for the next campaign, when 500,000 men will be at the command of the King of Italy. Hungary is threatening to rise up against her oppressor, and Austria may be suddenly assailed within and without, and may be driven from Italy and stripped of her provinces.

The Turkish government, it is said, has demanded of France the evacuation of Syria. Of the desirableness of such a step at the present time, an intelligent opinion may be formed by reading the article on the outside of this paper, headed "How Turkey governs Syria." If the necessities of humanity override all international laws, it is obvious that France is needed there to preserve the inhabitants of Syria from destruction, and re-establish such industry and order as may eventually secure to that wretched people the means of life. In the meantime the existence of the Turkish government is prolonged by the suffrage of other powers, raised up, in the mysterious Providence of God, to hold the Moslem on his throne till the time of judgment shall be fully come.

Looking at China, India, Syria, Turkey, Italy and Austria, seeing the False Prophet and the Pope of Rome virtually defunct as to power among men, and then at our own country on the brink of a precipice into which it may be dashed with all the hopes of freedom in the earth, we may well believe that the last seal is about to be opened, and that the end of this dispensation is at hand.

A new drama may open with the opening year.—*N. Y. Observer.*

A Year of Faith.

The New Year opens auspiciously. The Despotisms of the world are seemingly in the throes of dissolution. The Christian Powers hold Turkey under duress, to fulfil her compact of civil equality and religious liberty to her subjects. China is virtually in the hands of the Western Allies and her own progressive revolutionists, and whatever may be the final disposition of political affairs in that empire, it can hardly fail to include a large element of religious toleration, with some special facilities for the propagation of Christianity. Italy is emancipated and nationalized under a Constitutional government; and the Papacy trembles over the abyss of popular revolution, from which it is held back only by the doubtful support of France. Slavery rocks and reels with the premonitory symptoms of its overthrow. If we hold fast our faith in God, we shall see "greater things than these"—the Son of Man taking to himself the power over the nations.

Even that which to the eye of sense looks dark and threatening, to the eye of faith is prophetic of coming good. Convulsions that shake and alarm the wicked, should invigorate the faith of the righteous. We pray for the coming of Christ's kingdom, and the God of our salvation answers "by terrible things in righteousness." But He is still "the confidence

of all the ends of the earth, and of them that are afar off upon the sea." Revolutions that shake down organized systems of iniquity, are an answer to the prayer of faith. As John Foster wrote years ago : "If the whole, or the greater number of Christians were, with an earnest and unalterable resolution of each, to combine that heaven should not withhold one single influence which the utmost effort of conspiring and persevering supplication would obtain, it would be a sign that a revolution of the world is at hand."—*N. Y. Ind.*

The Chinese War.

The Kangaroo brings news of the restoration of peace between China and the Allied Powers. The news came by the way, of Russia, and the brief telegram gives no intimation of the terms upon which peace was concluded. As the recent war was provoked by an evasion of the previous treaty on the part of the Chinese, the mere announcement of peace conveys no very satisfactory assurances for the future. If peace has been concluded with the reigning dynasty, the plenipotentiaries of France and England will not be called at present to the difficult task of determining the future government of China.

The Christian people of Great Britain, with almost entire unanimity, have regarded the successive wars of their Government with China as unjustifiable, and unworthy of a christian nation. The following paragraph from The Patriot represents the general Christian feeling of England. Speaking of the capture of Pekin, that journal says :

"For the great interests of the world at large, the event has not come a day too soon; but we cannot reflect upon our part in its accomplishment with unmixed satisfaction. Divine Providence has used us as the instruments of its all-wise purpose, but upon us lies the responsibility of breaking up this ancient Empire by sword and cannon. It may be we could not help ourselves; but we look on sadly, nevertheless, for we had fondly hoped we might have been the agents of effecting a peaceful and blessed revolution in the Flowery Land with no other instrument in our hands but the Bible."—*N. Y. Independent.*

The Hour is Coming.

"I believe in the resurrection of the dead!" Philosophy, falsely so called, may scoff at this item of my faith, and ask me how it can be so, and I cannot tell; but my confidence staggers not, for it is founded upon the Omnipotence of God. I know that his word spoke the earth into existence, and the life that makes it beautiful; I know not that it will be harder for him to resurrect the dead. I grasp the promise and expect its literal fulfilment.

"The hour is coming." See you that bright array of immortal ones upsprung from the dust of death? Hear you the music of their shout of victory? List you the first sweep of those golden harps? Behold you the whiteness of those priestly robes, the flashing of those kingly crowns? Note you the meeting of the parted—the child upon the bosom of the mother, and the wife clasped to the husband's heart?

Let the hour be welcome! Earth hath not known so glad a time!

M. P. H. C.

Grand Rapids, Mich.—*N. Y. Independent.*

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

S. Hurlbut. The 18th of Isaiah is a prophecy evidently addressed to the land on the upper waters of the river Nile,—the gods of whom were represented as winged intelligences, overshadowing and protecting it. In our articles on the book of Isaiah, a few years since, we gave a full exposition of that Chapter which you will see by turning to your files of the Heralds about six years since. If you do not find it, if you write us we will republish it.

G. H. Child. The reading of 2400, rests on the statement of the late Joseph Wolf, that he saw such in an old Ms. in Western Asia. The reading of the Septuagint is 2200.

N. A. Hill. It must be soon, and may be at any time. Thank you for kind wishes, and shall be pleased to answer any inquiries.

B. P. Hildreth. Will insert.

G. Pillsbury. Will substitute it for the other.

D. T. Taylor. The paper has come to hand.—Shall give it.

S. A. Chaplin. We wrote an exposition of the whole book of Zechariah; which was in the Herald about two years since. See your back Nos.

Last Week's Herald.

We printed 4600 of the Extra edition of last week's Herald; which did not supply our orders for it into several hundred copies. Those whose orders we were unable to fill, sent too late. Had they

been in season we should have printed accordingly. It was an excellent number for distribution.

The articles, "Eschatology" "Modern Spiritualism," and "The Kingdom of God—Future," in this number, occupied the last page of the extra edition of last week's Herald: but as they were not in the regular edition, sent to our subscribers, they are given again in this number.

THE TWO ADAMS—THE TEN VIRGINS. We have received a copy of a tract on each of these subjects, by Eld. T. M. Preble; who takes a different view of each of those questions from that we have been in the habit of doing. They can be had by addressing their author, Concord, N. H.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realize from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

"THE CHILDREN OF ISRAEL." It is stated that Mr. Mordecai, a wealthy Jew of Charleston, S. C., has presented to his belligerent State and city \$10,000, to aid the purpose of secession, with the offer, besides of a large number of negroes to work in the cause. Mr. Benjamin of Louisiana, a member of the same faith, is the disunion leader in the U. S. Senate, and Mr. Yulee of Florida, whose name has been changed from the more appropriate one of Levy or Levi, has always been one of the hottest leaders of the ultra fire-eaters. Can it be possible that this peculiar race—the old Catholics used to call them "accursed"—having no country of their own, desire that other nations should be in the same unhappy condition as they are themselves? In no country in the world have the Jews the same privileges by law which they possess in the United States and yet this "stiff-necked generation," by its principal men, takes a lead in attempting to destroy a Constitution which has been to them an ark of refuge and safety.—*Boston Transcript.*

THE ROAD TO INFIDELITY. Universalists "are on the direct road to Infidelity, and sooner or later find themselves in it."—When an inquirer cuts loose from Orthodoxy, he may tarry awhile at the half-way house of Unitarianism. But he is not apt to put up there long. After a short time he feels like continuing his journey, and starting forward, soon arrives at the Universalist enclosure—from whence the road is straight, short, and pleasant to Infidelity and Atheism.—*Boston [Infidel] Investigator.*

The above is from one who ought to know, he having traveled that road.

MAKING VINEGAR.—Vinegar, according to a writer in the Genesee Farmer, is cheaply made. We reprint his recipe:—To eight gallons of clear rain water, add three quarts of molasses; put into a good cask; shake well a few times, then add two or three spoonfuls of good yeast cakes. If in summer, place the casks in the sun; if in winter, near the chimney where it may warm. In ten or fifteen days add to this liquid a sheet of brown paper, torn in strips, dipped in molasses, and good vinegar will be produced. The paper will, in this way, form what is called the "mother," or life of vinegar.

Ayer's American Almanac has now arrived and is ready for delivery gratis by all Druggists to all who call for it. Our readers may be surprised to know that this little pamphlet which has become so much a favorite in our section, has quite the largest circulation of any one book in the world, except the Bible. It is printed in many languages and scattered through many nations, as well as supplied to almost the entire population of our vast domain. Every family should keep it, for it contains information which all are liable to require, when sickness overtakes them, and which may prove invaluable from being at hand in season. If you take our advice, you will call and get an Ayer's Almanac, and when got, keep it.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. T. Wardle.

Bro. Bliss:—Having been much occupied of late with business, in addition to having Bro. Edwin Burnham with us,—which gives some of the church a little more to do, during an extra effort, than at other times,—which will in part explain my seeming delay. However I am doing what I can. Let the friends be patient, and they shall see where the truth lies.

I thank my brother Bliss for so much as he has admitted of my position [Note 1], and as I have before said, I do not write for controversy; nevertheless I cannot, for the sake of truth, refrain from putting two things together which appeared in the A. H. Nov. 24th, 1860—viz., the first was a quotation I made from Bro. J. Litch's work (which see) he said, "I shall now endeavor to show, 1st, that the fact and time of Christ's second coming are both revealed in the 8th chapter of Daniel."

The next item is a part of the editor's note, appended to quotations, "It is strictly true that the extension of the 2300 days to that coming, was preached by all, and is still held by us: and the arguments of all referred to, were based on the 2300 days. But this was not because any one claimed that Christ's coming was affirmed in the chapter," (viz. the 8th chapter of Daniel.) [Note 2.]

I will now fulfil my promise made in reply to your third note appended to my article on the 2300 days, which your continued doubt makes necessary. Viz., to give a full exposition of the views held by the Jewish Rabbins on the day for a year theory.

You say, "We still think it a mistake in respect to the Jewish Rabbins—though affirmed by Mr. Cunningham—and shall still think so, until quotations can be given from the Rabbinical writers to substantiate it; which we suppose cannot be done. We regard the year-day theory as emphatically a discovery of the Protestant Reformation. In this we do not refer to any use the Jews may have made of the seventy weeks of years in the 9th of Daniel; but to periods of days reckoned as years. By this discovery we think the book of Daniel was opened."

Extract from the Literalist, taken from the article entitled the "Political Destiny of the Earth," by William Cunningham—preface, page 10, and onward:

"I shall mention, first in order, that only a few months since I learned from D'Alix's work, De Duplice Messiae Adventu, a fact of which I was before ignorant, viz. that the most celebrated Jewish doctors concur with us in understanding the prophetic numbers of Daniel as being mystical and not literal—a day for a year."

"This was soon after confirmed to me by the kindness of a converted Israelite in London, through whom and a Christian lady I was furnished with translations of certain passages of Rabbi Isaac Abarbanel's Commentary on Daniel. About the same time I got possession of a small Hebrew work (which will be mentioned below) wherein there is an account of the interpretation of the numbers of Daniel by all the most learned doctors of the synagogue.

"It appears that Eben Ezra is the only one of them who computes the three times and a half literally, as being three years and a half of solar time. But he is strongly opposed by the other doctors.—

Abarbanel asks him how he will on this principle explain the season and the time during which the lives of the three former beasts are prolonged, and whether he will make it only one year?"

Rabbi Saadias Gaon and Solomon Jarchi explain the 1335 days at the conclusion of the book of Daniel to be years, and with respect to the time,

* Mr. Cunningham in a foot-note says,—"We might almost imagine that Abarbanel was arguing against the persons whose views I am now combatting. He (Abarbanel) asks 'If it be according to his (Eben Ezra's) views, what secret was there in this number that the angel should see fit to conceal it? These writers are far from wiser than Daniel himself. They tell us, in contradiction to the express words of the angel, 12:9, that there is no mystery at all, and that the number is just three years and a half. If so, why did Daniel say, 'I heard, but understood not?'"

times and dividing of time they say, 'This scripture descends into the abyss by reason of the difficulty and profundity of its interpretation.' They explain it in the way that the Jewish (Cabalistical) doctors call general and particular. The one time they make to be the 480 years from the exodus to the foundation of the temple. The times they make the period of the standing of the first temple, or 410 years. These numbers together are 890 years; and the dividing of time, they make half of the sum, or 445 years. The sum total is thus 1335 years, which they computed from the destruction of the second temple, and therefore expected their redemption at the beginning of the fifteenth century. Most of the rabbis of the middle ages,—Hananeel, Bechay, Laban, Moses Ben Nachman, concurred in interpretations equally fanciful with the above, but all resting on the true principle of the period being mystical, and where days are mentioned, their being used for years.

Eliakim Ben Abraham, the author of the small Hebrew work already mentioned, which is now open before me, seeing that all former computations had failed, interprets one time to be the length of the 490 years revealed in Dan. 9:24.

"Three times are, therefore, 1470 years, and half a time, 245 years, which, being added, make 1715 years. Computing this period from the Jewish yr. 3828, which is their date of the destruction of Jerusalem, he brings the three times and a half out in their year 5543, answering to A. D. 1783, that is, within nine years of the true end of the three yrs. and a half, or 1260 years.

"Next, as to the period of 2300 evenings and mornings, revealed in Dan. 8:14, the Hebrew work from which I have obtained the whole of this information, of which the title is 'The Explanation of the Times,' printed in London, 1794 A.D., tells us that Eben Ezra, and also the Christian doctors, explain the days according to the letter, making them a period of six years and three months being the duration of the distress of Israel, during the days of Antiochus [Epiphanes] the wicked.

"But Rabbi Isaac Abarbanel knocks them down [Hebrew, literally smites them on the head,] and says that this is a fiction of their imagination and that it is not found in the book; and he proves that the days are to be interpreted as years, when shall be the days of our redemption, and so have explained them all our other interpreters. Rabbis Gaon and Rashi have interpreted the words evening morning [in Hebrew] to be 574, and added this number to the 2300, and they amount to 2874, and they say that their beginning, is at the captivity, in Egypt, and according to their belief, the end of them will be 1290 years after the destruction of the second temple. The great Rabbi Abraham Ben Chaya makes their beginning to be at the foundation of the first temple." The author afterwards tells us the opinions of the other Rabbis, which it is not necessary to state, only that they all adopt the same principle, days for years. I shall just mention that of R. Bechay to prove how invariably they adopt the system of the year day. R. Bechay supposes the words evening, and morning, to be the two parts of a day, and thus makes the 2300 to be 1150 days "which are years, and then shall be the beginning of redemption according to his view, and the end of it will be 1335 years after the desolation of Jerusalem." [We again insert the following note, which we gave on a former occasion, as being particularly appropriate in this position.]

"It were too much to expect that the Jewish doctors, upon whose hearts, because of their rejection of the Lord Jesus, the vail still was, should apply the true principle of interpretation of a day for a year in a correct manner, so as to have arrived at the solution of the mysterious chronology. This knowledge was not to be given even to the church of Christ till the end. Dan. 12:9. But from what has been laid before the reader, it is manifest that the Jewish Rabbis entirely accord with the body of the Protestant churches as to the principles of interpretation, and in negating the puerilities of those modern writers, with whom we have now to contend."

On page 14, Mr. Cunningham says:

"Thus does the whole mass of evidence which has been produced from Christian and Jewish writers, and from the great astronomical cycles and Julianian chronology, concur in establishing, beyond the possibility of question, by those who will yield to evidence, that the 1260 and 2300 days of Daniel are years." [Note 3.]

My brethren may see by the above extracts, that the Jewish Rabbis believed and taught that the days in the prophecy of Daniel are years, and furthermore that they looked for their redemption at the end of the 1335 days—years.

It is also clear that God kept the "seal" good, as well as the vail over the face of the Jewish race; nevertheless he permitted them to understand that the times of Daniel could not be other than sym-

bolic days, because of the kingdoms that should rise and fall during their continuance.

No matter how faulty their calculations, or how far from being correct in the beginning of the prophetic periods, they lived in hope of redemption, believing that God was faithful, and would fulfil his own word in his own good pleasure.

Let us learn, then, by the foregoing, to be constant, and hope to the end for the grace that shall be brought to view at the revelation of Jesus Christ, and not follow the way of Eben Ezra, in contradicting the angel and all history. [Note 4.]

Yours in Christ, waiting for redemption,

THOS. WARDLE.

Phila., Dec. 14, 1860.

Note 1. It always gives us pleasure to agree with opinions to which we have given a life long advocacy.

Note 2. If we did not express ourselves clearly, the fault is of course our own. What we designed to say was this, viz. That the time of the second advent, as revealed in the 8th of Daniel, is not thus revealed by any specification of, or allusion to Christ's coming, but is revealed by the affirmation of other events synchronous with that coming.—

Thus Christ's coming is not named in that chapter, or affirmed. No one can or will claim that it is; but the cleansing of the sanctuary is there named; so is "the last end of the indignation;" and so is "the end." These we suppose to be synchronous with Christ's coming; and so we find the time of his coming by finding that of the cleansing of the sanctuary, and the evidence of its synchronism.—The fact and time of Christ's coming are therefore, as we believe, revealed in that chapter, not by its affirmation, but by the affirmation of synchronous events.

Note 3. The question here, is simply this: It was stated in the Herald of Oct. 6th: "We are told that the Rabbinical writers, *en masse*, when they touch on the times of Daniel, calculate them each day for a year."

To this we appended a note of eight words: "Not correct, we think, as to the Rabbins." We are now given Mr. Cunningham's whole evidence for his supposition. According to this:

1st. Of the 3 1-2 times.

Eben Ezra, who was born A.D. 1167, made them literal, and was alone in so doing.

Solomon Jarchi, born 1170, and Saadias Gaon, make one time to be 480 years, and the "times," 410; so that of the "time" and "times," they make 890 years; and then the dividing of time is with them 445, and the whole, 1335 years.

"Most of the writers of the middle ages," it is said, "concurred in interpretations equally fanciful with the above, but all resting on the true principle of the period being *mystical*."

Abarbanel, who flourished about A. D. 1500, made the one time 410 years; the two times 820; and the half time 205, and the whole 1435 years.

The author of the Hebrew work referred to, makes the three and a half times equal 1715 years.

Thus, so far as the three and a half times are mentioned, not one is quoted as making them 1260 years.

2d. Where days are mentioned.

Mr. C. says, "Most of the Rabbis of the middle ages," where days are mentioned, concurred in their being used for years; but what we asked for is their language, so that it may be estimated how correctly Mr. C. interprets them. Mr. C. says:

Rabbi Saadias Gaon and Solomon Jarchi explain the days at the conclusion of the book of Daniel to be years"—but he gives none of their words.

Eben Ezra makes the 2300 days literal.

Abarbanel, the writer of that book tells us, reckons them as years—but gives none of his words.

Gaon and Rashi make them amount to 2874 yrs., and ending 1290 years after the destruction of the second temple.

Ben Chaya begins them with the first temple; but it is not said how long he makes them.

The same author says the other Rabbis adopt the same principle of days for years—without giving any of their words. And

R. Bechay supposes them to be half days,—1150 days, "which are years," ending 1335 years, after the destruction of Jerusalem.

The above being the evidence, the question recurs whether it does or does not demonstrate that "the Rabbinical writers *en masse*, when they touch on the times of Daniel, calculate them each day for a year." If correct, there would be no exceptions to it; Eben Ezra is an exception, and no one is mentioned who reckons the three and a half times on that principle. It is affirmed, however, with a good show of probability, that the most of the middle age and modern Rabbins, do reckon days as years, where days are mentioned in Daniel.

On this point the evidence is less direct, and less conclusive than we could wish; but candor demands the admission that the probability of their thus interpreting the

2300, 1290, and 1335 days, is greater than we supposed.

Respecting the great fact that days are expressive of years, we all agree; and we hail everything that is confirmatory of it; but we wish to scrutinize all testimony, and rest on nothing unsubstantial.

Note 4. Amen, and amen.

ED.

(Original.)

The Kingdom of God—Future.

BY JOSIAH LITCH.

Whatever may be said of the kingdom of God on earth, as now being established in the church, in the heart, or in the gospel dispensation, it is clear that there is to be a visible, tangible government, to embrace the whole earth and stand forever, of which Jesus Christ is to be supreme ruler, set up in futurity. The following considerations and Scriptures prove it.

1. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This they never have yet done since the fall of man. It must be future.

2. "This I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. If it is now, and in the heart, or if the church, or the Christian dispensation are the kingdom of God spoken of, flesh and blood do inherit it. But "flesh and blood cannot inherit" it; that is, humanity in its fallen condition; therefore it must, as the apostle teaches in the next verses, be after the last trump at Christ's second advent, and the resurrection of the dead; when "this corruptible shall put on incorruption, and this mortal shall put on immortality;" and the saints shall be animated by the quickening Spirit of the last Adam. The whole passage shows this to be the apostle's meaning.—Hence, the kingdom of God is future.

3. The parable of the tares of the field, Matt. 13th ch., declares that till the end of this age, or dispensation, the wheat and tares will grow together in the field, which is "the world," or earth; and that at the end of this age, the "Son of man shall send his angels, and they shall gather out of His kingdom [the field, or earth] all things which offend and them which do iniquity, and cast them into a furnace of fire: there shall be weeping and gnashing of teeth. And then shall the righteous shine forth like the sun in the kingdom of their Father." This is a positive proof that His kingdom is yet future.

4. Abraham is dead. The spirit world is not his everlasting home, nor is his promised inheritance in that world. His promised everlasting inheritance is on the earth. Gen. 17:8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Speaking of this, Stephen, Acts 7th, says that God "gave him none inheritance in it, no, not so much as to set his foot on; yet He promised to give it to him for a possession, and to his seed after him, when as yet he had no child." Paul speaks of it, Heb. 11:8-13. Abraham, Isaac and Jacob all sojourned in the land of promise, but all died in faith, not having received the promises. But the Saviour promised, Luke 13th ch., that the saints from the east, west, north and south shall sit down with Abraham, Isaac and Jacob in the kingdom of God. Hence, they all must be immortal and come to earth to inherit the promise.

5. Christ has the promise of reigning on the "holy hill of Zion," and that the Father will give Him "the heathen for his inheritance and the uttermost parts of the earth for his possession." Second Ps. King David reigned on Mt. Zion in Jerusalem; Christ is his son after the flesh, Acts 2:30-1, and heir to his throne. Thus also Gabriel announced, Luke 1:31, 32, "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Christ was raised from the dead, and thus physically qualified for the fulfilment of this promise, for he will live forever in the flesh, and, being immortal, may reign eternally.

6. The four living creatures, Rev. 5:9, 10, the symbol of the whole church, are represented after their perfect redemption, as uniting to sing, "And we shall reign on the earth." How unequivocal!

7. Thus also heaven's hosts proclaim, Rev. 11:15, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever." This, let it be remembered, is at the sounding of the seventh and last trump; and therefore future.

8. From all these considerations, and they are but a few of the many, it appears that Christ is now living in a glorified and immortal body, raised from the dead, the type of the glorified body which He will give to each of his people. That He will come the second time to earth to reign in person on the throne of David in Jerusalem; and that the

whole earth shall be His dominion. That His saints, all who are united to Him by His Spirit through a living faith, shall be raised up to everlasting life in a body like His glorious body, and shall share with Him His kingdom, and thus "inherit the earth."

But in order to make it a fit abode for beings so holy and pure, the curse will be purged out by fire, and it restored to its primitive state as in the day of Adam's perfection. Thus it is promised, Isa. 65: 17. "Behold I create new heavens and a new earth." "Be ye glad and rejoice forever in that which I create." And therefore "we according to His promise look for New Heavens, and a New Earth, wherein dwelleth righteousness." 2. Pet. 3: 13.

What manner of persons, then, ought we to be, in order to be partakers of it. The blood of Jesus Christ alone, applied by the Holy Spirit, through faith in the name of Jesus, can cleanse and fit us to enter in through the gates into the city. Reader, come to Jesus Christ and take His yoke on you and be saved; and be happy now and forever. "Our God is a consuming fire." O, take refuge in Christ.

Livermore Conference.

Notwithstanding the appointment was changed from Dec. 20th to Jan. 3d. in the Herald, as by some mistake, the change of time was not noticed by the Crisis, the brethren generally understood that Dec. 20th was to be the time, and a good delegation from the various Societies came. I did not expect the meeting at that time; but being in town on other business, I learned that the Conference was in progress, and attended it after Saturday M. Brn. Hanscomb, Sevey, Wellcome, Meader, Howard and Carr, of the ministry, were present. Bro. Haggett being sick with the mumps, could not attend. The meetings were very interesting, the preaching calculated to meet the necessity of the times. We trust God will make the occasion a blessing to those present. The brethren and sisters seemed to be well engaged in the work of the Lord, and to realize that we are near the great day of reward. Some of the backsliders were stirred anew to consider their duty. May they be led to Christ for eternal life.

H. B. SEVEY, Chairman.

I. C. Wellcome, Scribe.
Richmond, Me., Dec. 28, 1860.

From Bro. W. H. Swartz.

Dear Bro. Bliss:—We have now completed our meeting in this place. In my last I expressed the hope that the work was only fairly begun, which we realized in a few days. Bro. Gates returned, as expected, and continued with us until the close.—Last Sabbath he had the pleasure of leading forward in baptism six candidates more. The scene was solemn and impressive. Our cause here is gaining ground. Prejudice is fast waning into oblivion, and the glorious truths of the kingdom are receiving a welcome and candid reception. The little church is greatly revived, and encouraged to resume the warfare, by the addition of twenty or more "co-workers." I trust that this is but the beginning of better days—the earnest of an abundant harvest. "For the harvest truly is plenty," and a brief period only is allotted us for its gathering. "Yet a little while and he that shall come will come and will not tarry."

I send, elsewhere in this letter, the names of six new subscribers for the Herald. I hope soon to be able to secure as many more. The Herald can and must be sustained. Why will not every one of its readers manifest an increased interest in its future prosperity? The hour of the judgment is come; and what we do must be done quickly. O brethren, let us not sleep as do others. Yours in hope of speedy redemption,

W. H. SWARTZ.

New Kingston, Pa., Dec. 26, '60.

Thank you, brother, for those six new subscribers, and for four received since.

ED.

OBITUARY.

NATHANIEL SMITH, (my wife's father) died at Wardsboro', Vt., on the 28th Nov., 1860, aged 76 years.

Thus has passed away another soul to sleep in Jesus. The deceased was one of the early adventists of 1843. He has been almost a constant reader of the Herald, and more lately of the Voice of the Prophets, and among his dying expressions was the belief that he should not long lie in the grave, but should rise to meet the coming Redeemer. He was prepared for the summons of death, and leaves us who remain to mourn, the sweet assurance of meeting him again in the morning of the resurrection. His wife survives him—may the comfort of the Holy Spirit rest upon the widow and numerous children. O how it assists to mitigate the keenness of the parting from such a friend, when we know they are safe in the Lord and will live again!

He was visited by Mr. Wells, the M. E. and also by Mr. Ober, the Congregationalist minister, who came to pray with and for him. The last named

attended his funeral, and gave a comforting discourse from Gen. 5: 27.

D. T. T.

Died, in Cabot, Vermont, Nov. 17th, 1860, of Typhoid Fever, Julia Jettie, only daughter of Enos B. and Lucinda E. Hazen, in her 18th year. Truly this time death the tyrant chose a shining mark; for Jettie was an amiable girl, highly esteemed by all who had made her acquaintance. Nearly four years ago she gave her heart to God, and was buried "beneath the yielding wave," thus fulfilling the command, "believe and be baptized." Only three weeks before her death, cheerful and joyous, the rose of health was blooming upon her cheek, but O how uncertain is human life! Like a flower she bloomed but to fade away—an untimely blast passed over her, and she is gone:

"Cut down in all her bloom,
The course but yesterday begun,
Now finished in the tomb!"

The voice that so sweetly sung is now silent, but will soon, "when opening graves yield their charge," be heard chanting in triumph o'er death's chilling gloom, "on the celestial plain," where sickness can no more distress, nor death divide. The funeral was attended at the Advent Chapel, where a large and mourning audience listened to a comforting discourse, by Eld. S. W. Thurber, founded on Col. III. 1—5. Sad hearts and streaming tears gave proof that all keenly felt the loss that the Advent society and the community generally had sustained in this bereavement. All deeply sympathise with the afflicted family; but thank God that family do not mourn as those who have no hope.

Sister, rest: thy toils are ended.
Life's last fearful strife is o'er;
Loudest calls with death notes blended,
Shall disturb thee never more.

Peaceful now thy dreamless slumber,
Peaceful now so cold and stern;
Thou hast left of friends a number
For thy absence here to mourn.

Dearest sister, how we miss thee,
As we see no more thy face.
And how sadly we deplore thee,
When borne to thy last resting place.
When thy cheek began to alter,
When thy eye grew dim and pale,
Then it was our hearts did falter,
Then it was our hopes did fail.

Thy home is now a sad, sad place,
That home where happy hours we've passed;
For we no more can hear thy voice,
Thy lovely form in death is clasped.

Oft we ask ourselves the question,
Why from us thou must depart?
Why so fair a form was taken,
Which so cheered our weary heart?

But the chilling winds of winter
Which blow o'er thy lowly tomb,
Are headed not by thee, dear sister,—
Thou dwellest in a heavenly home.

DIED, in Groveland, Mass., Mrs MARY B. HARDY, aged 87 years and 8 months. Thus death has laid low the only grandparent of whom I have any recollection: for many years she had professed faith in Christ as her Savior, and though she felt not that full assurance which it is the privilege of many to enjoy, we trust that a hope in Jesus was the sure anchor of her soul: she dwelt much upon her own unworthiness and seemed to feel deeply that if saved at all it must be through Christ alone. One incident in her life I remember with great satisfaction: she was requested by some of her children to have her daguerreotype taken, that should she be taken from them they might be enabled better to recall her features to mind; instead of complying with their request she wished me to furnish her with some appropriate lines to accompany a picture of the Savior which she presented to them, desiring them to gaze on that, and to think of her only so far as she followed Christ.

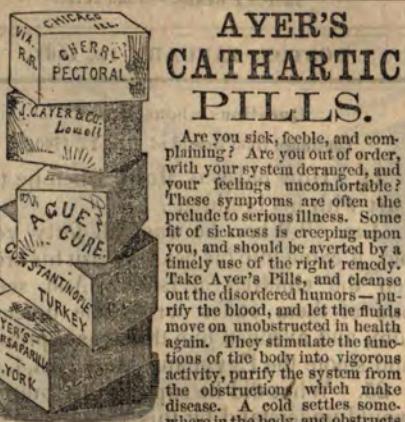
She was one of those who witnessed the darkening of the sun, &c.—events which seem to be clearly spoken of, as signs of the near approach of the Coming One; and I have fondly hoped that she would be among those who should not pass away until that grand event should occur; but God has ordered it otherwise. Her long life of toil and care is finished, and as it was said of him who attained the greatest age of any one of whom we have any record, so we must say of her, "And she died;" but only died, (as we hope) to wake to a better life when the morn of resurrection glory shall dawn.

Rest, weary one,
Thy joys and sorrows o'er;
Rest, sweetly rest,
Where cares oppress no more.
Thy labor done,
Thy life's long battle fought
We lay the down
In yonder quiet spot;
Until the morn
Of Zion's glory dawn;
Then wake and rise
To wear the promised crown.

S. A. GORTEN.

Essex, Dec. 25th, 1860.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs

its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deepest and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physician.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartics we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsey, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms.

They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its inept use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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Hill's Saints' Inheritance	75	.18
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	75	.12
Orrock's Army of the Great King	40	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	25	.05
Scriptural Action of Baptism	75	.25
Memoir of Permel		

sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62. For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Mornell, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORNELL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

L. O. WELLCOME, Richmond, Me. Proprietors.
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J. V. HIMES.

935, pd. to 1001. 1 yr.

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1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

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Convinced by the working of the Stoves in use, the Patenttee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: **THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING.** Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cents.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 12, 1861.

Questions about Moses.

Continued from Herald of Dec. 22, 1860.

24. How old was Moses when he took part with his brethren?

Ans. "When he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian," Acts 7:23, 4.

25. What did he suppose his brethren would understand by this?

Ans. "He supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." Acts 7:25.

26. How did Moses discover that his brethren understood not?

Ans. "The next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbor wrong, thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?" Acts 7:26-8.

27. How did this remark affect Moses?

Ans. "Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian," Ex. 2: 14, 15.

28. How came Moses thus to forsake Egypt?

Ans. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Heb. 11:27.

29. Where was the land of Midian? and how far was it from Egypt?

Ans. It bordered on the gulf of Elath, the eastern extremity of the Red sea, which was about 230 miles from Rameses the capital of Egypt.

30. What befel Moses in Midian?

Ans. When he arrived in that country he "sat down by a well. Now the priest of Midian had seven daughters," who came "to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them."—When they told this to Reuel their father, he sent for Moses to come and eat bread with him. And Moses was content to dwell with the man, and he took charge of his sheep, and married Zipporah his daughter. Ex. 2:15-21.

31. What came to pass in process of time?

Ans. "It came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage." Ex. 2:23.

32. Did God hear their cry?

Ans. "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Ex. 2: 24, 5.

33. What was Moses doing all this time?

Ans. "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." Ex. 3:1.

34. What there appeared to him?

Ans. "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." Ex. 3:2.

35. How long had Moses been in Midian at this time?

Ans. "When forty years were expired, there appeared to him in the wilderness of Sina, an angel of the Lord in a flame of fire in a bush." Acts 7:30.

Going to Church.

"Mother, I don't want to go to church." The speaker, a little bright-eyed boy, looked up into his mother's face with evident doubt as to the propriety of saying what he had said. His mother, who had

often heard the same remonstrance, sat down, and drew him to her knee, saying, "Charley, father and I tell you that it is best for you. Don't you think we know best?"

Charley made a petulant reply, and although obliged to go, yet went in a very unfavorable mood.

Years passed away. Charley had lived to be a man, and had long gladdened his mother's heart by living the life of a Christian. Children growing up around him were taught to tread the path in which he had been led before. One Sabbath, a friend spending the day with him, asked, "Why do you endeavor to get all your children to church, whether they wish to go or not? You know that many do not approve of such a course."

Turning to his friend, he replied, "Because I owe it to my mother that I was saved from infidelity by the respect for the Christian religion instilled into my heart when she sent me constantly to church."

The Lost Nestlings.

BY MRS. GOULD.

"Have you seen my darlings?"

A mother robin cried.

"I cannot, cannot find them,

Though I've sought them far and wide.

"I left them well this morning,

When I went to seek their food;

But I found, upon returning,

I'd a nest without a brood.

"O have you nought to tell me,

That will ease my aching breast,

About my tender offspring

That I left within the nest?

"I have called them in the bushes,

And the rolling stream beside,

Yet they came not at my bidding;

I'm afraid they all have died!"

"I can tell you all about them,"

Said a little wanton boy,

"For 'twas I that had the pleasure

Your nestlings to destroy.

"But I did not think their mother

Her little ones would miss,

Or ever come to hail me

With a wailing sound like this.

"I did not know your bosom

Was formed to suffer wo,

And mourn your murdered children,

Or I had not grieved you so.

"I'm sorry that I've taken

The lives I can't restore,

And this regret shall teach me

To do the thing no more.

"I ever shall remember

The plaintive sounds I've heard,

Nor kill another nestling

To pair a mother bird."

RECEIPTS.

UP TO TUESDAY, JAN. 8, 1861.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Received for extra papers sent, by mail Jan. 7th, to T. Smith, M. Fuller, J. D. Wheeler, M. Green, R. Burtneshaw, and ten cents postage, E Farnsworth, S Marvin, M. A. Hardy, C Powley (and ten cents postage), A Town, E Lloyd, C W Stewart, M Hopkins, S S Garvin, N C Wright, H G Fraas, T B Shaw, M M'Knight, G Hogarth, and postage—25 cents each.

J. Ostrander (postage paid), C N Ford, R Kitchen, H Buckley, S Sherwin, H Tanner, S K Lake, and 15 cents postage, I E Baldwin, A H Brick, J F Knox, J M Orrock (in Dr S's bundle), Dr N Smith, M C Butman—50 cents each.

G. Phelps, H B Eaton, J Whitcar (in Dr L's bundle), I Wallace, O E Noble (and G Z N), D Bosworth, J Danforth, A Spence, H H Gross, D W Flanders (and 50 cents postage), L Wade, E Edgerton, W Stearns—\$1 each.

J. Barker (6 copies to you, and 6 to J. Litch) H. Lye—\$2 each.

D. Elwell, \$1.50.

Some of the above receipts, include payments for the next extra.

L B Hoffman, G W Gregory, A Gorham, W Plimley, R White, M M'Knight, and 25 cents for extras, N W Spencer, J A Winchester, B P Hildreth, R W Emerson, H Plummer, A Emerson, S Jackson, J M Dodge, Simon Wolf, J Walker, S C Beckwith, Patty A Palmer, S Wilson, I Yocom, H G Fraas, G F Havens, Rev G M Carey, B H Sherman, Gen Blake—we think not—each to 1049; R T Price 1080, R Jackman 1052, B Manning 1036 W Colton 1053; Rev J Hinkle, J Price, each to 10

that bright light in the distance—the splendours and glory of life and immortality.

In speaking to you upon this text, I would remark in the outset, that the doctrine of the resurrection of the dead, is a doctrine peculiar to Christianity. The heathen, by the feeble light of nature, were able to spell out the truth of the immortality of the soul. Those professors of religion who deny that immortality, are not so far advanced in learning as the heathen themselves. When you meet with any who think that the soul of man may possibly become annihilated, make them a present of that little catechism brought out by the Westminster Assembly, which bears the title, "A Catechism for the Young and Ignorant." Let them read that through, and begin to understand that God hath not made man in vain. The resurrection of the body was that which was new in the apostolic times. When Paul stood up on Mars-hill, in the midst of the learned assembly of the Areopagites, had he spoken to them about the immortality of the soul, they would not have laughed; they would have respected him, for this was one of the sublime truths which their own wise men had taught; but when he went on to assert that the flesh and blood which was laid in the tomb should yet arise again, that bones which had become the dwelling-place of worms, that flesh which had corrupted and decayed, should actually start afresh into life, that the body as well as the soul should live; some mocked, and others said, "We will hear thee again of this matter." The fact is, reason teaches the immortality of the spirit, it is revelation alone which teaches the immortality of the body. It is Christ alone who hath brought life and immortality to light by the gospel. He was the clearest proclaimer of that grand truth. Albeit that had lain in the secret faith of many of the ancient people of God before, yet he it was who first set forth in clear terms the grand truth that there should be a resurrection of the dead, both of the just and of the unjust. As far as I know, the doctrine has not been disputed in the Christian church. There have been some few, so utterly insignificant, that it is not worth while to take any notice of their scruples, or of the objections which they have urged. Instead thereof, we will turn to our text; we will assume that the doctrine is true, and so proceed to utter some words of explanation upon it.

First, then, our text suggests the real identity of the resurrection body. The apostle uses the figure of a seed, a shrivelled grain of wheat. It is put into the ground, there it dies, all the farrinaceous part of it decays and forms a peculiarly fine soil, into which the life-germ strikes itself, and upon which the life-germ feeds. The seed itself dies, with the exception of a particle almost too small to be perceived, which is the real life contained within the wheat. By-and-by we see a green blade upstarting; that grows, swells, and increases, until it comes to be corn in the ear, and afterwards the full corn in the ear. Now, no one has any suspicion but that the same wheat arises from the soil into which it was cast. Put into the earth, we believe it springs up, and we are accustomed to talk of it in our ordinary language as being the very same seed which we sowed, although the difference is striking and marvellous. Here you have a plant some three feet high, bearing many grains of wheat, and there you had the other day a little shrivelled grain; yet no one doubts but that the two are the same. So shall it be in the resurrection of the dead. The body is here but as a shrivelled seed; there is no beauty in it that we should desire it. It is put into a grave, like wheat that is sown in the earth, there it rots and it decays, but God preserves within it a sort of life germ which is immortal, and when the trump of the archangel shall shake the heavens and the earth, it shall expand to the full flower of manhood, which shall blossom from the earth a far more glorious form than the manhood which was buried. You are, my brethren, to-day, but as a heap of wheat, a heap of poor shrivelled corn. Despite that earthly beauty which makes glad our countenances, we are after all, shrivelled and worthless, compared with what your bodies shall be when they shall awake from their beds of silent dust and cold damp clay. Yet while they shall be different, they shall be precisely the same; it shall be

the same body: the identity shall be preserved. Though there shall seem to be but little similarity, yet shall no man doubt but that the very body which was sown in the earth hath sprung up to eternal life. I suppose that if I should bring here a certain grain of seed, and you had never seen the image of the plant into which it would ripen, and I should submit it to a thousand persons here present, and ask them this question,—"What form will this seed assume when it shall grow into a plant and bear a flower?" none of you could tell what it would be like; yet when you saw it spring up you would say, "Well, I have no doubt that the heart's-ease sprang from its own seed. I am sure that a violet springs from a violet seed. I cannot doubt that the lily hath its own appropriate root." And another time, when you come to see the seed, you perhaps imagine you see some little likeness, at least you never mistrust the identity. Though there are wide extremes of difference between the tiny mustard seed and the great tree beneath the branches of which the birds of the air build their nest, yet you never for a moment question but what they are precisely the same. The identity is preserved. So shall it be in the resurrection of the dead. The difference shall be extraordinary, yet shall the body be still the same.

In order to affirm this, the ancient Christian church was in the habit in their creed of adding a sentence to the Article which runs thus:—"I believe in the resurrection of the dead." They added, in Latin words to this effect:—"I believe in the resurrection of the dead, of this very flesh and blood." I do not know that the addition was ever authorized by the church, but it was continually used, especially at the time when there was a discussion as to the truth of the doctrine of the resurrection of the body. The very flesh and body that is buried, the very eyes that are closed in death, the very hand which stiffens by my corpse, these very members shall live again—not the identical particles of the same matter any more than the self-same particles of the wheat spring up to make a blade, and to make full corn in the ear. Yet shall they be identical, in the true sense of the term; they shall spring up from this body—shall be the true result and development of this poor flesh and blood, which we now drag about with us here below.

Ten thousand objections have been raised against this, but they are all readily answerable. Some have said, "But when men's bodies are dead, and are committed to the grave, they are often dug up, and the careless sexton mixes them with common mould; nay, it sometimes happens that they are carted away from the churchyard, and strewn over the fields, to become a rich manure for wheat, so that the particles of the body are absorbed into the corn that is growing, and they travel round in a circle until they become the food of man. So that the particle which may have been in the body of one man enters into the body of another." Now, they say, "how can all these particles be traced?" Our answer is, if it were necessary, every atom could be traced. Omniscience could do it. If it were needful that God should search and find out every individual atom that ever existed, he would be able to detect the present abode of every single particle. The astronomer is able to tell the position of one star by the aberration of the motion of another; by his calculation, apart from observation, he can discover an unknown orb; its hugeness puts it within his reach. But to God there is nothing little or great; he can find out the orbit of one atom by the aberration in the orbit of another atom—he can pursue and overtake each separate particle. But recollect, this is not necessary at all, for, as I said before, the identity may be preserved without there being the same atoms. Just go back to the excellent illustration of our text. The wheat is just the same, but in the new wheat that has grown up there may be one solitary particle of that matter which was in the seed cast into the ground. A little seed that shall not weigh the hundredth part of an ounce falls into the earth, and springs up, and produces a forest tree that shall weigh two tons. Now, if there be any part of the original seed in the tree, it must be but in the proportion of a millionth part, or something less

than that. And yet is the tree positively identical with the seed—it is the same thing. And so there may only be a millionth part of the particles of my body in the new body which I shall wear but yet it may still be the same. It is not the identity of the matter that will make positive identity. And I shall show you that again. Are you not aware that our bodies are changing—that in about every ten years we have different bodies from what we had ten years ago? That is to say, by decay, and yet I am the same man. I know I am precisely the same. So you. You shall have been born in America, and lived there twenty years; you shall suddenly be transferred to India, and live there another twenty years; you come back to America to see your friends—you are the same man, they know you, recognize you, you are precisely the same individual; but yet philosophy teaches us a fact which cannot be denied—that your body would have changed twice in the time you have been absent from your friends, that every particle is gone, and has had its place supplied by another; and yet the body is the same. So that it is not necessary there should be the same particles; it is not needful that you should track every atom and bring it back in order that the body should preserve its identity.

Have you never heard the story of the wife of Peter Martyr a celebrated reformer, who died some years before the time of Queen Mary? Since his enemies could not reach his body, they took up the body of his wife after she was dead, and buried it in a dunghill. During the reign of Elizabeth, the body was removed from its contemptible hiding place; it was then reduced to ashes. In order that the Romanists, if they should ever prevail again, might never do disservice to that body, they took the ashes of Peter Martyr's wife, and mixed them with the reputed ashes of a Romish saint. Mixing the two together, they said, "Now these Romanists will never defile this body, because they will be afraid of desecrating the reliques of their own saint." Perhaps some wiseacres may say, "How can these two be separated?" Why, they could be divided readily enough if God willed to do it; for granted that God is omniscient and omnipotent, and you have never to ask how, for Omnipotence and Omnipresence put the question out of court, and decide the thing at once. Besides, it is not necessary that it should be so. The life-germs of the two bodies may not have mixed together. God has set his angels to watch over them, as he set Michael to watch over the body of Moses, and he will bring out the two life-germs, and they shall be developed, and the two bodies shall start up separately at the sound of the archangel's trumpet. Remember then, and doubt not that the very body in which you believe in Christ, and in which you yield yourselves to God, shall be the very body in which you shall walk the golden streets, and in which you shall praise the name of God for ever.

(To be continued.)

How Turkey Governs Syria.

The correspondent of the New York *World* writes from Beirut, Syria, under the date of Nov. 23, and gives a picture of the sufferings of the people, truly heart-rending, and then adds—

The Turkish government, "last and worst" in every undertaking, both in peace and in war, manages so to misimprove every opportunity given it for helping and saving the people, that winter is at the doors and almost nothing is done. A relief committee in Beirut, consisting entirely of foreigners, purchase twenty cotton bed quilts, send them to the wretched sick and dying peasants in the villages of Mount Lebanon, and the humane and public-spirited Turkish officials, at the outskirts of the city, demand custom duties on the charitable gift; and on refusal of the bearer to pay duty, seize one of the quilts as their pay! Fuad Pasha pretends to pacify the country, and punishes the first officer of his army who manifests any disposition to bring about peace by disarming the wild Druses of the mountains!

The sultan succeeds in getting a loan of sixteen millions of pounds sterling from a European nation, and the very next week refuses to give

the scanty pittance of six cents a day to the helpless and most miserable refugees from Damascus, whose sufferings are beyond all description. A poor Christian of Dadoon, a village two hours from Beirut, goes up to Aitath, a Druse village near Sokel Gourb, and demands payment of a debt contracted by a Druse sheikh before the war. The Christian returns to his village; is followed on Sunday, Nov. 18, by seven Druses armed to the teeth, who beat his son. The villagers rally, the Druses are beaten off when a crowd of Druses and Turkish soldiers(!) rush upon the village, attack the Christians and wound several of them dangerously. So utterly inert and inefficient is the government in paying the people the price of their burned houses, that the population of whole districts is now pouring down to the seaboard, as they cannot build their houses, and the city is preferable to the roofless smouldering ruins of their desolated villages. A family has just arrived from Ibl, near the sources of the Jordan. They had no house, no food, no clothing, and came dragging themselves along hungry and weary, the parents bringing the children, hoping to find charity at least, and food enough to keep them from absolute starvation.

It is plainer now than ever before that the Turks will do absolutely nothing for the material improvement of Syria. They never have and they never will. Their high officials think of nothing but plundering the treasury and the common soldiery and populace are supremely selfish and lazy. We learn many things by contrast, and the French Army now in Syria is teaching the people more of industry, ingenuity and civilized public spirit in three months than the Turks have taught them in three centuries. The French are never idle. If encamped in the pine grove they level the ground, plant gardens, ornament the doorways of their tents with flowers, invent a thousand devices for comfort and utility of which a Turkish soldier would never dream. They repair houses, roads, and bridges, and leave marks of permanent improvement wherever they go. The Turkish soldiers eat, drink, march, smoke, and lounge, but never think of spending their leisure in works of utility and general improvement. One reason of this is the fact that the French have money to pay their men; another reason is that the French are naturally more active and lively; but the great reason, no doubt, is that the Turks are barbarians, while the French are civilized men. Another most striking difference is in the manner in which the French and Turks hire laborers such as muleteers, water carriers, &c. The French, as is the custom among all straightforward men, make special contracts for the transportation of all their material from the wharf to their camps in Beirut and in the mountains. The Turks make no contracts, but wait until the day when their work is to be done, and then send soldiers around the city to seize and impress all the mules, camels, and donkeys which are to be found. Nothing but consular interference can rescue an animal thus impressed. A poor mountaineer may have left his family and come to Beirut to buy flour for the next two days bread, when he is seized and compelled to go with his mule to Damascus, and be sent ten days, his family not knowing whether he has gone.

In Damascus he may be impressed to go to Jerusalem, and thus be away from home a month on forced marches, with small wages, and all this, not in time of war, when such things are excusable, but as the established mode of doing things in time of peace, wherever the blight of Turkish rule extends. It is only in bitter irony that the Turks can be said to be governing their empire.

"Divide et impera" is the secret Turkish policy. They can set one tribe against another, hire wild Arabs to fight the Druses in Houran and then hire somebody else to fight the Arabs. They have rejoiced in the internece wars of the Druses and Maronites, and if left to rule Syria, will bring about another civil war as soon as either party gets strong enough to give the Turks any trouble.

(Original.)

The Sign of the Son of Man.

Bro. Bliss:—In your issue of Jan. 5th there

was a very interesting article from Bro. Hutchinson on the "sign of the Son of man." There has been so much mere speculation in our papers, on biblical questions, that the careful student of Scripture is tempted to pass all such communications as not worth the time of reading. But when we can get even a glimpse of real light on an obscure subject, it seems worth while to make the most of it. With this then in view, I will try to add something in corroboration of what Bro. H. has advanced. In the 2d chapter of Paul's epistle to Titus 13 v. he has this expression "Looking for that blessed hope, and (epiphany) the appearing of the glory of our Lord Jesus Christ." Here the eye of the believer is directed to the very thing of which Bro. H. speaks—the manifestation of the glory.

Yours in the faith,

THOS. HUNTINGTON,

We think that article presented the question in a very clear light. We took the same view of it in an article in the Herald, given in the year 1848.

ED.

(Original.)

The Holy Spirit---His Baptism.

If, as it is written by Joel, the Spirit is to be poured out on all flesh, after the desolations of the land are accomplished by the army of locusts, (which nearly all expositors of the Apocalypse agree symbolized the Mahomedan armies, in Rev. 9th chapter,) and in connection with the wonders and signs in the sun, moon, and stars, and the blood, fire and pillars of smoke, of the last days, as well as the bringing again of the captivity of Judah and Jerusalem, then there is to be some very extraordinary outpouring of the Spirit in our days.

That the outpouring of the Spirit on the day of Pentecost, referred by Peter to be a fulfilment of this prediction, did not exhaust the prediction, will be manifest to all readers of the Bible, if they will remember that the prophecy calls for a pouring out of the Spirit on all flesh. But on that day not a gentile was in the company affected by it. They were Jews, devout men, out of every nation under heaven. Neither Peter nor his fellow apostles, at that time, had any idea of its reaching the Gentiles. It was not till some years afterward, that the Lord prepared Peter and Cornelius the centurion, by special interposition and angelic ministration, to meet and enjoy this divine baptism. Acts 10th and 11th chapters. While Peter was preaching in the house of Cornelius, the "Holy Ghost fell on all them that heard the word." Then Peter said "Then remembered I the words of the Lord, how He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." Acts 11: 16.

The promise was thus twice fulfilled. But was it then exhausted? Clearly not.

Is not the marvelous work of modern times in Ireland, England, Scotland, Wales, Sweden, the United States, and other portions of the world, manifestly the work of the Holy Spirit?

But it is objected by many, "while we do not deny or doubt the special work of the Spirit in these last days, in the conversion of sinners, we do not believe in his extraordinary work as in the apostolic age." But what can be more extraordinary than the awakening and conversion of thousands of most careless and hardened sinners, far off from those who sought their welfare in answer to the prayer of faith? Where shall we limit the Holy One in His working? If it is true, that "All things whatsoever ye desire when ye pray, believe that ye receive them and ye shall have them," then there are no limits to the good things which we may ask and receive. If ignorant, ask in faith for wisdom, and it shall be given. If sinful, ask, and "He will cleanse the thoughts of your heart by the inspiration of His Holy Spirit, that you may perfectly love Him and worthily magnify His holy name." Who are the most successful ministers of modern days? Is it the most learned? Nay, verily: but those who pray most, and come to their people, full of faith and the Holy Ghost. And why should not the servants of Christ have the "tongue of fire" to rest on them, and speak as the Spirit

gives them utterance," as well as in a former age?

But there are special reasons why in these last days there should be extraordinary effusions of the Holy Ghost.

1. The first time has come foretold by the Spirit, 1 Tim. 4th chapter, when some are departing "from the faith, giving heed to seducing spirits and teachings of demons." There is special need of extraordinary effusions of the Spirit to keep Christians from this hour of temptation, through which so many fall. "Ye have an unction from the Holy One, and know all things." That unction we now need to lead us into all truth, and to abide with us.

2. Christians need to be armed with the Spirit of God, so that when they are brought into contact with demons and their mediums, they may control and silence them by the Holy Ghost. Thus spake the beloved disciple, "Greater is He that is in you than he that is in the world."

3. These are days in which Christ is to accomplish his work of preparing a people to be translated in a moment in the twinkling of an eye. This moment in time, the next in eternity! And what purity is needed to meet that moment and pass that great change! The world was never more alluring than now, nor the temptations to worldly-mindedness ever so great. Nor were ministers, as a general rule, ever more tending to femissness than at present. Then there is the utmost necessity for an extraordinary effusion of the Spirit to keep the Christian from being overcharged by the cares of this life, so that that day shall not come upon him as a thief.

The Holy Ghost is, since Christ's departure, the light of the world. But there is a possibility of getting so many and so great objects between us and the light, that it will be eclipsed to us. Or there is danger of getting so far off the light that it cannot afford us much illumination. The nearer we are to the Spirit, the more we shall be illumined by his heavenly beams. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of his Son Jesus Christ, cleanseth us from all sin." "God is light, and in Him is no darkness at all." But the Spirit will only abide with and carry on his work of purification in us, as we obey his teachings and purify ourselves. "even as he is pure." If we are living and fruitful branches we shall be purged that we may bring forth more fruit.

J. L.

For the Herald.

Waifs from the West. No. 14.

With the general remarks respecting Minnesota given in my last, I will resume the journal of my tour homeward.

Sunday, November 18th. Attended meeting in the Baptist church in Beloit, Wis., and heard Elder Prentice speak of the christian's conflict, conquest and crown, from Rev. 3 : 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." I had often thought that the Scriptures are like an inexhaustible mine, where one may dig daily and find treasure, and the idea was forcibly illustrated when Bro. Prentice brought from this text some precious gems which he had discovered,—the exhibition of which makes glad the heart of believers,—while there were others equally precious which had obviously escaped his notice. With but little labor I dug up these gems (1) Our Saviour on his ascension sat down on the throne of God—at the right hand of the Majesty on high. Coloss. 3 : 1; Heb. 1 : 3; 10 : 12. (2) He is the legitimate heir to the throne of David and will ascend his own proper throne at his second advent. Compare 2 Sam. 7:12-16 and Ezek. 21 : 25-27, with Luke 1 : 31-33; 19 : 12-15; 2 Tim. 4 : 1. And (3), The time of his enthronement is the coronation day of his saints. See Matt. 25 : 31-34; 2 Tim. 4 : 6-8; 1 Peter 5 : 4. The more fully this is realized the more earnestly they will pray with Watts:

"O that the months would roll away,
And bring that coronation day!
The King of grace shall fill the throne,
With all his Father's glories on."

But the Bible is like no human production: the more we study it, the more we are interested; and several ministers may take the same text and while they agree respecting its import, their illustrations of its truths may be different, and some may discover beauties in it which others overlooked.

In the afternoon I preached in the same place—the pastor assisting in the services. My text was 2 Peter 3:14, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." It was shewn from the context that among the things for which the primitive Christians looked were the return of our Lord, the dissolution of the present heavens and earth by fire, and their subsequent regeneration as the dwelling-place of the righteous; and as these events are still future, and of course, nearer than they once were, it was inferred that to be thoroughly orthodox we must be looking for the same things, with increased interest. I trust this point was made sufficiently plain to cause an abiding impression on some minds. In the evening I gave a discourse in the Congregational church to a large and apparently interested audience, before whom I presented our world's history as symbolized by the metallic image of Daniel 2nd chapter. The pastor, the Rev. N. D. Graves, was present to assist. With him and the Baptist minister I had had an interview the day before, at which time arrangements were made for these services.

Monday, Nov. 19th. Visited Beloit College, which is situated on an eminence on the east side of Rock River, and spent some time in an examination of its library and cabinet of shells, stones, &c. There are about 20 acres of land connected with the College buildings, a great part of which is covered with trees. Among them I counted fifteen mounds which are said to be the graves of Indians. From the top of the college a fine view of the town is obtained, and in summer the scenery must be delightful. Having

"passed through college," we repaired to the Cemetery. I have been long interested in the theology of graveyards; and having a desire to know to what extent the bereaved of this vicinity drew consolation from the source of comfort mentioned by the apostle in 1 Thess. 4 : 13-18, we visited scores of tombstones. In some epitaphs the intermediate state was scripturally presented, but we found only about half a dozen which distinctly announced the resurrection. In a large majority of instances the inscriptions indicated that death was regarded as the final change, or at least, that the Coming of Christ and the resurrection were events too remote to have much influence on the mind of mourners. The following are some of the most interesting epitaphs I found.

1. "Επι ζωσι."

This idea of the speaking dead is found in holy Writ, for in Heb 11 : 4 we read of Abel that he being dead "yet he speaketh."

2. "The vine but climbeth

O'er the wall to blossom:

On the other side."

Whether these lines originated in Joseph being metaphorically denominated (Gen. 49 : 22) "a fruitful bough by a well, whose branches run over the wall," or not, is immaterial: they may be understood as illustrative of the intermediate state, to which the next inscription has reference.

3. "Willing rather to be absent from the body and to be present with the Lord."

4. "So he giveth his beloved sleep."

5. "Even so them who sleep in Jesus will God bring with him."

Death is in several texts of Scripture denominated a sleep, by a metaphor, and Estius observes on 1 Cor. 7 : 39, that "sleeping is thus applied only to men that are dead, and this because of the hope of the resurrection: for we read no such thing of brutes." "This is an excellent remark," says Parkhurst, "for sleeping implies waking; of which the heathen poets were so sensible, that when they described death as a sleep, we find them adding the epithets perpetual, eternal, or the like, in order to express their own gloomy notion, and to exclude the idea of waking from this sleep of death." But to proceed—

6. "She rests in hope."

7. "Go home, my friends, wipe off your tears; For here I'll lie till Christ appears."

8. "He will rise again."

9. "Weep not friends nor children dear, For here I'll lie till Christ appear, And when he comes I hope to rise To enjoy a life that never dies."

10. "Friends and physicians could not save My mortal body from the grave, Nor can this clay confine me here, When Christ shall call me to appear."

The graveyards of our land speak loudly of the wide-spread darkness which exists respecting the future state. Some having lost sight of the truth that the Bible teaches that the saints will have a glorified body (Philip. 3 : 20, 21) to dwell on the glorified earth as their everlasting inheritance (Numb. 14 : 21; 2 Pet. 3 : 13) make everything of the state which immediately follows death. While we guard against the view of materialists which makes death the cessation of being, we should not go into the other extreme which puts the saint at death into the third heaven, in the enjoyment of all the glory and blessedness represented by being clothed in white, bearing the palm, and wearing the crown. While we believe that the spirits of the just are in conscious rest and comfort between death and the resurrection,—which, I doubt not, has been the view of the great mass of true christians in this dispensation,—we must look to the coming of Christ as the great event which consummates the hope of the church. And when our Lord's Advent, the Resurrection, and the Restitution occupy the place in the mind of the ministry that they do in the scriptures of divine truth, our graveyards will tell a different story. Let there be light in the pulpit and it will find its way to the pew.

Tuesday, Nov. 20th. Called with Bro. Cox at different places in town, and in the evening preached in the Baptist thouse. Elder T. Holman, whom I visited in the afternoon, and the pastor of the church, were among my hearers.

Before coming to Beloit I met with a remarkable story in a Boston (Mass.) Magazine, copied from the Madison (Wis.) Journal, but as strange and unreliable statements are often circulated in newspapers, I could have but little confidence in it without farther evidence. The story was this,

"A gentleman in Beloit had been lame from his birth, his hip being out of place, was able to walk only by the aid of a very thick soled shoe. Two or three months ago he was in Chicago, attending to some business matters, which kept him for several weeks. He is a professor of religion, and while there attended a series of religious meetings, becoming very deeply interested in the subject."

"One Saturday, suffering from severe pain in his hip, he called upon a surgeon to have it examined, and to ascertain whether something could not be done to alleviate the pain. Some interruption occurred, however, so that the examination was postponed until the following Monday. That night after going to bed, the pain continuing, it occurred to him whether or not, if he asked in the proper spirit, some Divine assistance might be vouchsafed, as in the old time when the prophets and apostles walked the earth. He arose from his bed, procured a light, and taking his Bible, opened by chance to a chapter in the New Testament where Christ miraculously cured a lame man. After reading it he proceeded to invoke, in an earnest prayer, some similar intervention in his own behalf, and then feeling greatly cheered and supported by trust in the Divine beneficence, he again retired to rest, and soon fell asleep."

"During the night he dreamed that Christ came to him accompanied by a surgeon, the same upon whom he had called during the day. The surgeon examined his hip, and told him it could be relieved, but only by an operation. To this he raised some objection, desiring that it should be postponed, but the surgeon suddenly seized and overpowered him, and with some instrument laid open his hip to the bone, and arranged the joint in its place. During the operation he had the impression of suffering a severe physical pain, as if really under the knife of a surgeon. After it he had no further remembrance of anything until morning. Upon rising he found to his utter astonishment, not only the short leg lengthened out so as to be even with the other, and his hip

all right, but that he could walk without limping or inconvenience. He walked round the room several times, then put on his clothes and ran up and down stairs to assure himself that he was awake, and no longer a lame man, but sound and whole. His joy and gratitude cannot well be described. He immediately discarded the boot with the false sole, which had hitherto been a necessity, and put on a pair that were mates. His leg was still weak; yet, though limping slightly from long habit, he could walk as straight as any other man when he chose, it has since grown stronger, and his general health has very materially improved. He, of course, considers the cure a direct answer to his supplications."

The name of the gentleman above referred to is Franklin Field. I saw several who were well acquainted with him when he lived in Beloit, but he lives now, and did at the time to which the article refers, in Chicago. He is about 40 years old, and was when in Beloit a member of the First Congregationalist church. I was unable to learn the immediate cause of his lameness, but he has been lame from his infancy,—one leg being about two and a half inches shorter than the other. That he was extraordinarily cured; his legs of equal length, and he apparently well for some time; and that he attributed it to a direct interposition of Providence in answer to prayer, is the statement of men of veracity who have seen him since he was healed; but whether the cure will be a permanent one, time will determine. The case is at least a singular one.

J. M. ORROCK.



ADVENT HERALD.

BOSTON, JANUARY 19, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER VI.

Then these presidents assembled together to the king, and said thus unto him, King Darius live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed according to the law of the Medes and Persians which altereth not. Wherefore king Darius signed the writing and the decree.

vs. 6-9

As in the marginal reading, they "came tumultuously." The two presidents and the hundred and twenty princes were all who are specified as here assembling; but they represent that the various officials of the realm, subordinate to them, were united with them in the petition they are about to make. This may have been so, or it may not. Had they thus consulted, the conspiracy against Daniel must have been very wide spread; but the probability is that the subordinate officials were merely thus represented, for the purpose of more readily affecting the king's mind. For a request that was supposed to be universally or very generally desired would be much more likely to obtain royal assent, than one not thus supported. And in this they were not singular: for it is not uncommon for unscrupulous men to represent others as like minded, when they would accomplish a given result.

Their having consulted together "to establish a royal statute," could mean only that they had consulted that it might be established; which the king alone could decree.

Whether any, or what, motives were brought to bear upon the king, except the supposed general desire for the establishment of the law, it is not here stated. It is an unquestionable fact in heathen mythology, that the gods they worshipped were the supposed spirits of departed sages, warriors, and others famous for skill of some kind in this life. Men of eminence often aspired to be gods after death; thus, the last king of Babylon had said in his heart; "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights: I will be like the most High," Isa. 14: 13, 14. And to those having such aspirations, it would not be likely that the reception of divine honors during life would be distasteful. Alexander the Great proclaimed himself a God while living. Xerxes gave commands to the sea, which God alone could enforce. And in Judith 3: 8, we read that Holofernes "had decreed to destroy all the gods of the land, that all nations should worship Nebuchadnezzar only, and that all tongues and tribes should call upon him as god." It may have been, therefore, that the conspirators against Daniel flattered the king's ambition to be regarded as supreme over gods as well as men. It is, however, more probable that this law was suggested as a suitable test of the obedience of his newly subjected dominions.

The proposed law was as impious as the penalty was cruel. For it was setting the king above the God of Israel, as well as all false gods, and was an attempt to abrogate or set aside all divine authority for the time named. These conspirators showed themselves ready to disregard all religion, whether true or false, for the accomplishment of their ends. And they abused and deceived the king by keeping out of sight their malice against Daniel, and pretending to be actuated by other considerations—the good of the kingdom &c.

Why the enforcement of such a law should have been limited to thirty days, is not apparent. Chrysostom says of it, that, "If it were a good thing, it ought always to be done; if evil, it was not fit to continue thirty days." But the instigators doubtless judged that its continuance thus long would accomplish their purpose respecting Daniel.

The penalty desired by these envious princes for the violation of their proposed edict, may not have been an uncommon punishment in those times, though inconceivably frightful and cruel. The word rendered "den," conveys the idea of a place under ground—most likely an excavation. The kings of Asia and northwestern Africa formerly had enclosures for their wild beasts, and especially for their lions, partially under ground, walled up at the sides, with a door or entrance, and with the greater portion of it open to the sky; so that when victims were cast therein their destruction could be witnessed by spectators. To be doomed to such a death must be inconceivably dreadful.

In seems to have been a custom among the Medes and Persians that a law, once decreed, could not be revoked. Even the king who made it could not change it. This is seen by the king's inability to save Daniel from the lions. When the wicked Haman had obtained of Ahasuerus, king of Persia, a decree giving permission for the destruction of the Jews, the king could not countermand it, but issued another edict granting the Jews liberty to defend their lives, and to slay all that should assail them, (Esth 8th). The same sentiment has prevailed in Persia to the present time, growing out of the idea that the king was infallible, and that, consequently, there could be no defect in any law once promulgated. It is related by Sir John Malcolm, of a late Persian king, Aga Mahomedan Kahan, that having encamped near Shied, he said he would not remove while the snow continued on the mountain in that vicinity; but, the season proving severe, the snow remained longer than was expected, and the army began to suffer distress and sickness. The king could not revoke his word, but a multitude of laborers collected and removed the snow, after which his army marched.

The Throne of David.

(Concluded.)

David sinned against God; and the Lord sent pestilence upon Israel, but continued to him the crown. Of all the sons of David, the Lord made choice of Solomon, "to sit upon the throne of the kingdom of the Lord over Israel," as David's successor (1 Ch. 28: 5)—showing that the kingdom was still recognized as the Lord's; and "then Solomon sat on the throne of the Lord as king, instead of David his father," (1 Ch. 29: 23).

Solomon's heart was not perfect with the Lord, and he went after strange gods; for which reason

the Lord rent the kingdom from him, retained one tribe for his son Rehoboam, for David's sake, and "for Jerusalem's sake," and gave the rest of his kingdom after Solomon's death to Jeroboam.

"It came to pass when Rehoboam had established the kingdom and had strengthened himself, he forsook the law of the Lord, and all Israel with him;" and in his fifth year "Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord," and took away the treasures of the Lord's house," 2 Ch. 12: 1-9; but when Rehoboam humbled himself, his kingdom was preserved.

Abijah succeeded him in Judah; but "walked in all the sins of his father, which he had done before him. . . . Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him," 1 K. 15: 3.

Asa, the son of Abijah, "did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods . . . and the kingdom was quiet before him," 2 Ch. 15: 2-5.

The Lord was with the next king, "Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim . . . therefore the Lord established the kingdom in his hand. . . . And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that there was no war against Jehoshaphat," 2 Ch. 17: 3-10.

Jehoram succeeded his father Jehoshaphat on the throne of Judah; "and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children," 2 K. 8: 16, 17. But the Lord stirred up against him "the spirit of the Philistines, and of the Arabians;" who came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives," 2 Ch. 22: 15-17.

His youngest son, Ahaziah, succeeded him for a single year. He "did evil in the sight of the Lord," and was ignominiously slain at Megiddo," 2 K. 8: 27; 9: 27.

Joash, Ahaziah's son, was the next king, and "did that which was right in the sight of the Lord all the days of Jehoiada the priest," 2 Ch. 24: 2; but after his death Joash hearkened to the princes, who had "left the Lord God of their fathers and served groves and idols; and wrath came upon Judah and Jerusalem for this their trespass,"—the host of Syria coming up against him and distressing him, 2 Ch. 24: 18-24.

His son Amaziah "did that which was right in the sight of the Lord, but not with a perfect heart," 2 Ch. 22: 2; for he bowed down to the gods of Edom (25: 14), and the Lord delivered him into the hands of Jehoash king of Israel, who brake down the wall of Jerusalem, and plundered the city, (vs. 23, 4); and after that he was slain by conspirators.

Uzziah, the son of Amaziah, was the next king, and "sought the Lord in the days of Zechariah who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper." But "when he was strong his heart was lifted up to his destruction," and he "went into the temple of the Lord to burn incense:" for which act the Lord smote him with leprosy till the day of his death (2 Ch. 26: 5, 16, 13).

Jotham was the next king of Judah, and "did that which was right in the sight of the Lord: he did according to all that his father, Uzziah had done. Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places," And "in those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah," 2 K. 15: 34-37.

Abaz, the son of Jotham, was a wicked king, who burnt incense in the high places, and on the hills, and under every green tree. Wherefore the Lord his God delivered him into the hand of the king of Syria, "who smote him, and carried away a great multitude" of captives to Damascus. "He was also delivered into the hand of the king of Israel, who smote him with a great slaughter"—"Again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country . . . for the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed against the Lord," 2 Ch. 28: 4-19.

His son Hezekiah "did that which was right in the sight of the Lord, according to all that David his father did. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he

went forth; and he rebelled against the king of Assyria, and served him not." And when the Assyrians came up against him, an angel of the Lord smote in one night 185,000 of them. 2 K. 18: 3-7; 19: 35. But when Hezekiah had been sick, and was recovered, and the king of Babylon sent messengers to him, and a present, "his heart was lifted up," "God left him to try him, that he might know all that was in his heart;" and he showed the messengers from Babylon all the treasures of the Lord's house; for which the Lord said: "Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day shall be carried into Babylon," with thy sons, &c. Ib. 20: 12-20.

Manasseh, Hezekiah's son, did that which was evil in the sight of the Lord like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. For . . . he reared altars for Baalim, and made groves, and worshipped all the host of heaven, and served them . . . And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God," 2 Ch. 33: 2-13.

He was succeeded by his son Amon, who "sacrificed unto all carved images which Manasseh his father had made, and served them; and humbled not himself before the Lord;" so that after two years he was conspired against and slain, 2 Ch. 33: 21-24.

Josiah, the son of Amon, "did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left" 2 K. 22: 2. "Like unto him was there no king before him, that turned to the Lord with all his heart and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel," (Ib. 23: 25-27.) But the Lord promised that Josiah should not see all that evil, but that he should be gathered to his fathers before that day came. (Ib. 17: 20.)

His son Jehoahaz succeeded him for three months, and did that which was evil before the Lord; when Paroh-necho came up, removed him to Egypt, and made Josiah's son Eliakim king—changing his name to Jehoiakim.

This king also did evil in the sight of the Lord; and "against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon" 2 Ch. 37: 5, 6.

Jehoiachin, his son, succeeded Jehoiakim, and did only evil; and Nebuchadnezzar carried him to Babylon after three months' reign, with the great body of the people. Ib. vs 9, 10.

Zedekiah, another son of Josiah, was placed on the throne of Judah, as his tributary, by Nebuchadnezzar. He and all the chief priests and the people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending, because he had compassion on his people and on his dwelling places. But they mocked the messenger of God, and despised his words, and misused his prophets, until the wrath of God arose against his people, till there was no remedy," 2 Ch. 36: 14-16.

And the Lord said of him: "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until He come whose right it is: and I will give it him," Ezek 21: 25-27.

Zedekiah was taken captive by Nebuchadnezzar, and he carried to Babylon: and since then no descendant of David has occupied his throne.

True it is that "Zerubbabel,—the son of Jehoiachin, and born when his father was a captive in Babylon,—went back from the captivity to Jerusalem in the first year of Cyrus, with forty two thousand three hundred and sixty Jews, besides some seven thousand servants and maids (Ezra 2: 2, 64, 5), and "began to build the house of God" (5. 2), but he was still dependent on, and tributary to, the court of Persia, and none of his posterity were

ever honored as king, though recognized as belonging to the seed royal.

The tabernacle of David is therefore in ruins: no son of his sits upon his throne. His children have committed iniquity, and been chastened with the rod of men, his throne has been overturned, and his crown has fallen to the earth. How then can be fulfilled the promise: "I will stablish the throne of his kingdom for ever"? 2 Sam. 7:13.

Prophecy answers: "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him," Isa 11:42. It was revealed from the councils of heaven that: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace: Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa 9:6,7. And it is added: "The Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel"—i.e. God with us, Ib 7:14.

These predictions centered in and were appropriated by Jesus our Savior, born after long ages to the house of David, in the line of Jechoniah and Zerubbabel, when it had become only as the decaying stump of a fallen tree, and by miraculous conception, there appeared the Son of God and the Son of man; and it was said of him, "He shall be great, and shall be called the Son of the Highest: the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," Luke 1:32, 33.

He is the Coming One, whose right it is to reign on David's throne. He will raise the tabernacle of David that is fallen, and close up the breaches thereof. And he will again restore the kingdom to Israel. But it will be when God shall open their graves and bring them up out of their graves (Ezek. 37:13). And his kingdom will not be limited to the dominion of Israel merely; for Daniel saw in vision, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan 7:14.

The throne of David then will be merged into the dominion of Christ. And while the territory of Israel shall be "from the river of Egypt, even to the great river Euphrates," the kingdom of God will extend "from sea to sea, and from the river to the ends of the earth."

"Come, then, and added to thy many crowns Receive this one: the crown of all the earth."

Chronology.

There is often quite a misapprehension on the subject of chronology, in respect to the general agreement of chronologists in the dates of events, in their relation to our A.D., and some suppose that the reason of the failure of Mr. Miller's time was owing to the events from which they were reckoned, being given at too early a date.

There is no reason whatever for this supposition; for all variation from the several epochs, where Mr. M. commenced the prophetic period is effected only by commencing with different events, and not by changing the date of events, in their relation to our A.D. Thus:

1. The captivity of Manasseh, from which Mr. Miller reckoned the "seven times," was placed by him in B.C. 677.—the true date being B.C. 676; which is given by all writers on chronology except Mr. Shimeall. And he, instead of placing it later, places it in B.C. 690—or 13 years earlier than Mr. M. But he does not date from that event, as Mr. Miller did, but reckons from an epoch which Mr. S. says "is about thirty eight years later" in B.C. 552; which is his date for the most prosperous time of the reign of Josiah.

2. The 2300 days were reckoned by Mr. Miller from the decree of the seventh year of the reign of Artaxerxes, which he placed in B.C. 457. Arch bishop Usher placed this event in B.C. 466, nine years earlier; but he reckoned the 2300 days from another event, the going up of Nehemiah, in the 20th year of Artaxerxes, which he placed in B.C. 453. Mr. Shimeall stands alone among writers on chronology, in placing the event of the 7th of Artaxerxes in the same year where Usher places that of the 20th. But then Mr. S. dates the 2300 days from neither of those events, but from that of Xerxes' expedition against the Greeks, which he dates in B.C. 481, or 28 years before his own date, and 24 years before the true date, of the event from which Mr. Miller reckoned.

3. 1290 and 1335, days were reckoned by Mr. Miller from the taking away of paganism in Rome

which he placed in A.D. 508; but those who place its ending in the present decade do not call in question the date of that event, but reckon from another event, the issue of Justinian's letter to the Bishop of Rome, which all date in A.D. 533.

4. The 1260 days. These Mr. Miller dated from the event of the conquest of the last of three of the first divisions of the Roman empire, in A.D. 538; whilst those who end the former mentioned periods in the present decade, commence these five years earlier, with another event, the letter of Justinian.

It will thus be seen that the variations from Mr. M. in the beginning and ending of the periods, are not by corrections of Usher's chronology of the events reckoned from, but by substituting other events, in the statement of which there should be exercised great caution, lest a wrong impression be given as to the cause of the variations.

The correction of archbishop Usher's chronology respecting the world's age, is a separate and independent question, and not affecting the dates of the events referred to, as the beginning and ending of the periods; and his epoch of the creation, instead of being earlier, was more than 100 years later than the more correct chronologers make it.

Every Idle Word.

It is a solemn thought that for every idle word, men speak, they shall give an account at Christ's judgment seat; but it is no more solemn than true. Yes, every idle word, whether spoken or written, will be judged according to its design and mission; and he who speaks or writes will be called to answer for his speaking or writing.

This consideration ought to make us exceedingly circumspect in the choice, and use of words, whether spoken or written. Suppose the act of speaking or writing was ever instantly followed by an audible voice from heaven, saying, Why was that word spoken? would there not be left unsaid many words that now find utterance? And yet inquisition, ultimately, for each individual word, is as certain as if present and immediate. A feeling of accountability should therefore ever be felt by those who speak and write. They should feel in its every act that God is hearing their speech, that God is reading the written words, and all is perpetuated in the book of his remembrance. Were this realized as it should be, how elevated would become the tone of all oral and other communications. And why may not this be? Why may not editor, every correspondent of the Herald, and every reader who comments upon its contents, speak and write, as if in God's visible presence,—as if Christ were already seated on the great white throne in the clouds of heaven? God grant such grace to each and all, that his cause may be advanced his name honored, and truth and righteousness be built up, by all that shall find admission to the Herald; and let the speech of all "be always with grace, seasoned with salt," so that we may know how we "ought to answer every man," Col. 4:6.

Extra Edition for Circulation.

About the 1st of March we expect to issue another extra edition of a regular No. of the Herald, adapted to general distribution. It will contain all our articles on the Image of the second of Daniel, given in the Herald about a year since; and the Declaration of Principles adopted by the Albany Conference.

It will be put at the same price as the last Extra Edition viz. \$2, per 100 copies, 50 for \$1, 10 copies for 25 cents, or 3 cts single.

The articles on the Image, nine in number, are on the following subjects:

1. The Chaldean Monarch's dream
2. The Head of Gold—Babylonia.
3. The Breast of silver—Medo-Persia.
4. The Belly and Thighs of Brass—Grecia.
5. The Legs of Iron—Rome.
6. The Feet of Iron and Clay—Rome divided.
7. The Kingdom of the Stone and Mountain
8. The Smitten of the Image.
9. Stone, Enlarged to a Mountain, and filling the earth

These articles in a tract form, would make about 50 pages; which would be a ten cent tract.

In order to secure copies, it will be necessary to send orders in season.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

D. T. Taylor. Have again sent you Dec. 29th, but you will not need Jan. 5th on getting your bundle. We have Blair's Chronology. Usher's is in the Atheneum here. Bedford's is of no particular value. We should like Clinton's, but should hardly feel justified in the expense.

J. T. Sweet.—We have no room in our columns,

to devote to a controversy questioning the undoubted authenticity of the text in the 20 of Rev.

It would be legitimate to show any various readings of it, did such exist, or any evidence of alteration in it. But when a disbelief of its teachings is all that can be advanced against it, there is no ground for controversy. The supposition that some one may have altered it, is no evidence, and affords no ground for argument. Could its interpretation be shown not to harmonise with other Scriptures, it would be evidence of a wrong interpretation somewhere, but would be no reason for doubting the authenticity of the text. The evidence you show of the antiquity of Millenarian doctrine, we will give disinterested from its controversial connection.

H. B. Woodcock. Your voluminous communication dated Sep 1. on the wounded head, has just been received. Its reasoning is not comprehended by us, and we presume would not be by our readers. Your other article arguing that men become angels, is equally dark to us. That they are different orders of intelligences cannot be scripturally contradicted.

R.R. York. Interrogations not for controversy, but for information, are always in order. Let us hear from you.

J. M. Orrock. We do not. "Waifs," Nos 14 and 15 are received and welcomed: also the lines from sister Johnson.

D. Bosworth. If his placing the crown on the believer at Christ's coming makes him a destructionist, then are we all so. That we suppose to be all the truth there is in it.

D. Guild. The word "Sanctuary" literally signifies a sacred place, also a place of refuge and safety. As used in the place you mention, it is evidently denominative of the land of Judea.

G. W. Burnham. 100 copies to Fairhaven, were all we could send you, and was the last order filled.

J. Vose. When Zechariah (8:4, 5) prophesied that there should be old men and old women dwelling in the streets of Jerusalem, and boys and girls playing there, we think he had reference to the condition of prosperity which should follow the rebuilding of the walls of that city, and which were rebuilt about sixty years after Zechariah prophesied. This we suppose was all fulfilled between the date of that prediction, and Christ's first coming.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

We are pleased with this proposition, and hope it will be numerously responded to. Will those thus responding remind us of the proposition, so that we may correctly charge our brother with the sum he will make up.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First series. Dr. Cumming's Great Tribulation. 2 vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

FOR SALE,

One or more shares on the "Boston Advent Association," ready to receive any

A Bro. owning a few shares in our Chapel building, wishes to realize from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

The copies printed of the Extra Edition of the 1st No. of the Herald, came short of filling our orders for it, about 600. We were sorry to disappoint any, but their orders came too late. To those who have sent money for it, and cannot be supplied, we shall send copies of the next extra edition, to be issued about March 1st. We hope those who order that, will all be in season.

THE FIRST FRUIT OF OUR EXTRA EDITION. A new subscriber writes as follows, from Cleveland, Ohio, Jan. 11th, 1861:

Brother Bliss—Incidentally I obtained a sight of the first number of the present volume of the Advent Herald, and was so well pleased with the original matter contained therein that I send you one dollar for six months. In sending the Herald, please begin with the present volume, that is, the first No. Yours with Christian respect.

We hope to have many notes like the above.

The Standing Committee of the A.M.A. met at the office on the 8th inst.; but we wait to get the amount of one bill, before we can give report.

Foreign News.

The British minister and Chinese government have signed a treaty of peace.

The more indifference Lord Elgin displayed about signing a convention, the more alarmed the Chinese government became; but a great retribution awaited the Emperor and his government. It was resolved that the summer palace of the Emperor should be burned to the ground, as it was the spot where some of the cruelties toward the prisoners had been perpetrated. Proclamations were posted in Pekin informing the people of the measures that were to be taken and the reason of their adoption. The gardens, palaces, and pagodas occupied a space of six or seven miles in extent. Two days were required to set fire to and destroy the buildings. The property destroyed exceeded in value two million pounds sterling exclusive of the buildings. The Chinese were brought to terms on other points by proclamations from Sir Hope Grant, threatening to sack Pekin.

On the day peace was signed, Lord Elgin and Sir Hope Grant entered Pekin, accompanied by an escort of 600 men and 100 officers of the Regiments. Lord Elgin was carried in his state chair by the Chinese, dressed in scarlet. Sir Robert Napier's division lined the streets as Lord Elgin passed, and followed at intervals taking up strategic positions, so as to be prepared in case of treachery. His Lordship was received by Prince Kung. Lord Elgin's manner was stern and calm. He motioned Kung to a seat on his right, which is considered the lowest.

On the return of the Ambassador and Commander-in-Chief, the streets were occupied by the troops so that the capital of the Chinese Empire was in actual possession of the British.

Prince Kung said to Lord Elgin that many mistakes had been made in their intercourse with foreigners, he hoped for a new state of things.

The garrison of Gaeta has been diminished in number by the dismissal of a portion of the Royal Guard whose fidelity was doubtful. The remainder of the defenders were in a deplorable state, but resistance could be carried on for a considerable period.

The Times Vienna correspondent is confident that nothing but brute force can induce the Austrian government to quit the Quadrilateral.

There was a report that France and England had come to an understanding in regard to Venetia, and that a joint commission would shortly urge the cession of Venetia without any territorial recompense.

Accounts from Hungary are very unsatisfactory; no taxes were being paid.

Austria had opened negotiations at Rome for the abolition of the Concordat.

War against the United States.

An unarmed steamer was entering Charleston Harbor on the 9th Inst. with supplies for Fort Sumter, it was fired into by the South Carolina forces, and put to sea. Maj. Anderson at Fort Sumter did not return the fire, for want of assurance that it was the act of the governor; which was afterwards avowed. Hot times are now looked for in that quarter.

The course of that inconsiderate state is not intelligible to northern minds. It is feared that the secession of the greater portion of the south is inevitable; but secession is war, terrible and long continued; and a war cannot be general, without thousands of educated, intelligent blacks finding their way from Canada and the northern states, into the south to excite insurrection. Our own arms are all that now restrain them; but let that barrier be removed, and the issue will be horrible to contemplate. Should the Union be dissolved, it would be so forever, and no human eye can foresee the horrors which we fear the misguided secessionists must endure. May the Lord avert them.

CASSELL'S ILLUSTRATED FAMILY BIBLE. Part 22 of this has come to hand, comprising the Scripture between the 33d of 2 Chron. and the 10th chapter of Nehemiah. It has large illustrations of the death of Josiah; laying the foundation of the second temple; the court of king Darius; departure of the Israelites from the river Ahava; Ezra binding by oath all Israel; the rebuilding the walls of Jerusalem; Nehemiah and Sanballat's servant, and Ezra reading the law to the people.

Also Part 21 of Cassell's Popular Natural History, devoted to the ruminating animals.

Each of these works are in Parts, once in two weeks, for 15 cts. each, by Cassell, Petter & Galpin, 37 Park Row, N.Y.

It is difficult to announce a death briefly and formally, and yet gracefully and properly. A fair specimen of the blunders made in this department of literature appears in the British Premier's announcement of the death of William the Fourth to the Lord Mayor of London: "It is with much regret that I announce to your lordship that it has pleased Almighty God to relieve his majesty from his sufferings."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as entitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. S. Chapman.

Dear Bro. Bliss:—After writing from Wallingford, Ct., Oct. 1st, I remained in that section a few days, visiting the friends from house to house, and by request of a prominent citizen (not an Adventist) who listened to preaching at our chapel the Sunday before, I preached one evening to an attentive audience, at the union meeting house, some six miles from our place of worship, and trust it was not labor spent in vain. Returned to Hartford and spent a week with family connections. Mingled with our brethren in worship on the Sabbath and listened to good practical preaching by Elder Wendell. Then started on a brief eastern tour. Visited our isolated brethren in Manchester and Tolland, and found it profitable. Then went to North Stonington, the extreme eastern part of Connecticut, where I was born, and at the age of 15, converted to Christianity, baptized, and united with the first Baptist church in that town. Then the sable of the world's conversion had scarcely been heard of there, but in the preaching, exhortation, prayer and even singing, the second coming of Christ was the prominent theme. To illustrate, I will give one specimen. In the church there was a devoted mother in Israel, generally called "aunt Molly." She was exceedingly gifted in exhortation, which often affected the congregation to tears, for she always spoke of the sufferings of Christ, and when addressing the sinner would say, "And this, poor sinner, he suffered for you. It was your sins that caused him to bleed," &c. Then she would address the church in the comforting words of the apostle,— "The Lord himself shall descend from heaven with a shout," &c. 1 Thess. 4:16-18. Then add, "And that glorious event, dear brethren and sisters, is right upon us. Methinks I can even now almost hear the rumbling of the chariot wheels in the mulberry trees," &c. The church was then in a suitable state of mind to be comforted with such words, for she was ready, and prepared to meet her Lord. But alas, what a state of indifference and lukewarmness has been effected there, as in other communities, by the proclamation of the millennium fable. It is manifestly one of those (and not the least) predicted by the apostle under the heading of "last days," 2 Tim. 4:3, 4. Having abandoned that fable, and renewedly embraced the doctrine I was taught when a child, I had no expectation of obtaining access to the churches there; for even a prophet was not honored "in his own country."— So I visited my relatives and friends for a week or more, proclaiming my faith, and exhorting them to be ready to meet the Lord, and was on the point of leaving for R. I., when Eld. Lewis, pastor of the second Baptist church in that town, called on me and said, "Bro. C., I heard you preach on the subject of your faith in R. I. several times in 1843, and was at the time interested in the subject; but the Lord did not come as you then expected, and I have called to see what is your present position." I received him cordially, and said, Sit down, Eld. L., and I will explain the whole matter to you. He readily complied, and I entered upon my work—showing him, first, that our disappointment was a fulfilment of prophecy, which brought us into the "tarrying time," quoting the predictions of Christ, Matt. 23:1-13, the prophet Hab. 2:1-3, and other kindred scriptures; then explained the reliable discrepancy in chronology, giving some twenty and more years later dates to certain events than is given by Archbp. Usher (our Bible chronologist) from which the prophets commence their prophetic periods; by which the Elder readily discovered our position, and the authority we had for still expecting the Lord.* In this way we improved the P.M. and a long evening. It being near midnight, he tarried and lodged with me that night. In the morning he rose early, leaving me in bed, and told his family, "Bro. C. preached to me all night, by which I confess he has given me much light on the Scriptures, and we must have him preach at our meeting house."

* Will Bro. C. please look at this in connection with an editorial on "Chronology." ED.

Before he left he gave me a cordial invitation to occupy his desk the next Sabbath, and said, "Talk out your faith fearlessly, bro. C., just as you have done to me, and I will risk the consequences." But I had to decline in order to meet my engagements in R. I., but said, Occupy the desk yourself next Sunday, Bro. L., and at the close of service inform the congregation that bro. C. will preach for them on the following Sabbath, and the Lord permitting, I will return and meet the appointment. This he readily promised to do. So I left on Wednesday for R. I.; stopt and held an interesting meeting with the little church we organized there some three yrs. since, and left an appointment for Thursday evening of the next week. Then went on and spent the intervening time with our colored brethren in Charlestown and South Kingston. Found them in a hopeful condition, and held public worship at their respective churches. They came in readily to hear the word, and received it gladly. Were much revived, and their faith in the soon coming of the Lord strengthened. An intelligent sister, Mrs. John Noka, said, "Bro. C., I want the Advent Herald, and when you write again for it, I wish you would send two dollars for me, and I will soon make it all right with you." This I readily advance, and here enclose, hoping the paper may prove to them what it was when they read it with much interest a few years since. The church in Charlestown, by untiring exertions, and the aid they received from our brethren in Providence, Boston, Salem and other places, have erected them a neat, and very commodious stone meeting house, some thirty by forty feet on the ground. The last evening I was among them, we had a general gathering to it, and after preaching many spoke, protracting the services to a late hour, and even then some said, "I wish bro. C. had held on a little longer, for others would gladly have spoken." It was indeed an interesting season. The next evening met an appointment at a private house in Westerley—five miles out. A large room was filled with attentive listeners to the word. Several colored brethren and sisters were in from Charlestown. Many spoke readily, and sinners were convicted of their lost condition. An interesting revival commenced from that evening. So they continued their meetings, having Bro. Peter Noka with them till I returned to them some days after. When services were closed, quite a number of the congregation lingered and conversed with me to a late hour. Eight of them came forward, each presenting their 25 cents, and subscribed for the "Voice of the Prophets," and finally left, singing and praising God. The next morning crossed the line, and mingled for a day or two with family connections in North Stonington. Then on the Sabbath met my appointment with Eld. Lewis' people. General notice having been given, the church was thronged. Several were down from the 1st Baptist church, 6 miles north. I used for a text on the occasion, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. I then gave a minute exposition of the entire chapter, occupying full two hours. All were still, and solemn as the house of death. When describing the falling of the stars on the night of Nov. 13th, 1833, witnessed in nearly all parts of the world, and showing that they fell in their chronological order, and in precisely the manner they were to fall, as predicted by the beloved John, Rev. 6:13, Elder Lewis very properly interrupted, saying to the congregation, "I witnessed the falling of those stars on that very night, and the manner of their falling was the same as bro. C. is describing to you. I was then on the briny ocean, thousands of miles from here." This was timely, and very appropriate, and served to confirm the word. All were apparently interested, and some received the doctrine understandingly. Eld. L. and others manifested thankfulness for that labor of love among them. At the close of service, I returned with my relatives, several of whom said, "Now, uncle C., we believe your doctrine, and see the necessity of being ready," &c. The next morning, supposing my work was then completed in N. Stonington, I was packing up to leave, when I was met by two young men from the north part of the town, who said, "The people in our neighborhood, Elder C., want you to come up there and preach, and we have come by request to invite you there." That being the district where I was born, and where I received my early education, I could not well refuse. So I appointed to be with them at their schoolhouse on Wednesday evening, and said I might perhaps spend some days there; but this would depend on the interest manifested to bear. Accordingly I was with them three evenings, and gave them the outlines of our faith. Some received the doctrine readily. Others were indifferent, and some mocked. For the latter it was easy accounting. The little lord there over God's heritage was exceedingly prejudiced against all religion that did not come under the name of "close-communion Baptist." He re-

fused to give us a hearing, and did what he could to prevent his members and others from hearing. One evening he said to a portion of the congregation, as they were returning from the schoolhouse meeting, "I wonder how Eld. Lewis came to invite this man to occupy his desk,"—when a shrewd brother, who had listened to our arguments with some interest, rather indignantly replied, "I presume, sir, it was because he was acquainted with the man, and knew what he preached." This ended the conversation on that point. Wishing not to annoy the man, or in any way interfere with their Sunday worship, I made no appointment for public service after Friday evening, intending to be with our friends in the village on that day; but a rain-storm prevented, and the neighbors knowing that I was detained, and where I was stopping, came in on the Sabbath, desiring to hear more on the subject of our faith. So I conversed freely with them, showing why and how I became an Adventist; then gave them a historic discourse of an hour's length, showing the fulfillment of prophecy, and what was quickly to follow. All listened with undivided attention. A Mr. B., quite skeptical on the Bible, rather profane in his language, and very seldom attending public worship, was very severe in his remarks on ordinary preachers, denominating them hirelings, &c., yet much respected in community for his honesty, and friendly intercourse as a neighbor, became deeply interested in our manner of explaining the Scriptures, saw by the fulfillment of prophecy, that the Bible was indeed the word of God, and went home, as some of our congregation observed, with a penitent heart. He soon returned, and for the first time invited me to his house. Bro. G., with whom I was tarrying, went over with me, and we spent the evening there. Found him deeply convicted of his lost condition as a sinner. When he had listened to a rehearsal of many scriptures, showing the freeness of salvation to a sin-sick, penitent soul, he requested us to pray for him. I replied, "Should we offer prayer for you, Mr. B., will you promise to speak a word in prayer for yourself?" "I will try," was his reply. We knelt together and found it easy to exercise faith in prayer. When three had spoken, he followed immediately, and in a flood of tears made hearty confession of his sins to God, and was partially relieved on the spot. When we rose, he said, "Eld. C., I feel some better, but will pray again with Mrs. B. before we retire to bed, and will not cease praying till I feel that the Lord has answered my prayers." Mrs. B. informed me in the morning that he was faithful to his word, and said in the morning prayer season he wept aloud, and continued to weep and pray until he was completely delivered of his burden, and then he immediately left, and went some two miles to inform his intimate friends what a treasure he had found. I waited till he returned, and found him indeed a happy convert to Christ and to the blessed hope, and he voluntarily pledged himself from that time forward to faithfully maintain the family altar. Bro. G. and others, knowing his natural firmness of mind, said,—"We think he will not fail to do it." He regretted deeply that I must then leave; but all things considered, it seemed like duty. So I returned to the village, spent a few days more with family connections, and on Thursday, 15th ult., left to meet with brethren in Westerley that evening. Found that they had faithfully continued their meetings, and several precious souls had been converted during my absence. That evening the house was crowded. It was supposed there were more than 100 persons present. After preaching many spoke with life and animation. Among them were several young converts, and some I think for the first time. This added special interest to the meeting, so that the services were protracted till past midnight, and that being our farewell season, many seemed loth to leave, and some lingered till 1 in the morning, when we separated in the full expectation of soon meeting again in the everlasting kingdom, to give the parting hand no more. In the morning I took the cars for Hartford, and when I arrived there my heart was saddened on finding Dea. A. Clapp, my most intimate friend, lying at the point of death, whom I had left in apparently perfect health and good spirits, some six weeks before. He expired on Sunday morning, Nov. 18th; but we sorrow not as others who have no hope; for we believe he sleeps in Jesus, and such will God bring with him. His funeral was attended on Tuesday. The chapel was crowded to overflowing. Bro. Osler of Providence gave a good and appropriate discourse on the occasion. The next Sunday, and Sunday evening, Nov. 25th, I preached to respectable congregations in Wapping, 8 miles east of H. The brethren were comforted, and their faith strengthened. A prominent sister in the Methodist connection, not accustomed to attend advent meetings, on listening to much conversation by the fire-side, to advent preaching through the day, and more especially to an exposition of Matt. 24th, at her own house in the evening, heartily embraced faith in the very soon com-

Shimeall's "1868" views; for I see good authority for expecting the Lord before that time, and should not dare to speak of '68, only as the probable outside limits. And now I will ask the readers of the Herald—though we have had more than fifty of its columns filled with arguments designed to overthrow the writings and conclusions of Mr. S.—are we as rational men and women to discard entirely the writings of Scott, Faber, Cunningham, Bickersteth, Cuming, and many other great and good men, who on a careful investigation of the subject, have decided in their judgment that about 1866, '7, '8, must terminate the prophetic periods, and establish the saints in their millennial reign with Christ?—This, in my judgment, would be not only unwise, but exceedingly dangerous. Some of our brethren that have responded to the criticisms on Mr. Shimeall's chronology—but have never seen his book—seem to conclude that the whole theory is exploded, and there remains no possibility of the Lord's coming within six or eight years at least. Such should be reminded that those criticisms are mostly confined to the 6000 years, or age of the world—respecting which we have no direct authority for concluding that the world must be of that age before the Lord comes. Most of Mr. Shimeall's arguments remain in full force—not having been criticised upon at all. And with respect to the criticisms on the chronology, of which I complained, the readers of the Herald ought to know that Mr. S. utterly denies having made even those mistakes of which he is accused, and says he shall in due time speak out on the subject. One thing more, and I have done.—Suppose, my dear brethren and sisters, the Lord should come within six or eight years, as many confidently believe, and some of us at the time of his coming be found saying, "My Lord delayeth his coming," and are smiting our fellow-servants—who are "giving meat in due season"—and thereby furnish food for the drunken, and all unbelievers, what will be our condition? Let our Lord himself answer the question: Matt. 24:48-51; and for his great namesake keep us from thus saying and doing, is my humble prayer. Hope the brethren will excuse the extreme length of this letter; for I have spoken conscientiously, and intend it for my last, on this painful subject. Yours, Bro. Bliss, as ever, longing for the kingdom,

SAM'L CHAPMAN.

Haydenville, Mass., Dec. 15, 1860.

PS. My P. O. address remains as before, Hartford, Ct., care of Wm. R. Chapman, who is faithful to forward as I direct him. Thank the friends for their faithfulness in writing for the past few months, and hope they will continue to write. God bless you. Amen.

S. C.

As the book reviewed, was referred to, in the letter in the Herald of Oct. 20th, as one that we conversed respecting, and gave encouragement that we would review; as we did converse respecting Morris' work at the Chicopee meeting, where we first met with it, and were in a condition to announce such purpose on returning to Hartford, where it was having an extensive circulation and was exciting much comment, and as we could have had no such conversation respecting Stuart's "Hints" until considerable progress had been made with its review, we could have had no thought that that, instance of Morris', was the one intended. The manner of its printing is immaterial, except as an indication of memory; on which depended the point then at issue. But the change of name does not relieve this at all; for Stuart's work, any more than Morris', was no review of, or criticism on Mr. Miller, did not comment upon him, and was free from unkind allusion to him; so that that does not, any more than Mr. Morris' work, sustain the point assumed; which was that we then "understood it to be the work of an enemy to criticise and attempt to overthrow father Miller's arguments;"—we being "stirred up" with the "unkind criticisms on Mr. Miller's work," and indignant that "he should presume to speak lightly" of it; and that now we "seem to have changed sides," and are "acting the part" of the one then reviewed.

As the supposition of unkind or uncourteous criticism, cannot be sustained against either Stuart or Morris, it is evident that we were not for such reason moved to reply—the actual reason being, that we thought their arguments illogical and unscripural. We never had a thought that, could Mr. Miller be shown in error, he ought to be exempt from honest criticism, more than any other person. And we never attempted any rebuke, nor intimated that it was presumptuous to reply to him—fidelity to truth being our only standard of duty, and not subserviency to man or party. Error, wherever seen, and by whoever advanced, should be opposed; and truth, wherever originating, or by whoever promulgated, should be recognized and sustained. In this, we "know no man after the flesh." We never thought the errors, on our own side of any question, ought to be endorsed, covered over, or put forth without correction; and as we never have considered honest, just

and logical criticism, of errors and inaccuracies as improper, the intimation that we have shifted sides in this particular, which was the point at issue, is the one needing correction.

Our remark in the Herald of Oct 20th, about never being in our brother's place of business—though strictly correct—ought not to have been made, because it is susceptible of the turn our brother gives it; which was not in our thoughts, and therefore we regret and apologise for it. Its designed use was simply as an index of memory; but as the works reviewed, and our reviews, show the arguments on both sides to be kind and courteous, and thus decide the issue, this remark was needless, and hence our apology.

We are sorry to see repeated the charge that those reviewed were "bitterly" opposing the doctrines we held; because everything unjust respecting another will always have a reflex influence.

It becomes necessary to repeat that we never write against persons; and we never controvert for the sake of success. Give us truth, though the heavens fall. Perish every line we ever wrote, that is at variance with God's word and will. When we write, we give our honest convictions, as we think will subserve truth; and when we err, convince us of our error, and it shall be straightway abandoned.

The intimation in the above that we have taken "the other side of the question," should be considered in view of the admission in the same, that our criticisms complained of, have been limited to the chronology of the world's age; and in view of the fact, that respecting the ending of the 6000 years, our position has not varied for the last sixteen years, was published in the Herald thirteen years ago and was issued in book form, from the Herald office, ten years since, with all the approbation and endorsement that such issue gave it. There is no change of side, therefore, in this direction.

Our brother's enquiry in the above,—"Are we as rational men and women to discard entirely the writings of Scott, Faber, Cunningham, Bickersteth, Cuming, and many other great and good men, who on careful investigation of the subject, have decided in their judgment that about 1866, '7 or '8 must terminate the prophetic periods, and establish the millennium," which needs qualification in respect to some of those named, is answered by our brother's admission already referred to, that the "arguments on the prophetic periods" have not been "criticised upon at all."

And, therefore, we see not the relevancy of such enquiry, in this connection—no one having asked that they be so discarded.

Our brother is mistaken in supposing that any who have expressed through the Herald their approbation of our correction of Mr. S.'s errors in computation,—"seem to conclude" that "there remains no possibility of the Lord's coming within 6 or 8 years at least." Those thus referred to are the more intelligent, studious, and devoted of our preaching and other brethren, and one objection they have made to '68, is that it needlessly defers expectation of the event; which should ever be looked upon as imminent. And there is no warrant for the supposition, that they "have never seen" Mr. S.'s book; for our brethren do not hastily pass judgment on what they do not investigate.

There need be no fear that Mr. Shimeall will ever publicly deny that he has twice included his 24 years given Samuel, in his estimate of 483 years between the division of land and Saul; nor that he has included nineteen years between the 4th of Jehoiakim and the 11th of Zedekiah, in addition to the 70 years from Jehoiakim's 4th to Cyrus' 1st. Could he have successfully done this, not a week would have passed by without its being done. This is not a question of difference of opinion, but of simple mathematical calculation, where there is no room for controversy—his error of computation being apparent to and admitted by every one, who gives it an intelligent and candid examination.

The closing remarks of our brother's letter are worthy of consideration. Let no one say in his heart, my Lord delayeth his coming, either to the next year or the year after—to '68, to '73 or to any future epoch; for we know not whether he cometh at evening, at midnight, at cock crowing, or in the morning; and blessed is that servant who shall be found watching. And let none of us be found smiting our fellow servants. If they err, let us correct their errors in love; and let no one be smitten for thus correcting and saving our brethren from an unjustifiable confidence in a false computation.

We are glad our brother has written thus freely, for we doubt not his sincerity, though we think he has not so full an apprehension of our duty in the premises as we have, and that he has been misled respecting our motives and spirit. But he need never fear to say to us his whole mind, so long as he shows a disposition to correct any wrong impression, as we are glad to see is manifested in this letter.

We are also obliged to our brother for two new subscribers, forwarded in the above, and for another since received, as well as for all his past interest in this paper. He will excuse this defense of ourself; for a sense of justice, would prompt him to see us, as well as himself, set in a truthful light before our readers.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Serofula and Serofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Serofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,

Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ring-Worm, Sore Eyes, Dropsey.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsey, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoele, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhœa or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alterative in the numerous complaints for which we employ such a remedy, but especially in *Female Diseases* of the Serofulous diathesis. I have cured many inveterate cases of Leucorrhœa by it, and some where the complaint was caused by *ulceration of the uterus*. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured it, with my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of *Venereal and Mercurial Disease*. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic *Rheumatism* for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before. I attacked. I think it a wonderful medicine. J. FREEMAN.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an *affection of the Liver*, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken down man for some years from no other cause than *derangement of the Liver*. My beloved pastor, the Rev. Mr. Esgy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by DR. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00 .15
Bliss's Sacred Chronology	40 .08
The Time of the End	50 .20
Memoir of William Miller	75 .19
Hill's Saints' Inheritance	75 .16
Daniels on Spiritualism	50 .16
Kingdom not to be Destroyed (Oswald)	1.00 .17
The Last Times (Seiss)	1.00 .16
Exposition of Zechariah	2.00 .28
Laws of Symbolization	75 .11
Litch's Messiah's Throne	50 .12
Orrock's Army of the Great King	25 .07
Preble's Two Hundred Stories	40 .07
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Questions on Daniel	12 .03
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Bible Class, or a Book for young people, on the second advent,	.15 .04
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" Pocket "	60 .10
The Christian Lyre	60 .09
Tracts in bound volumes, 1st volume,	15 .05
" " 2d "	15 .07
Wellcome on Matt. 24 and 25	.33 .06

Works of Rev. John Cumming, D. D.:

On Romanism	50 .24
" Genesis	25 .16
" Exodus	25 .18
" Leviticus	25 .16
" Matthew	25 .19
" Mark	25 .14
" John	25 .20
The Daily Life	.14
The End	.18

sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of serofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure." —Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by serofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62
For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Welleome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it is the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

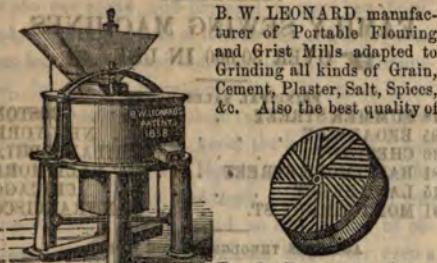
Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. Proprietors.
R. R. YORK, Yarmouth, Me.

pd to 1023



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES.

995, pd. to 1001. 1 yr.

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in combination of heated fresh air, producing the same effects as roasting on a Spitjack, or in a kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

Dr. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

Dr. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch, 127 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON. JANUARY 19, 1861.

Questions about Moses.

Continued from our last.

36. What did Moses when he saw the burning bush?

Ans. "When Moses saw it, he wondered at the sight," Acts 7:31. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burned." Ex. 3:3.

37. What words did Moses hear, as he drew nigh to the bush?

Ans. "As he drew near to behold it, the voice of the Lord came unto him," Acts 7:31. "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I," Ex. 3:4.

38. What did God then say to him?

Ans. "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," Ex. 3:5, 6.

39. What effect had these words on Moses?

Ans. "Then Moses trembled and durst not behold," Acts 7:32. "And Moses hid his face; for he was afraid to look upon God," Ex. 3:6.

40. What was shown by those words spoken to Moses?

Ans. The resurrection. For, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Luke 20:37, 8.

41. What did the Lord then say to Moses?

Ans. "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." Ex. 3:7, 8.

42. What promise would that be the fulfilment of?

Ans. That in Gen. 15:13, 16, "when God said unto Abram, Know of a surety that thy seed shall be a stranger in a land not theirs, and shall serve them: and they shall afflict them four hundred years. . . . But in the fourth generation they shall come hither again."

43. Was that land Israel's, to which God told Moses he would again bring them?

Ans. "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15:18.

44. What else did the Lord say to Moses?

Ans. "Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression where with the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Ex. 3:9, 10.

45. What did the martyr Stephen say of this?

Ans. He said, "This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7:35.

Little by Little.

Do my dear young friends ever think how almost all that is good comes to us? Did you ever see a farmer planting and sowing? Down in the moist earth goes the seed and yellow corn grain by grain, little by little. God sees the farmer at his work and knows full well that he has done what he could, so he kindly sends the gentle rain, drop by drop, and not one of these

little drops ever forgets its errand upon the plea which the good God sent it to the earth.

"I have found you out," said the rain-drop to the tiny grain of wheat, "though you are dead, and in your grave. God has sent me to raise you up."

Well, there is nothing impossible with him, so when the rain-drop has done its errand, a spark of life shoots out from the very heart of the tiny grain, which is dead and buried, and little by little it makes its way out of the tomb, and stands a single blade, in the warm sunlight. That is nobly done; and if the great God pleased he could make that little blade strong and fruitful in a single moment. Does he do this? No. Little by little does the stalk wax strong; and its leaves grow slowly, leaf by leaf.

Is it not so with everything that is good? Should we like another way better? Impatience would.

It was only a few days ago that I heard a little girl say:

"I am tired, tired, tired! Here is a whole stocking to knit, stitch by stitch! It will never be done."

"But was not this one knit stitch by stitch?" I asked, taking a long one from her basket, and holding it up.

"Well, that is done."

The little girl was counting, instead of knitting her stitches. No wonder that she was tired.

Did you ever see a mason building a house of bricks? "Poor man," Impatience would say; "what an undertaking—to start from the earth, and go on so far towards the sky, brick by brick!" Who ever saw a patient, persevering person try, and not succeed at last? So, then, step by step, which is God's way, must be the best way.

Let us see that we do every day what we can. Any little boy or girl who, in looking back upon a day gone by, can say, "I have done one thing well," may be happy with the thought that he has taken one step in the way of wisdom and virtue. But remember one thing, dear little friend, the buried grain of wheat would never start into life if God did not send it help; and it is by the same help that increases day by day.

As the little rain-drop—God's beautiful messenger—descends into its tomb, so in the darkness and death of sin, the Holy Spirit comes to us. If he breathe upon our hearts, we live, to do good; without him, we do nothing good. Let us obey the Spirit, and all good will be ours at last, though we gain it little by little.

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

The Lord permitting, I will preach at South Sutton, in the Baptist meeting house the 3d Sabbath in this month (January). T. M. PEEBLE.

CONFERENCE IN CANADA WEST. Bro. Bliss:—I wish to remind our brethren through the Herald, of the approach of the yearly conference of Messiah's church, according to adjournment, February, the second Wednesday, 1861, which will be the thirteenth day of said month, and will be held at Wellington Square, C. W. The friends at the Square are making ample provision to accommodate visitors. Therefore, a cordial invitation is extended to all interested in the spread of the gospel of the kingdom—Brethren, let us pray the great Head of the church to make this institution a blessing, and let us come together with united hearts and hands, to devise means, and assist and encourage each other in the glorious task of spreading the intelligence of our soon coming King.

Your brother in hope, D. W. FLANDERS, Sec. Conf.

BUSINESS DEPARTMENT

BUSINESS NOTES.

We received Jan 5, a letter written in pencil, which we find it difficult to read, enclosing \$2 for the Herald one yr. without any name, or date, or place of residence affixed. More minute information is desired.

Thos. Blakeney. For the two pens received of you by Eld. Robinson, we have cr. you to No. 1023.

N. Brown, of Kingston. Your manuscript has been received at this office by express from J. Litch, on which we paid 50 cts. It awaits your order.

Geo. W. Burnham, \$3 on ac't. Gave \$2 to D. I. R. B. P. Hildreth. Found your letter after sending out last week's Herald, and will answer Bro. Vose's question. The express on the two packages will be 50 cents, which leaves \$3.50 for A.M.A.

I. H. Shipman. The \$4 we suppose to be designed for donation, and have no cr. You did not say; and so if incorrect, let us rectify.

A. Pearce. It came safe.

A. Fuller. It came too late for this No.—will send next. Have sent Oct 13th.

Thos. Thomas. Should do so if they made such request; but otherwise should make no difference with any one.

Geo. Pickel, 35 cts. Will send 10 of next extra.

I. Wight, 24 cents. Too late for Ne. I. Will send ten of the next one.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit due notice should be at once given to

SYLVESTER BLISS, Treasurer,

and A. M. no anticipation.

ACKNOWLEDGMENTS TO TUESDAY, JAN. 15, 1861.

A friend in N. B. N.H. 2.00
Geo. J. Colby, Waterbury, Vt. 1.00
Rachel Crampton, Homer, N. Y. 1.00
Josiah Vose, of Westford, Mass., instead of \$1.50 last

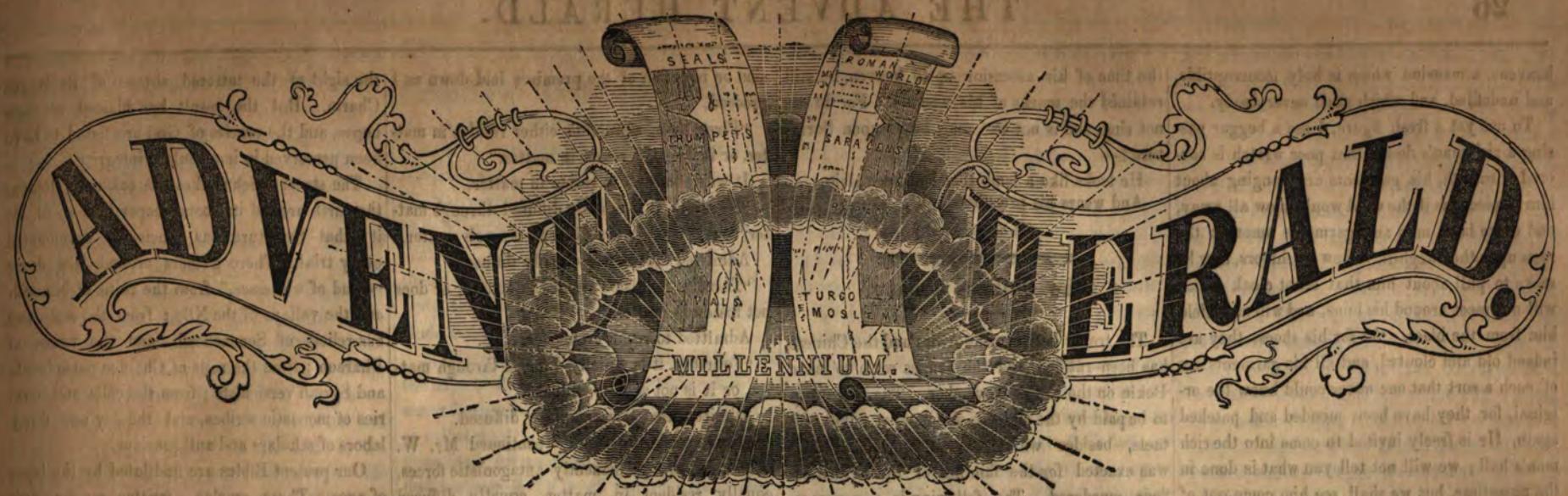
week should have been cr. \$3.50, and so we add. 2.00

Mrs Sarah Aiken, Glover, Vt. 1.00
Esther H. Burke, North Springfield, Vt. 1.00
Levi Parker, Sugar Hill, N. H. 1.00
Silas Wells. 1.00
Faith and Works. 1.00
Calvin Beckwith, McDonough, N.Y. 2.00
M. S. Sommers, East Cambridge, Mass. 1.00
John C M'Kinney, Vincennes, Ind. 1.00
Nehemiah French, Morrisville, Vt. 1.00

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

NOTICE. I would say to correspondents, that during the last two weeks sickness has prevented my attending to calls and correspondence, which I shall do as soon as my health permits. Brethren will remember me in prayer.

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WHOLE NO. 1027.

BOSTON, SATURDAY, JANUARY 26, 1861.

VOLUME XXII. NO. 4.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications
for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, Jr. Committee
J. V. HIMES, on
O. R. FASSETT, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

(Original.)

THE CLOSING YEAR.

BY HENRY BUCKLEY.

Time, in its ceaseless onward flight,
Has measured off another year;
There's one year less of gospel light;
The day of judgment draweth near.

There's one year less of sealing time:
I pray thee, sinner, now be wise;
O haste and pray for grace divine,
Before your Judge descends the skies.

There's one year less of conflict here.

For weeping saints who sigh for rest,

They're nearer home by one more year:

That heavenly home for all the blest.

What matchless love to us is shown,

That we another year begin;

O let us bow before God's throne,

And strive to spend it free from sin.

By spending thus the coming year,

A happiness of soul we'll find,

Unknown to those who do not fear

And serve the Lord with perfect mind.

Dec. 31, 1860.

The Resurrection.

A Sermon, delivered on Sabbath morning, April 1st, 1860, at Exeter Hall, London,

BY REV. C. H. SPURGEON.

So much upon this first point. But observe, while the identity is real, the transformation is glorious. The body here is mortal, always subject to decay. We dwell in a poor uncomfortable tent; continually is the canvas being rent, the cords are being pulled up. We are full of sufferings, and aches, and pains, which are but the premonitions of coming death. We all know, some by our decayed teeth, which are, as I said the other day, but the emblems of a decayed man: others by those grey hairs which are scattered here and there; we all know that our bodies are so constituted that they cannot remain here except for a limited period, and they must—so God has willed it—return to their native dust. Not so however, the new body; "It is sown in corruption, it is raised in incorruption." It will be a body upon which the tooth of time can have no power, and into which the dart of death can never be thrust. Age shall roll after age, but that body shall exist in everlasting youth.

It shall sing, but never shall its song be stayed by weakness; there shall be no signs of mortality; the shroud, the mattock, and the spade are never seen in heaven. Such a thing as an open grave shall never appear in the celestial kingdom; there they live, live, live, but never, never, never shall they die. See then, how different the body must be; for as this body is constituted, every nerve and every blood-vessel tell me I must die. It cannot be otherwise. I must endure this stern decree, "Dust to dust, and earth to earth, ashes to ashes," but in heaven every nerve of the new body shall cry, "Immortality." Every part of that new frame shall speak for itself, and tell to the immortal spirit that they are everlasting companions, married in eternal wedlock.

There shall be, moreover, a great change in the new body as to its beauty. "It is sown in dishonor; it shall be raised in glory." The old metaphor employed by all preachers upon this doctrine must be used again. You see here a crawling caterpillar, a picture of yourself, a creature that eats and drinks, and may readily be trodden on. Wait a few weeks, that caterpillar shall spin a shroud, lie down, become inactive, and sleep. A picture of what you shall do. You must spin your winding-sheet and then be laid in the tomb. But wait awhile: when the warmth of the sun shall come that apparently lifeless thing shall burst its sheath. The chrysalis shall fall off, and the insect fly forth equipped with glittering wings. Having arrived at its full state of perfection, the imago, the very image of the creature shall be seen by us all dancing in sunbeams. So shall we after passing through our wormhood here to our chrysalis state in the grave, burst our coffins and mount aloft glorious winged creatures made like unto the angels;—the same creatures, but oh! so changed, so different, that we should scarce know our former selves if we could be able to meet them again after we have been glorified in heaven.

There shall be a change, then, in our form and nature. Old master Spenser, who was a rare hand at making metaphors, says, "The body here is like an old rusty piece of iron, but Death shall be the blacksmith; he shall take it and he shall make it hot in his fire, until it shall sparkle and send forth burning heat, and look bright and shining." And so surely it is. We are thrust into the earth as into the fire, and there shall we be made to sparkle and shine, and to be full of radiance; no more the rusty things that we once were, but fiery spirits, like the cherubim and the seraphim, we shall wear a power and a glory the like of which we have not even yet conceived.

Again, another transformation shall take place, namely, in power. "It is sown in weakness, it is raised in power." The same body that is weak, shall be raised in power. We are puny things here; there is a limit to our labors, and our usefulness is straightened by reason of our inability to perform what we would. And oh, how weak we become when we die. A man must be carried by his own friends to his own grave: he cannot even lay himself down in his last resting-place. Passively he submits to be laid out, to be wrapped up in his winding-sheet, and to be shut up in the darkness of the grave. Silently, passively, he submits to be carried away with the pall covered over him, and to be put into the earth. The clods

are shovelled over him, but he knows it not, neither could he resist his burial if he were conscious of it. But that powerless body shall be raised in power. That was a fine idea of Martin Luther, which he borrowed from St. Anselm, that the saints shall be so strong when they are risen from the dead, that if they choose they could shake the world; they could pull up islands by their roots, or hurl mountains into the air. Some modern writers, borrowing their ideas from Milton, where he speaks of the battles of the angels, where they plucked up the hills with all their shaggy loads, rivers and trees at once, and hurled them at the fallen spirits, have taught that we shall be clothed with gigantic force. I think if we do not go the length of the poets, we have every reason to believe that the power of the risen body will be utterly inconceivable. These, however, are but guesses at the truth; this great mystery is yet beyond us. I believe that when I shall enter upon my new body, I shall be able to fly from one spot to another, like a thought, as swiftly as I will; I shall be here and there, swift as the rays of light. From strength to strength, my spirit shall be able to leap onward to obey the behests of God; upborn with wings of ether, it shall flash its way across that shoreless sea, and see the glory of God in all his works, and yet ever behold his face. For the eye shall then be strong enough to pierce through leagues of distance, and the memory shall never fail. The heart shall be able to love to fiery degree, and the head to comprehend right thoroughly. It doth not yet appear what we shall be. But, brethren and sisters, to come back to reality, and leave fiction for a moment, though it doth not appear what we shall be, yet we know that when he shall appear, we shall be like him, for we shall see him as he is. And do you know what we shall be like, if we shall be like him? Behold the picture of what Jesus Christ is like, and we shall be like him. "I saw," saith John, "one like unto the Son of Man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." Such shall we be when we are like Christ. What tongue can tell, what soul can guess the glories, that surround the saints when they start from their beds of dust, and rise to immortality!

But now, to turn away from these, which I

fear to very many of you are uninteresting particulars, let me give you one or two figures,

which may show to you the change which shall take place in us on the day of resurrection.

Do you see yonder a beggar? he is picking rags from a dunghill, he pulls out piece after piece from the heap of dust, as he uses his rake; you may see the like any day, if you will go to those great dust-yards in Agar Town. There he pulls out piece after piece, and puts it in his basket. What can be the value of those miserable old rags? He takes them away, they are carried off, picked, sorted, rag to its own rag,

heavens, a mansion which is holy, incorruptible, and undefiled, and which shall never decay.

To use yet a fresh figure, I see a beggar passing a rich man's door; that poor wretch is covered with filth, his garments are hanging about him in pieces as if the wind would blow all away, and drive both man and garments amongst the rags upon the dunghill. How he shivers, how he seeks to pull about him that scant cloak which will not meet around his loins, and will not shield him from the blast. As for his shoes, they are indeed old and clouted, and all his garments are of such a sort that one never could know the original, for they have been mended and patched again. He is freely invited to come into the rich man's hall; we will not tell you what is done in the meantime, but we shall see him come out of that door again, and would you know him? Would you believe that he is the same man? He has been washed and cleansed; on his back there hangs the imperial purple, while on his head glitters a brilliant crown; his feet are shod with silver, and on his hands there are rings of gold. About the paps he wears a golden girdle, and as he comes abroad bright spirits wait on him and do him honor; angels wait to be his servants, and think it to be their highest pleasure to fly to do his will. Is this the same man, and is this the same dress? It is the same. By some marvellous might, rather by a divine energy, God has received this beggar, taken him into the inner chamber of the grave; has washed him from all imperfections; and now he comes out as one of the princes of the blood royal of heaven. And as is his nature, such is his apparel; as is his dignity, such is his estate, and such the company of servants who wait upon him.

Not to multiply illustrations, we will use but one more. I see before me an old and battered cup, which many a black lip hath touched, out of which many a villain's throat has received moisture. It is battered and covered over with filth. Who could tell what metal it is? It is brought in and given to the silversmith; he no sooner receives it than he begins to break it into pieces; he dashes it into shivers again and again; he pounds it until he has broken it, and then puts it into his fining pot and melts it. Now you begin to see it sparkle again, and by and bye he beats it out and fashions it into a goodly chalice, out of which a king may drink. Is this the same? the very same thing. This glorious cup; is this the old battered silver we saw just now; silver, did I say, it looked like battered filth.—Yes, it is the same, and we who are here below like vessels, alas! too unfit for the Master's use; vessels which have ever given comfort to the evil ones, and helped to do the work of Satan, we shall be put into the furnace of the grave, and be there melted down and fused and fashioned into a glorious wine cup that shall stand upon the banqueting table of the Son of God.

I have thus sought to illustrate the change, and now I will occupy your attention but one or two minutes on another thought which seems to lie within the range of my text. We have had the real identity under the glorious transformation. I bring you back to a thought kindred to the first. There will be in the bodies of the righteous an undoubted personality of character. If you sow barley, it will produce wheat; if you sow tares, they will not spring up in the form of rye. Every grain hath its own peculiar form: God hath given to every seed his own body. So my brothers and sisters, there are differences among us here; no two bodies are precisely alike: there are marks on our countenances, and in our bodily conformation, that show that we are different. We are of one blood, but not of one fashion. Well when we are put into the grave we shall crumble back, and come to the same elements; but when we rise we shall every one of us rise diverse from the other. The body of Paul shall not produce a body precisely like Peter. Nor shall the flesh of Andrew bring forth a new body like that of the sons of Zebedee; but to every seed his own body. In the case of our blessed Lord and Master, you will remember that when he rose himself from the dead, he preserved his personality; there were still the wounds in his hands, and still there was the spear-mark in his side. I do not doubt that when he underwent his transfiguration, and at

the time of his ascension up to heaven, he still retained the marks of his wounds. For do we not sing, and is not our song based upon Scripture?

He looks like a lamb that had been slain,
And wears his priesthood still.

(To be continued.)

The Chinese Treaty.

The treaty between the Allies and the Chinese has been ratified, and the armies were to leave Pekin on the 8th of November. The indemnity to be paid by the Chinese was fixed at 8,000,000 taels, besides which the sum of £500,000 was exacted for the families of the British officers murdered. The following is a summary of the convention:

In article I. the emperor regrets the misunderstanding at the Taku forts last year.

Art. II. stipulates that a British minister shall reside at Pekin.

Art. III. arranges the payment of the indemnity by installments.

Art. IV. opens the port of Tien-tsin to trade.

Art. V. removes the interdict on emigration.

Art. VI. cedes Kowloon to the British crown.

Art. VII. provides for the immediate operation of the treaty of Tien-tsin.

Art. VIII. orders the promulgation of the treaty throughout China.

Art. IX. stipulates the evacuation of Chusan by the British forces.

The Atheist Silenced.

Being in Manchester some time since, when a certain Infidel lecturer was announced to lecture on Atheism, we went out of curiosity to hear him. After indulging in a large amount of scurrility and blasphemy for about an hour and a half, he concluded by saying that the only safe rule of faith was to believe nothing that wasn't capable of mathematical demonstration; and that as the existence of God could not be demonstrated it ought not to be believed.

When he had sat down, a gentleman whom we instantly recognized as Burlington B. Wale Esq., whose essays and lectures on language (recently delivered at the Collegiate Institution) have won for him the reputation of a distinguished linguist, rose to reply to the remarks which had been made by the lecturer.

On being invited to take a position on the platform, he said he had no intention of wading through the continent of mud which the lecturer had been so long constructing; he should only fasten upon his two closing remarks, namely, that nothing should be believed that was not susceptible of mathematical demonstration; and that the existence of God not being susceptible of mathematical demonstration, ought not to be believed. Now, in relation to the first position, it was a fundamental axiom in mathematics, that every circle must have a centre; but he need hardly tell the lecturer, that while it was absolutely necessary to admit this centre, its existence had never been demonstrated. "Let this table," said Mr. Wale, laying his hand upon a circular table which was on the platform, "Be considered a yard in diameter: now where is the centre? It is not in either of the semi-diameters, for they are equal; and if it be in one it must be in the other: so you prove too much, for you show that there must be two centres in one circle, which is an absurdity, and destroys the very thing you are labouring to establish. It cannot be between them, for they are in contact. You are thus driven to this conclusion,—that this mathematical centre is a point devoid of parts, namely a spaceless point—something that does not occupy space. Now, as all entities occupy space, if this centre does not, then it is not an entity; ergo, it is a nonentity, that is—nothing! So much for the lecturer's first proposition, that nothing ought to be believed that is not susceptible of mathematical demonstration.

"This conducts us to the second proposition, that the existence of a God is incapable of mathematical proof. Let us test this assertion. And here, I hope the lecturer will signify his admission or rejection of the premises laid down as I proceed.

"First, then, attraction either resides in matter, or it does not reside in matter."

It was admitted to reside in matter.

"Secondly, it is equally diffused through matter, or it is not equally diffused through matter."

Admitted that it was equally diffused.

"Thirdly, repulsion resides in matter, or does not reside in matter."

Admitted to reside in matter.

"Fourthly, it is equally diffused through matter, or it is not equally diffused."

Admitted that it was equally diffused.

"Now, mark the result," continued Mr. W.

"Here are two permanently antagonistic forces, equally resident in matter, equally diffused through matter, equal in extent, and equal in power; these forces are said to be the motive power which moves all bodies. But it is one of the most, self-evident propositions of Euclid, that where equal is equal to equal, the result will be equal; in other words, that where two forces of equal strength are in antagonism the result will be the establishment of an equilibrium; not motion, but quiescence or rest. Thus, if you take a pair of scales and place a pound weight in each, you establish an equilibrium which will remain for ever undisturbed, unless interfered with by some external agent. If on the other hand it is contended that attraction is stronger than repulsion; then, once stronger it will for ever remain so, and drawing all bodies into one agglomerated mass, again the result would be, not motion, but rest. If on the contrary, it be said that repulsion is the strongest, then every particle of matter dilating and expanding to its utmost tension, would fly off into space, which being filled with a concourse of disconnected atoms, again the result would be, not motion but rest.

"But nothing is at rest; suns, systems, planets, stars, are all in rapid motion. What, then is the power which has destroyed the equilibrium of these two antagonistic forces, and which has given to the universe that motion which they are ever striving to prevent?"

We find no evidence of its existence in matter; yet it is evidently superior to matter, since it controls the motions of matter, neutralizes the tendency of those laws and forces which reside in matter. Now this power, which, without residing in matter, is evidently superior to it, constantly acting upon it, overcoming its inertia, and compelling it into motion, we call God. God! the inevitable word which terminates all our studies, the grand climax to all our knowledge, shining like a mysterious star upon the borders of both worlds, revealing to us the moral liberty of this, the moral justice of that."

Mr. Wale's argument, certainly one of the most lucid, forcible, and original, for the existence of God which it ever fell to our lot to hear, seemed to make a great impression upon the audience, more especially as his opponent declined to reply in "consequence of the lateness of the hour," though it was not quite ten o'clock!

On leaving, Mr. Wale was warmly congratulated by the Christian portion of the audience (and especially by Dr. Middleton, who chanced to be present; and with whom he subsequently rode home to supper,) upon the skill and success of his argument, and for the good feeling with which it was conducted; for Mr. Wale is sometimes apt to silence an opponent by a withering sarcasm instead of a fact or an argument. We rejoice that this was not the case on the present occasion.

Abide forever.

A late number of the North British Review contains the very truthful statement, regarding the preservation of the original writings of the Holy Scriptures:

It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pean over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be in eminent peril of extinction, and that the church would be dispersed, and ashamed at

the sight of the tattered shreds of its Magna Charta. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.

The storm which shakes the oak only loosens the earth around its roots deeper in the soil. So it is that Scripture has gloriously surmounted every trial. There gathers around it a dense "cloud of witnesses," from the ruins of Nineveh and the valleys of the Nile; from the slabs and bas-reliefs of Sennacherib, and the tombs of Pharaoh; from the rolls of Chaldean paraphrases and Syrian versionists; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians.

Our present Bibles are undiluted by the lapse of ages. These oracles, written amidst such strange diversity of time, place and condition—among the sands and cliffs of Arabia, the fields and hills of Palestine, the palaces of Babylon, and in the dungeons of Rome—have come down to us in such unimpaired fullness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as he recited a parable on the shores of the Galilean lake, or those churches which received from Peter one of their epistles of warning exposition.

Yes! The river of life, which issues out from beneath the throne of God and of the Lamb may, as it flows through so many countries, sometimes bear with it the earthly evidences of its chequered progress; but the great volume of its water has neither been dimmed in its transparency nor bereft of its healing virtue.

The False Refuge.

The most fearful conflagration that has ever visited Constantinople, that city of conflagrations, occurred in 1831. Pera, one of the extensive suburbs, and the only one where foreigners were allowed to reside, was entirely consumed. The Rev. Dr. Goodell, who was there at the time, describes the destruction of the place as follows:

"The streets were narrow. The wind was strong. The houses were all built of frail materials. There had been no rain for a long time. Every house was like tinder. When the fire struck a house, it often did not seem more than a minute in passing through to the other side. Burning pieces of wood were carried to a considerable distance through the air, and would set fire to distant houses, while many intervening ones were still untouched. The whole atmosphere seemed on fire, and my hat and clothes several times took fire when I was nearly twenty rods distant. Many lives were lost. Some were trodden down in the streets: some were crushed by the falling walls; some were unexpectedly cut off by the fire passing over and kindling beyond them. Only eight houses stood at sunset where many thousand stood at sunrise. On the morning of the 2d of August we were surrounded with our usual comforts; in the evening we were dependent on charity for a place to lay our head. Our furniture, clothing, bedding, books, everything was gone."

To this description he adds the following impressive words: "We, like many others, fared the worse for living in houses which we considered fire-proof. In the great burning day, may no such false confidence prove our ruin."

"The day of wrath, that dreadful day,
When heaven and earth shall pass away,
When shrivelling like a parched scroll,
The flaming heavens together roll."

Conversion of Latimer.

When Thomas Bilney, with great trembling, ventured to read the new Testament, he shut himself in his room and opened the forbidden book. The first words which met his eyes were these: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He read the passage over and over again, and it was not many days before he found the peace which he had long sought. Then his soul burned with a great desire to lead others to Christ. Who among his friends could he win from the power of Satan? Hugh Latimer was a zealous and well meaning

Romanist. He had been preaching against the Reformers and their doctrines. If such a man, thought Thomas Bilney, could be gained over to the true gospel, how much good he might accomplish. He began to contrive how he could successfully approach him. The children of this world, in the attainment of their objects, are sometimes wiser than the children of light. Bilney's sagacity however, has not often been surpassed.

He went to Latimer's study and told him he wished to confess. Hugh Latimer was then a young Roman Catholic priest. There, in the privacy of that solitary chamber, he poured upon his heart the burning story of his own conversion. He told him of the load which he had once felt upon his soul. He told him of the struggles which he had made to remove it. He told him how carefully he had observed the precept of the Church, and how vain it had been to him. And when he came to describe how he looked to Jesus and believed and trusted in him, and loved him, there was something in his voice which went to the very depths of Latimer's heart. The same Jesus who hath said, "Lo, I am with you always," was helping him. But when he described the joy which he felt, and the witness which he had received that God had taken away his sins, the heart of Latimer burned with new sensations, and there, in his confessional, the Holy Spirit imparted to him the same peace, the same joy, the same witness which Bilney had described. From that hour the course of his life was changed, and his talents, his piety, his eloquence were consecrated to the cause of the Reformation. He lived to be eighty years of age, a faithful witness of the truth of God. At one time Bishop of Worcester, at another time cast into prison for Christ's sake; in the year 1555 he was brought to the stake; when the flames rose up around him, he rubbed his hands in them and put them on his face.

"Be of good cheer, Master Ridley," said he, "and play the man. We shall this day light a candle, by God's grace, in England, as I trust shall never be put out."

(Original.)

I was Sick and ye Visited Me."

"Inasmuch as ye have done it unto one of the least of these ye have done it unto me." Mat. 25 : 36, 40.

In the course of my pastoral duties a few weeks since, I was called to visit a child of poverty, a lady of foreign birth, far gone with consumption.

The extreme destitution of herself and family had come to the ears of our brethren, and on visiting her to minister to her temporal necessities, she expressed a wish to see me, saying she had heard me preach and would like to converse with me. I paid her a visit; and judge of my surprise to find a "Bethel" in that abode of poverty. Hers was a faith clear and unclouded—a hope like an anchor to the soul sure and steadfast—a patience in tribulation that betokened a confidence that "all things shall work together for good to them that love God." I questioned her as to the ground of her hope, and found she had sat under the preaching of Bro. D. T. Taylor, and there she had doubtless found the Saviour. To use her own language "Frequently after hearing Bro. T. preach, I would return home so happy in the love of God, that I would long to die, that I might go and be with Jesus." But such was her retiring disposition, and her fear lest she should not be welcomed by the people of God to their embraces, that she kept the precious hope concealed till sickness and disease fastened upon her. Then the precious graces shone out bright and clear. She feels her hope is God, and she longs to "depart and be with Christ." I prayed with her, and she joined in this act of devotion with a fervor that told plainly she had learned to love the "mercy-seat."

Bro. T. preached many times in this town (Duxbury) and he felt when he left that he had "toiled all night and caught nothing." But I believe he will have at least one star in his crown in the day of the Lord Jesus, from this place.

(Original.) Objections to the Ten Toes being the Governments of Italy.

1. They were the parts of the kingdom. "The Kingdom shall be divided," verse 41; and as the feet were part of Iron and part of clay, so "the Kingdom shall be partly strong and partly broken." Now as the "kingdom" took in more than Italy, and when broken, was broken, out of Italy, into fragments also, so the toes must include more than the Italian states.

2. They are called kings and kingdoms. "In the days of these Kings" It shall break in pieces and consume all these kingdoms. The states so called must be at least, independent states, exercising sovereign power. Now you cannot find ten such in Italy at any time past, much less at present.

3. They were not to cleave one to another, but at present that seems to be their chief desire and characteristic—Unity. Never before, in any country, was seen such a general and ardent zeal for Unity.

They have proclaimed it-fought for it, and united the two independent kingdoms into one, and added all the other dependent provinces to it, except Venice and a small piece of the papacy—Rome and its suburbs. So now there is but one independent power, or king, in Italy; and two small dependent provinces. To call these the ten kings, or kingdom of the toes, which shall not cleave one to another, is not credible.

4. The stone was to "break in pieces all these kingdoms, and stand forever," but to limit these kingdoms to Italy, which we must if the ten were there, is too insignificant to be thought of.

The same applies to the ten horns of the beast of the 7th chapter of Revelation.

"They have received no kingdom as yet," said the angel to John in his explanation; which is of course to be taken in its plain literal sense at the time; otherwise it would explain no mystery, but involve one to be explained. At that time, then, they had not arisen, but would as kings, in the future, with the 8th head of the beast. For they receive a kingdom and reign as kings one hour, or the same time with the beast. They must be kings, to reign as such, or receive a kingdom i.e. must be sovereign or independent states.

Their "agreeing and giving their power to the beast," and their "making war on the Lamb," also implies the same. Their hating the whore and destroying her, implies it. All these acts are voluntary acts of free agents, which they could not be, if dependent and subordinate provinces.

The ten horns and 8th head are synchronous and come into being on the breaking up of the old Roman empire, and have been in being for centuries, and it has been so seen, and proved, and believed, nearly as long. All attempts to overthrow it, are illusory, and must fail.

D. I. ROBINSON.

(Original.)

Watching.

What is it to watch? The Saviour and his apostles frequently enjoined this duty upon the church. Is it obeyed, according to the real spirit of the command, at the present day? Do we, who profess to believe in the near coming of our Saviour, watch for his appearing as others have in days past? I have often reflected upon this point since conversing with an aged minister of Christ, some months since, in reference to our hope.—He fully agreed with me in believing that the prophecies, which bring us to the Millennium, are nearly fulfilled; although he looks not for Christ's literal, but spiritual reign during that period. During our conversation he mentioned one fact in reference to Joshua Spaulding, who formerly preached in Salem, Mass., which bears upon the question suggested above, and which I think may be interesting to the readers of the Herald. After saying that he was well acquainted with him, had heard him preach, and had preached himself in his pulpit, he remarked as follows:

"Bro. Spaulding was one of the most learned, pious, and godly men of the times in which he lived, and did more to keep alive the flame of

vital godliness than any other man with whom I was then acquainted. His faith in Christ's speedy coming was remarkably strong. He was constantly in expectation of his appearing,—so much so, that every sabbath he bade his people farewell at the conclusion of the services, expecting to meet his Lord ere he saw them again." He said it was his practice also, to "bid his family good bye whenever he went to visit his flock, saying, "the Saviour may come before I return."

"And thus," he said, "lived that good man continually."

What a blessed testimony in favor of that devoted servant of Christ, and of the practical effect produced by the faith he preached. Now did he go beyond the true import of Christ's injunction to "watch?" If not, do we come up to it, my brethren? Certainly, if he thus watched in his day, should not we, who are living in the extremity of the last days, watch, "lest coming suddenly he find you sleeping?"

C. CUNNINGHAM.

(Original.)

No Sorrow There.

Glorious and aspiring words, ever cheering to the faithful believer, to think of a land where there is going to be no more sorrow, with all its various connections. What can be more consoling than these words, when mental sorrow is pressing upon this spirit of ours, or when dejection or feelings of the deepest melancholy have set their seal upon our hearts, to think how happy the prospect of a future day, when sorrow and sighing, pain, and death shall flee away. No bitterness of evil shall enter there. No sad thoughts or cares, anxieties and separations, so common to us here, will be there. Welcome, then, Oh welcome day of consolation which brings the Lord of glory to his sorrowing people. How comforting to his dejected servants the thought of his glorious return, or if bodily suffering arise for instance, that languor of disease which rends this frame with agonizing pain, or, as disease may present itself by a long-protracted illness with the utmost suffering, we can look to him who for our sakes endured pain, and death, and hath showed to a sinful world, that through his death, and resurrection, we may have confidence to look forward to the same glorious object, of a change of this mortal body to a glorious and immortal one. Or if bitter affliction arises from the loss and separation of dear friends, Oh bitter stroke, almost breaking these hearts asunder. Where, we ask, shall the Christian go, and whither shall these thoughts be turned, only by those words which come borne on angels' wings, emphatically expressed, which say, "them also which sleep in Jesus will God bring with Him." Happy then the day the Lord returns; for in His heavenly train shall appear all with whom in Christ we have been united here, and whose loss we so deeply deplore. This is a delightful view of a returning Saviour. He comes and he comes not alone. He brings with him those we love, and from whom we are never to be separated. Blessed anticipation! What Christian does not find it a glorious consolation, while dwelling on the soon coming of our Heavenly Master. The very thought, is a strong consolation to this sorrowing, aching heart. Let us then rejoice, inasmuch as we are partakers of Christ's sufferings here, that when his glory shall be revealed, we may be able to sit down with that glorious and redeemed throng who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb, where

Affliction and sorrow and death shall be o'er, The saints shall unite to be parted no more, Their loud hallelujahs fill heaven's high dome, They dwell with the Saviour forever at home.

C. L. HEATH.

Cabot, Vt.

For the Herald.

Waifs from the West. No. 15.

During our stay in Beloit, brother and sister Cox did all they could to make our visit pleasant and agreeable. We also enjoyed the hospitality of Bro. Root, whose companion was formerly a member of the Advent church in Waterloo C. E. I hope our friendship with them will be

perpetuated in the kingdom of God, where we can converse without weariness, and visit without any fear of parting to mar our happiness. On Thursday, Nov 22nd, we took the forenoon train, and about 1 P. M. entered Chicago amid a snow storm. Here we were detained several hours, but unexpectedly meeting with Bro. Tanner of Buffalo our conversation with him caused the time to pass away pleasantly. At 8 o'clock in the evening we took the Michigan Central railroad to Detroit, and about the same hour next evening were in Rochester, N. Y. Bro. D. Boody met us in the depot and conveyed us to his house—about a mile out of the city. I had not seen this brother since he left Canada over nine years ago, but our acquaintance was soon renewed, and we felt ourselves at home with him and his kind family.

As we passed from Detroit to Rochester over the Great Western and N. Y. Central railroads, we had an opportunity to cross Niagara River on the Suspension Bridge. Ere we reached it the dark shadows of night had gathered around us and we had only a moonlight view of the water of the three great lakes—Michigan, Huron and Erie—which 250 feet below us was rolling onward to Lake Ontario. On the 7th of March 1854, in company with Elder D. L. Robinson, I had visited the Falls, the Bridge, and the Whirlpool; but as "the eyes of man are never satisfied" I felt very desirous of again beholding the "Thunder of Waters," with its fearful leap of 160 feet, that mighty cataract which when Brainard saw, he said—

"The thoughts are strange that crowd into my brain While I look upward to thee. It would seem As if God poured thee from his 'hollow hand,' And hung his bow upon thine awful front, And spoke in that loud voice which seemed to him Who dwelt in Patmos for his Saviour's sake, The sound of many waters, and he bade The flood to chronicle the ages back, And notch the centuries in the eternal rocks, Deep calleth unto deep. And what are we That hear the question of that voice sublime? Oh! what are all the notes that ever rung From war's vain trumpet, by thy thundering side? Yea, what is all the riot that man makes In his short life, to thy unceasing roar? And yet, bold babbler, what art thou to Him Who drowned a world, and heaped the waters far Above its loftiest mountains?—a light wave That breaks and whispers of its Maker's might!"

We were strongly tempted to remain over night at the Suspension Bridge, that our desire to see and hear might be gratified, but as our time was limited and we had some reason to expect Bro. Boody would be waiting our arrival at the depot, we had to give it up. Perhaps it was as well we did, as Saturday, Nov. 24th, was extremely cold, with high wind. The newspapers report that on that day some thousands of tons of the Table rock, at the Falls, fell with a tremendous crash, completely blocking up the pathway leading to the new staircase. As the following thrilling account of the fall of Table Rock ten years ago last June, as is given by George Wilkes—the last man who stood on it—has not appeared in the Herald, and will doubtless be interesting to those who have not before seen it, I will introduce it in this connection. He writes,

"I said that I had something to do with the falling of Table Rock, that broad shell on the Canada side, which in 1850 jutted over the very cauldron of the seething waters, but which tumbled into it on a certain day in the month of June of that, by me, well remembered year. About noon on that day, I accompanied a lady from the Clifton House to the Falls. Arriving at Table Rock, we left our carriage, and as we approached the projecting platform I pointed out to my companion a vast crack or fissure which traversed the entire base of the rock, remarking that it had never appeared to me before. The lady almost shuddered as she looked at it, and shrinking back, declared she did not care about going to the edge. "Ah," said I, taking her hand, "you might as well come on, now that you are here. I hardly think the rock will take a notion to fall merely because we are on it."

The platform jutted out from the main land some sixty feet, but to give the visitor a still more fearful projection over the raging waters a

wooden bridge, or staging, had been thrust beyond the extreme edge for some ten feet.—This terminated in a small box for visitors to stand in, and was kept in its position and enabled to bear its weight by a ponderous load of stones heaped upon its inner end. The day was very bright and hot, and it being almost lunch time at the hotels, but few visitors were out, so we occupied the dizzy perch alone. We gazed fearfully upon the awful waters, we stretched our heads timidly over the frightful depth below, and we felt our natures quelled in every fibre by the deafening roar that seemed to saturate us, as it were, with an undefinable dread.

"This is a terrible place!" said I. "Look under there and see on what a mere shell we stand. For years and years the teeth of the torrent, in that jetting, angry stream, have been gnawing out that hollow, and some day this plane must fall." My companion shuddered, and drew herself together in alarm—Our eyes swept the roaring circle of the waters once again: we gazed upon it in fearful fascination, when suddenly turning our looks upon each other, each recognized a corresponding fear. "I do not like the place!" exclaimed I quickly. "The whole base of the rock is probably disintegrated and perhaps sits poised in a succession of steps or notches, ready to fall out and topple down at any unusual perturbation. That fissure there seems to me to be unusually wide to day! I think we had better leave, for I do not fancy such a finish, and besides my paper must be published next week."

With these very words—the latter uttered half jocosely, though not without alarm—I seized my companion's hand, and in absolute panic, fled, as fast as our feet could carry us, toward what might be called the shore. We burst into a laugh when we regained the land, and jumping into our carriage, felt actually as if we had made a fortunate escape. We rolled back towards the Clifton, but before we had proceeded two minutes on our way, a thundering report, like the explosion of an earthquake, burst upon us, and with a long roar, the ground trembled beneath our wheels. We turned to find that Table Rock had fallen. We were the last upon it, and it was, doubtless, the unusual perturbation caused by our flying footsteps that disturbed the exactitude of its equilibrium and thrilled it from its final poise. In a minute more the road was filled with hurrying people, and during the following half hour we were told a hundred times in advance of the next morning journals, that a lady and gentleman who were on Table Rock, had gone down the Falls. We are told that the trot of a dog would shake old London Bridge from end to end, when it would not be disturbed by the rolling of heavily-loaded trains. Table Rock had not been run on in the way I have described for years, perhaps never; and therefore whenever I hear it spoken of, I always shudder and feel as if I had something to do with it.

Few have experienced such a visible, hair-breadth escape as the above, yet all walk so near the very verge of the unseen world that we know not what moment our term of probation will end, and therefore it is the part of wisdom to weigh well the question, Where shall I spend eternity?

J. M. ORROCK.

Juvenile Hymns.

A little boy in Syracuse N. Y. named Schoville Haynes McCullum, aged ten years, on the 18th of March 1860, wrote a note to the Fulton prayer meeting in N. Y. city saying:

"I have heard that persons might ask for prayers. I thought you would be so kind as to pray for me, a little boy of ten years, that I may be converted. Pray for me every day."

They did pray at that meeting for this little boy, and he was converted. He lived but a few months, when he was taken sick and died. The day before he died he said: "Pray for me that Jesus may be with me till I die; and when I die that I may be with Jesus." On the morning of his death, he sent a message to the children in the Sabbath School, saying: "Tell all my mates to love the Lord and to lay themselves at Jesus' feet." To his mother he said, "I love you, mamma, dearly, but I love Jesus more, and you want me to." He repeated the hymn:

"In the Christian's home of glory,
There remains a land of rest;

There my Saviour's gone before me,

To fulfill my soul's request.

There is rest for the weary,

There is rest for you—

On the other side of Jordan,

Where the tree of life is blooming,

There is rest for you."

Then placing his hands over his breast, he added—"There is rest for me." And soon after, he breathed his last.



ADVENT HERALD.

BOSTON, JANUARY 26, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER VI.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

v. 10.

As there is no remonstrance from Daniel against the king's ordinance we may infer his ignorance of its being contemplated, previous to its becoming law; and after that, remonstrance would be useless. When the command was issued to worship the golden image on the plain of Dura (3:4), it was cried aloud by a herald: and it is not improbable that Daniel first learned the issue of this decree by some proclamation of the kind.

On knowing that such a law had been promulgated, Daniel, as was his usual custom, betook himself to prayer—the very thing prohibited, unless offered to Darius. Prayer is the usual resource of God's children in time of distress. When king Hezekiah received an impious letter from Sennacherib king of Assyria, blaspheming the God of Israel, he "went up unto the house of the Lord, and spread it before the Lord" (Isa. 37:14). And so have all piously minded persons, in times of peril or distress, sought consolation in prayer. We may not, however, infer that the occasion of Daniel's prayer, as here described, was extraordinary or special, as was that of Hezekiah; but what is here affirmed is that Daniel continued to pray as usual—making no change because of the edict, in the time or manner of his devotions. Nor, by his windows being open, are we to infer that he sought publicity, either for display, or to show disregard of the decree. He would scorn any concealment of his faith, or religious habits; and so he continued to pray, with open windows, as he had been in the habit of doing.

In the warm climate of Babylon these were essential to the comfort of the inhabitants. They may have been open on all sides of their upper chambers; but the side toward Jerusalem is particularly mentioned because, doubtless, the Jews were in the habit of praying with their faces towards the place which God had chosen as that of his holy habitation. Thus Solomon, in his dedicatory prayer, besought the Lord, when any should pray toward the place where the temple was, that their prayer should be heard; and should any be in captivity, "and pray toward their land, which" thou gavest unto their fathers, and toward the city which thou hast chosen," &c. he desired that God would hear their prayer. 2 Ch 6th Ch. And so David prayed (Psa 5:7): "As for me, I will come into thy house in the multitude of thy mercy, and in thy fear, will I worship toward thy holy temple." See, also, Jonah 2:4. In like manner Daniel, doubtless in conformity to the custom of his countrymen, turned his face towards the land of his fathers when he prayed to the God of Israel.

Three times a day seems to have been Daniel's usual seasons of prayer; and there can be no more suitable occasions for that service than when one arises in the morning, before commencing the labors of the day; when suspending them at noon, for refreshment and rest, and before retiring at night. We are not informed the hours in the day of Daniel's devotions; but David said: "Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice," Psa. 54:17. We read that "Peter and John went up together into the temple at the hour of prayer, being the ninth hour,"—about our 3 P. M. Acts 3:1; and "Peter went up upon the house top to pray about the sixth hour" our noon—Ib. 10:9. Daniel's hours of prayer, doubtless, were those when he could best devote himself to his spiritual duties.

That Daniel was justified in disregarding the king's decree, is proved by his subsequent deliverance. In all questions of civil requirements, obedience is unquestionably a duty, unless it involves some contravention of God's requirements. But when the law of man contradicts the law of God, obedience to God's law must take precedence of all human allegiance: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," (Acts 4:19).

Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

v. 12.

The conspirators against Daniel expect that he will disobey the king's commandment. They lie in wait, hoping to detect him in so doing. And they are not disappointed.

They then approach the king; and, before accusing Daniel, remind him of his decree, and obtain from him a recognition of the law and penalty, so that he should be unable to refuse its enforcement, before they intimate Daniel's violation of it,—evidently fearing lest the king's partiality for Daniel might possibly cause him to disregard or ignore the law. Darius must have supposed some one had violated it, but does not appear to have had any suspicion that Daniel was the subject of their accusation.

v. 13.

Having gained the king's recognition of the unalterableness of his decree, these conspirators proceed artfully to accuse Daniel. He was the king's prime minister, and had done signal service, to the state; but they make no mention of his high position, valuable service, or exalted merit: they pass over all these, and refer to him in a manner the most adapted to excite dislike towards him,—speaking of him as that Daniel, a Jewish captive; for his being a foreigner and captive; and a hated Jew would be likely to aggravate the king's sense of his disobedience. Then they seek to make his offense a personal insult to the king—he "regardeth not thee." While the decree was that no petition should be asked of any god or man, they accuse Daniel of making his petition three times a day, without its being specified whether it was to God, or to some man; so that the king may have been left to infer that Daniel had made requests of some man other than himself; which would have been a personal slight to him.

Then the king when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

v. 14.

It was not till the king saw the peril in which his prime minister was involved, that he realized the foolishness of his assent to so unjust a law. He now saw that he had assented to it with undue haste and without due consideration of its possible consequences; and hence his displeasure with himself. There is no evidence that he saw at this time, though he did afterwards, that it was proposed with the design to effect Daniel's ruin: for had he suspected this, his displeasure would have been as great towards them as towards himself.

For the king to "set his heart on Daniel to deliver him," expresses, by a metaphor, the ardent desire the king had to save him; and the efforts he made to that end. What these were it is not specified. He may have questioned the proof of Daniel's disobedience, or sought some way to avoid executing the decree; which last seems probable, from his being reminded by Daniel's enemies of its unalterableness.

"Till the going down of the sun," according to Stuart, was the latest time to which the execution

of any penalty could be deferred; and in Persia there is no delay.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

v. 15.

Those who sought Daniel's destruction seem to have feared that he might escape through the king's leniency; and they endeavor to hasten his decision. It was a settled point with them that a law, once made, could not be altered. And reminding the king of this, they would hasten the execution.

The Infidel's Future.

The Boston Investigator, the Infidel paper of this city, gives utterance to the following:—we using the term Infidel, simply because that paper adopts and appropriates it.

"NON-EXISTENCE."

"As there can be no good experienced in a state of insensibility, or non-existence, so there can be no evil, and as good and evil can only pertain to those who exist, so they can have nothing to do with those who have ceased to exist. They that are dead, therefore, are placed in the same state as that in which they were before their birth.

"Death, to all men, is the end of life; but it is not so to the notions of the superstitious. They imagine their sensations will extend beyond animation itself; they prolong their terrors beyond the term of their existence; they contrive to associate with death the idea of sufferings which will never terminate. At the moment they are about to be relieved from all their troubles by death, they alarm themselves with ideas of pains that never will cease; the depths of their imaginary hell are present to their view; burning torrents flow before their eyes: unconsuming burnings affright their imagination; frightful darkness thickens around them; horrible spectres shock their sight: pitiable shrieks alarm their ears; judgment and torture are before them; they see the earth cleave asunder, and unfathomable gulfs complete their miseries.

"Whoever stands in awe of gods, dreads everything—the earth, the sea, the air, the sky, the clouds, the light, darkness, silence, dreams, &c. The superstitions see horrid spectres and hideous phantoms in their sleep; their bewildered imagination creates tortures by which they are crushed and torn; they fancy they hear commands as dreadful as they are whimsical, and which they are constrained to obey. A superstitious person dreads his fancied god, and yet fancies that he finds refuge in his bosom. Thus it is that the fears derived from superstition are more causeless and stupid than those of any other kind; and it may truly be said, that of all mental disorders, superstition or religion is that which occasions the greatest extravagance, the most inconsistent workings of the affections, opinions the most contradictory, and which clash most one with another."

"It is undoubtedly true, that in a condition of insensibility, or non-existence, there can be no realization of either good or evil. And should any created intelligence ever cease to exist, all punishment with him would have ended, and it is not conceivable how it would in any sense then be true, that it would be better for him had he never had an existence. We do not, however, copy this for the purpose of combatting the sentiment that death to all is the end of existence, but for the purpose of noticing the effects ascribed to "religion;" which term and "superstition," are with our infidel neighbors synonymous. We would enquire of them, therefore where they get these impressions respecting the effect of religion on the hearts of men? They must get it either from a revelation of some kind, from their own experience, or from that of others. Revelation they discard; which reduces the number of sources, from which their impressions are derived, to two—the experience of themselves or of others. Now as they claim to know nothing of the consolations of Christianity, they cannot testify, of their own knowledge, what effect religion does produce on the minds of believers. And if others, from whom their impressions are derived, are not actual Christians, then all the evidence our neighbors can have of the terrors and fears, which they suppose religion engenders, must be obtained from the experience of those destitute of it! But the declarations they make, respecting the effect of a religious belief, are not in accordance with the experience of any Christian; and therefore the frightful condition of mind, so graphically depicted in the "Investigator," is not that of a religious, but of an irreligious experience: it is the confession only of "aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world," (Eph. 2:12). And as such, what a frightful picture does it give of the hopelessness and despair attending the absence of religion, and

the consequent folly of neglecting the only refuge of safety.

That true religion does not cause, but is the cure for all real and imaginary terror and fear, is the testimony, not only of revelation, but of all Christian experience. The impious Balaam was constrained to exclaim, "Let me die the death of the righteous, and let my last end be like his"—(Num. 23: 10); which could not have been coveted, if "frightful darkness thickened around," the imagination of dying Christians. "Precious in the sight of the Lord is the death of his saints," Psa. 116: 15.

Not only does religion vanish all alarm, but it is a source of the highest degree of consolation and joy. The Psalmist testified: "Great peace have they which love thy law," (Psa 119: 165). And this is because "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever," Isa 32: 17.

It was no meaningless phraseology with David when he exclaimed, "O how love I thy law! it is my meditation all the day," Psa. 119: 97. It was the same with every righteous man; for "his delight is in the law of his Lord, and in his law doth he meditate day and night," Psa. 1: 2. And no one has ever trusted in the Lord, and found his promise fail: "Whoso barkereth unto me shall dwell safely, and shall be quiet from fear of evil," Prov. 1: 33. "He shall not be afraid of evil tidings: his heart is fixed trusting in the Lord," Psa 112: 7.

On the other hand we know that those who are without God are liable to attacks of extreme terror. No Infidel is at all times free from painful fears. He realizes that "it is a fearful thing to fall into the hands of the living God," Heb. 10: 30; and while the Christian, "knowing the terror of the Lord," would "persuade men" to escape by becoming "reconciled" to God, the infidel seeks peace of mind by endeavoring to persuade himself that "there is no God."

No God! how vain the effort of any one who attempts thus to persuade himself? The very heavens continually declare his glory, and the firmament sheweth forth his marvelous works. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. God has not left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. "For the invisible things of him the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." "Lift up your eyes on high," ye that deny the existence of God, and say who hath created these things? that bringeth out their hosts by numbers?" In the expression of the belief that there is no God the wish, certainly must be the father to the thought. Everything we see demonstrates his existence;

"And if a God there is, that God how great?"

He who doubts God's existence, must close his eyes against the evidences of his senses. He must do great violence to the natural intuitions of his better reason; and in thus warring against the convictions of his own intelligence, we do not wonder that he is left to imagine that the belief in a God must fill with terror those who entertain it; for the picture drawn seems only a confession of fear that God may, after all, exist.

The Gospel of John in France.

We heard it related, a short time since, by a French pastor of a Protestant church in Paris, that some years ago a school master in France, a papist, found a leaf of a copy of the gospel by John, containing a part of the 4th chapter, in which were the words, "I that speak to thee am He," (v 26); and it was instrumental in his conversion. He was afterwards so delighted with that portion of Scripture, that he made application to Marshal Soult, then Minister of War, to be permitted to form schools among the soldiers of the army, for the reading of that gospel—which is there printed in a volume by itself, and sold for one cent: Permission was granted, and the success was so great, that its reading was introduced into all the divisions of the French army. And to this day that gospel is read, by the several companies, each company reading it aloud and in concert, aided by the tap of the drum; so that it is now being thus read by 600,000 French soldiers. As they read only that gospel, when they have completed its reading they commence it again, and thus continue, so that they all have that gospel by heart. And when the soldier's seven years term of service is ended, and he goes back to his native village, as 140,000 do each year, they carry their recollections of that gospel with them into all parts of the French empire. Who can tell what fruit the seed of the word thus sown may bring forth! May it not be that thousands, in the great day, will be enabled to ascribe to their knowledge of the gospel, the salvation of their souls?

A Faithful saying.

"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners," 1. Tim. 1: 15.

When Thomas Bilney, who was afterwards instrumental in the conversion of Hugh Latimer, first ventured with great trembling, to read the New Testament—he shut himself in his room and opened the forbidden book. The first words on which his eye rested were, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." He read this passage over and over again, and it was not many days before he found the peace he sought, even that peace which passeth understanding.

The North, as a Confederacy.

As the tide of disunion rolls along in the south, and state after state is wheeling into the line of secession, now including S. Carolina, Florida, Ala., Geo. and Miss.; with a tendency that on the way part of others, the press is beginning to canvas what the condition of the north would be, in case the disunion of the states should be consummated. The following view of the question we condense from an article in the Boston Traveler:

"If 'the worst should come to the worst,' and the Union be dissolved, though such a result of our experiment would be mortifying, there might not be much loss experienced by the North as a consequence of the dissolution of the quarrelsome firm. If all the free States could manage to hold together, and to form a Union not materially different in the provisions of its Constitution from that which now (nominally) exists, all that we could have under any circumstances would be had. The free States could form a great nation, which would be in some respects stronger than the present Union, for it would not be liable to cost and convulsions of a servile war, and would not be looked upon by foreign nations as a practical satire on freedom.

"The population of a free States Union would not be much under twenty million, and as there would not be a bondman in the whole number, save the few persons who should be deprived of their freedom as a punishment for crime, the new Union would be physically as strong as the existing one is, and morally stronger. The free States could construct a new railway to the Pacific quite as easily, to say the least of it, as the present Union could construct two such railways. They would have as much maritime strength as the Union now has, for the Southern States contribute few seamen to our commercial marine, and consequently few to the national marine. A free States Union would not have to pay the cost of the post office for the slave States, and in that way the people would get rid of a heavy charge which they now feel, and which is one of the items of the cost of the Union to them which they would continue cheerfully to pay so long as the Union could be maintained on honorable terms. In 1859, the cost of the post office business in the seven Cotton States—Alabama, Florida, Georgia, Louisiana, Mississippi, South Carolina, and Texas, exceeded the revenue therefrom in the enormous sum of \$2,202,379.03! This could all be saved if the Union were lost through the exertions of the very States which are so much benighted by its existence in this one respect alone. A free States Union could institute a uniform two-cents rate of postage, which would be the same thing as the English penny postage, and the system would then be self-supporting. By a judicious system of protection, manufactures could be as well supported as they now are, and those engaged in them would be subjected to none of those fluctuations that have been so common in consequence of tinkering of the tariff by politicians from year to year. Flax, which is susceptible of being produced to an unlimited extent in the North and West, could be largely substituted for cotton, if any change should be found necessary in consequence of restrictions being placed on our commerce by the South. We should be able to import sugar, which has ceased to be a luxury, and has become one of the necessities of life, free of duty, and stop paying the annual millions which we now contribute in aid of the cane growers of Louisiana, Texas, and Florida. There would be an end to our duties as catchers and returners of fugitive slaves."

In addition to the above, it is expected the dissolution of the Union, would be the death knell of slavery throughout the south without which it would never be terminated. For this reason, Wendell Phillips and others are hailing disunion in the south as the soon consummation of all their hopes. He says, "Let the south go. Build a bridge of gold and pay her toll over it! Let them not stand upon the order of their going, but go at once." Let them take the forts, the arsenals, the sub treasuries. Lend them jewels of gold and silver, and Egypt will be glad when they have departed. And let the world distinctly know why they secede—to save slavery, while we rejoice because we know that their declaration of independence is the jubilee of the slave."

A. M. Association.

The Standing Committee of the A. M. A. met at the time and place appointed, with Elder D. I. Robinson, Vice President, in the chair. After prayer, by Bro. Anthony Pearce, of Providence, R. I., the chairman stated he was ready for business; whereupon the Treasurer presented his Report, which after reading, was accepted, and will be found annexed.

The condition of the subscription list was passed under review, and referred to the discretionary action of the Business Agent.

The Home Missionary tendered his Report, from which it appears there is a deficiency of \$90.00 in his yearly dues, so that the Board deem it necessary to urge churches and subscribers who may be in arrears to prompt action in the premises; and donations are respectfully solicited to liquidate the remaining balance. [The Report will appear next week].

Communications were read from the President of the A. M. A., and considered. On motion, it was resolved that the recommendation of the President to change the name of the paper to "The Millennial Herald," be referred to the action of the Annual Conference.

Eld. John Pearson, Jr. submitted a proposition relative to an estimate for reduction of expenses in printing the Herald, which was referred to the Publishing Committee to report at the next quarterly meeting.

It was voted that the Business Agent prepare an article calling attention to the purchase of books now on sale in Office, at reduced prices, viz. Pew Harps, at 50 cts.; Memoirs of Wm. Miller, at 50 cts.; Cumming's works, at 25 cts.; Advent Tracts, Nos. 1 and 2, at 15 cts.; Army of Great King, at 20 cts.; Time of the End, at 50 cts.; Messiah's Throne, at 50 cts.

Resolved, That the Board of the A. M. A. consent to modify their agreement entered into with Eld J. V. Himes at the time of purchase and transfer of the Herald Office, respecting the Non-Publication of another paper, so far as to accede to his publication of "The Voice of the Prophets" once a quarter.

Resolved, that the resolution passed Jan. 10th, 1860, respecting the occupancy of rooms in the Herald Office, it having been misapprehended, is hereby rescinded. Adjourned. F. GUNNER, Sec'y.

Semi-Annual Report

Of the Treasurer of the A.M.A.—for the first half of the third fiscal year, beginning July 1, 1860,—to the Standing Committee:

The receipts and expenditures of the A.M.A. during the six months ending January 1, 1861, were as follows:

I. RECEIPTS.

1. From payments by subscribers to the Advent Herald	1659.24
2. From the sale of books	150.68
3. For advertising, of which forty doll's was paid in Chapel Stock	48.00
4. From Donations to the A.M.A.; of which \$60 was in Chapel Stock	248.42
5. Interest	9.08
6. Cash on hand July 1st, or since rec'd from agents	331.91
	\$2447.33

II. EXPENDITURES.

1. For expenses of office, viz. Editor and clerk hire	682.00
Compositors, or type-setting department	555.23
Press-work, W. A. Hall	194.85
Paper, of Grant, Warren & Co.	417.50
Rent of office	75.00
Carting of forms, and express	35.24
Fuel, and getting it in	46.00
Discount on uncurrent bills	12.24
Postage, including that pre-paid on papers sent to England and Canada,	42.06
Gas bill, \$4.95; and ice bill, 3.75	8.70
Printer's sorts, &c., of Hobart & Robbins	4.78
Papers for office	3.12
Repairs for gas burners, glass, clock, and cleaning floors	1.59
Pens, ink and pencils	1.93
Paste, soap, matches, twine, sponge and index-book	2.60
Total for office	2082.84
2. Paid for books (merchandise)	33.60
3. For 2 shares of Stock, included in the receipts for advertising and donations	100.00
4. Cash on hand Jan. 1	229.18
In hands of agents	1.71
	\$2447.33

III. THE ASSETS OF THE A.M.A.

These comprise	
1. Type and furniture of office	1000.00
2. Stock in Chapel, 22 shares,	1100.00
3. Books held as merchandise	194.12
4. Cash, on hand and held by agents	230.89
5. Paper on hand, 25 reams,	87.50
	\$2613.51

To this may be added sums due from subscribers, of about \$800, of which there may be estimated as good

Total of Assets, 3000.00

IV. LIABILITIES.

The only present liabilities of the A. M. A. consist of payments made in advance by the subscribers of the Herald, and which may be estimated at about \$925, leaving the net valuation of assets, about \$2000.

A bill for paper to use in the year 1861, ordered in December and amounting to \$350, which must be paid as soon as the office is in funds, is not here included among the liabilities, because the paper is on hand, without being included in the assets.

The A. M. A. imperatively needs, from the generous hearted who desire the continuance of this instrumentality, an amount of donations equal to the difference between the other receipts and expenditures. By reference to the foregoing report,—deducting the amount rec'd, in stock—it will be seen that the donations fail to meet this for the last six months, into about \$130. And the office, on the first of the year, was about this amount short of the sum needed to pay the paper bill coming in at that time. As we may anticipate a like deficiency in coming months, it is hoped that those the Lord has prospered, will remember this instrumentality as the Lord has prospered them.

Forty six hundred extra copies of the first number of the present volume of the Herald, have been printed to fill the orders of those wishing them for circulation. It is hoped this experiment will add to the Herald's list of subscribers. The paper for that purpose has been put at the lowest practicable price—it being, in proportion to the amount of matter contained in it, offered at about one half the price of any similar sheet.

All of the above is respectfully submitted.

SYLVESTER BLISS, Treasurer.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

C. E. Needham. Our own opinion on the question of time is, that we are not justified in fixing with positiveness on any given year as that of the end; yet that we may look to given dates with great interest; respecting the dead, that they are not unconscious, but that the saints must await the resurrection for their final consummation in glory, and the lost are reserved unto the day of judgment and perdition of ungodly men; and respecting the retribution of the lost, that it will be eternal and real, their conscious existence being endless.

We suppose you send the names of L. N. and T. H. as new subs. If not, you will need to give their P. O. address, as we have entered them at D.K.

T. S. A remark like that must have been put into his mouth. Such remarks are not unprompted.

B. S. Reynolds. Should we hear of such, will try to remember you.

W. Perrin. Hope your effort will be successful.

J. M. Orrock. Received Waifs, and Readings of Dan. 8:14. Thank you for your correction—our writing being from memory.

Extra Edition for Circulation.

About the 1st of March we expect to issue another extra edition of a regular No. of the Herald, adapted to general distribution. It will contain all our articles on the Image of the second of Daniel, given in the Herald about a year since; and the Declaration of Principles adopted by the Albany Conference.

It will be put at the same price as the last Extra Edition viz. \$2, per 100 copies, 50 for \$1, 10 copies for 25 cents, or 3 cts single.

The articles on the Image, nine in number, are on the following subjects:

1. The Chaldean Monarch's dream
2. The Head of Gold—Babylonia.
3. The Breast of silver—Medo-Persia.
4. The Belly and Thighs of Brass—Grecia.
5. The legs of Iron—Rome.
6. The Feet of Iron and Clay—Rome divided.
7. The kingdom of the Stone and Mountain
8. The Smiting of the Image.
9. Stone, Enlarged to a Mountain, and filling the earth

These articles in a tract form, would make about 50 pages; which would be a ten cent tract.

In order to secure copies, it will be necessary to send orders in season.

Bro. W. D. Reichner, of 339 N. Front street, Philadelphia, will fill orders for a picture of Elder Edwin Burnham, which he has published, for \$10 a hundred, or 25 cts. single. We acknowledge the receipt of a copy sent us. We would suggest that in sending single copies, it should be rolled on wood, to avoid injury.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Ominous Signs.

The era of peace societies has gone by; and the war-trumpet is about to give such a blast as shall cause both the ears of him that heareth it to tingle. The Holy One hath said, I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is; and I will give it Him." The foregoing denunciation was aimed at the kingdom of Judea, and primarily fulfilled in its captivity and destruction, but is it not now fulfilling more strikingly in the fall of the kings and kingdoms of this world? and shall we not soon hail its rightful Sovereign, on whose head are many crowns? We have looked, during the past year, with the most intense interest on the scenes that have been acted in Europe and Asia,—we have rejoiced over Babylon's depression, as it was embodied in the papal domination, believing it to be a fulfilment of prophecy and a sign that our redemption draweth nigh—kings have left their thrones, and the people have fallen—and now the finger of God is pointed at us, to show us that we are reserved to judgment to be punished—we are stricken, and we tremble—"a time of trouble" has indeed come on the earth; and what may we expect will be the end thereof? It is a time for deep humiliation, and there should be great searchings of heart. We are subjects of the righteous displeasure of God; for we have been unmindful of him, and unthankful for the prosperity and plenteousness with which he has crowned our lives.* But when God says, "Thou fool: this night thy soul shall be required of thee," the tables will be turned. As a nation we are sinful. We have tolerated disobedience to the holy law of God; and thus been "treasuring up wrath against the day of wrath," and now we faint before him, because we have sinned against the Lord. Great and marvelous events are whirling by, with a rush. "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Is it a time to "chant to the sound of the viol and invent instruments of music? Who are they that send forth their little ones like a flock, and their children dance?" Who are they that spend their days in wealth, rejoicing at the sound of the organ, and saying unto God, Depart from us; for we desire not the knowledge of thy ways? Alas! these are the wicked of the earth, whom God will destroy. He has said it, and he will do it. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord." "When God's judgments are in the earth the people will learn righteousness." Soon the "Lord will utter his voice before his army; for his camp is very great. He is strong that executeth his word; for the day of the Lord is great and very terrible: and who can abide it?" "Blow the trumpet in Zion; sanctify a fast: call a solemn assembly. Gather the people; sanctify the congregation; assemble the elders; gather the children. . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and say, Spare thy people, O Lord, and give not thine heritage to reproach. . . Therefore also now, saith the Lord, turn ye, even to me, with all your heart, and with fasting, and with weeping, and with mourning. Rend your hearts, and turn to the Lord; for he is gracious and merciful; and who knoweth if he will return and leave a blessing?"

Sinner, "why stand ye here all the day idle?" Behold your lost condition by nature, and flee from the wrath to come. Christ yet is on the mercy-seat, and probationary time is not closed; though it may be the eleventh hour. Jesus is the living way to God, the only door of hope, by which any can enter the sheep-fold and be saved. Believe on the Lord Jesus Christ, and thou shalt be saved; but if

* In speaking of a plentiful harvest, I heard a man say, not long since, that he did not thank either God or man for what he had got.

you scorn his gracious promises, and refuse to obey him, you alone must bear it.

B. P. HILDRETH.

Westford, Dec. 30, 1860.

The Spirit of Man.

We are shown from Zech. 12:1 that God formeth the spirit of man within him. In Job 32:8 we read, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." And in Rom. 8:16, "The spirit itself beareth witness with our spirits that we are the children of God." The necessity for this wonderful endowment is seen when we consider that without it man would be like the brute creation, entirely unmoved by the Spirit of God. Consequently that blessed experience of the Christian, as expressed in the last named text, could never be enjoyed by any. A dark and gloomy world indeed would this be to us, with no cheering ray from the Holy Spirit—no sweet communion with our heavenly Father. Thus we see the wisdom and goodness of God manifested in this important arrangement, through which we are enabled daily and hourly to hold sweet communion with him.

G. PILLSBURY.

From Bro. Ezekiel Pike.

Bro. Bliss:—I cannot do without the Herald; for it gives meat in due season. God's servants are those who serve him, as I understand, and they are to give meat in due season, whether the stomach is or is not prepared to receive it—yea or nay. When are God's servants to give meat? Now, in the last closing up scenes of this world. We are there; for we know that the kingdom of God is nigh at hand, or know that it is near, even at the doors. The signs are given for us to know. God's true servants are to have no guesswork here. We live in the age of the world when the nations of earth are in distress with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth. We read in the last chapter of Daniel that "at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book." In the 7th verse we are told that "when he shall have accomplished to scatter the power of the holy people all these things shall be finished." If this is the Roman power to be scattered it seems all things are about to be finished. We tell professors of religion, the King of glory is coming to gather his remnant home, and to take vengeance on those that know not God and obey not his truth. O no, they tell us; no man is to know the day and hour. This is true; but they are careful not to read the next verse: "But as the days of Noah were, so shall also the coming of the Son of man be." How was it in the days of Noah? They were eating, drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. It will be so; it was the last thing they believed,—it is the last thing the inhabitants of earth believe now, that the Lord of glory is coming. May God grant that we who profess to be lights in the world may not be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon us unawares. We truly live in perilous times. We are commanded to know that in the last days perilous times shall come. We are told why they shall come; for men are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. Is it not true that the great mass of professors of religion fulfil these passages of scripture to the letter? Get up a picnic party, or an exhibition, or a political meeting, they are there, rain or shine, sick or well; but you can't get one-fourth part of them out on the Sabbath to hear the gospel preached, nor more than two, or three, or half a dozen out once a week to a prayer meeting. They are lovers of pleasure more than lovers of God, having a form of godliness.—The sinner don't profess religion, and has no form; therefore this class are professors of religion, but denying the power thereof. From such turn away; for of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. As Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was. I believe in a little while from this their folly will be manifest; evil men and

seducers shall wax worse and worse, deceiving and being deceived. Truly it is a perilous time. But the shepherds of the flock are telling us the inhabitants of earth are growing better and better and preaching up a temporal millennium. God says they will howl in that day for the misery that will come upon them. The time has come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables.

I feel to praise God for opening the door for bro. Alvah Bean to preach to us half of the time the gospel which is the power of God unto salvation to the believing soul.

E. PIKE.

New Hampton, N. H., Dec. 23, 1860.

From Bro. Wolcott.

Dear bro. Bliss:—About a year ago, I was moved of the Lord to open an evening school for reading the scriptures and writing in Eatontown. This school paved the way for a regular Sabbath school in the same house, and for preaching after school. Bro. Peter Farry, with a number of others, early took an interest in my "preaching the things concerning the kingdom of God," though done in much weakness and trembling. The re-living of the righteous dead, their coming forth to glory and immortality "to walk the beautiful earth abroad," with all "the good and the blest," touched a tender chord, which vibrated unto repentance and faith in our Lord Jesus Christ, by whom we receive the atonement. In mid-summer, just as his wife (well beloved,) was taking an interest in these precious truths with him (having previously been a Methodist) the destroyer came to his happy home, and bereft him of her, almost without a word of warning: yet we have hope that she sleeps in Jesus, awaiting the trumpets' sound, to awake her from silent slumber to die no more. She attended meeting the day before her death, and helped the writer sing

"Depths of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear,
Me the chief of sinners spare?"

Bro. Farry, in this deep season of affliction, feels to rejoice and praise God for giving him that peace "which passeth all understanding" to fill his heart and mind as a balm for such a grievous wound. He feels that no other comfort could have supplied the place of the Comforter; which is the pledge of endless good, of life beyond this vale of sadness, tears, and death. He, now, and several others in that vicinity, endeavored to direct their conversation to heaven, from whence they look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phillip. 3:21

I am comforted in remembrance of past mercies, and hope by a labor of love on the part of God's children in the run of this new year, to see or hear of many becoming reconciled to God by the death of his Son: prepared with bridal robes to welcome the Bridegroom with kisses of love, with songs and rejoicings. Yours in waiting for the day of God,

E. WOLCOTT.

Oceanport, N. J., Jan., 1861.

Thank you for the name of Bro. Farry as a new subscriber.

ED.

From Bro. H. H. Gross.

Bro. Bliss:—I hear preaching, almost exclusively, which explains away the obvious sense of the Scriptures, in reference to the time and character of the saints' "reward of the inheritance," placing it at death in the heavens above, "beyond the bounds of time and space," and thus utterly doing away with the necessity for the personal coming of Christ to judge the world in righteousness in the set time appointed, and to then call the righteous to inherit the kingdom prepared for them,—to give them, at that time, their promised rest and peaceful blessedness of inheriting the earth and dwelling therein forever. This position, taken by most of the ministers of the churches, has the direct tendency to build up a wall of prejudice against all such as take the position of the second Adventists, and to break in upon which I want the numbers ordered of the special Herald. Yours truly,

H. H. GROSS.

Hudson, Summit Co., Nov. 17, 1860.

From Dr. C. M. Gould.

Bro. Bliss:—As another year has rolled around, I think it my duty to renew my annual subscription for the Herald. I have been very much edified and pleased in perusing its pages during the year that is past and gone,—especially the contributions from Brn. Orrock and Hutchinson; and if conducted in future upon the same principle that it has been during the last year, you may put me down for a life subscriber. It is my earnest desire that the Herald

may be sustained, and that it may be the means of diffusing a knowledge of the Scriptures to earth's remotest bounds. May you be guided and directed by Him who is over all, and to him be ceaseless praises given in a world without end.

CARMEN M. GOULD.

Castleton, C. W., Dec. 24, 1860.

Bro. Bliss:—Is it true, as quoted in the Sabbath Herald Dec. 18th, published at Battle Creek, that the Jewish rabbis of the present century deny the immortality of the soul; or rather endless misery?

N.W.S.

It is true of the Sadducean portion of them now, as it was in the days of our Saviour; but that the better portion of the Jews hold to that view is not within our knowledge. We do not know on what authority that statement is made.

ED.

Bro. Bliss:—In Matt. 7:7-11 we read those gracious words from the lips of the Saviour, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened;" &c. Some believe these promises, and act accordingly—they receive. Others neglect, and must take the consequences. Do either of these affect God's immutability?

Yours in the Coming One,

A.H.

Jan. 4th.

Ans. They do not.

ED.

Errata.

In my article on the sign of the Son of man, I am made to say as follows—"The above passage gives the sign of the false Christs:—it is the manner of their coming gives the sign of the true Christ—it is the manner of his coming." It should read as follows,—"The above passage gives the sign of the false Christs:—it is the manner of their coming:—it gives the sign of the true Christ:—it is the manner of his coming." R. H.

In article "Coming of Christ," last column, 2d line from the top, for "that love shall be enforced to the last jot and tittle;" read, "that bond," &c.

D.B.

I would like to see in the Herald a recipe for making good vinegar. There is no cider here to make it of.

L. W. NORTHRUP.

We suppose molasses and water will turn to vinegar on exposure to the air; but there is no vinegar equal to that made from cider. There was a receipt for this in the Herald two weeks since.

ED.

From Bro. W. Winn.

Dear Bro. Bliss:—I consider your valuable paper a greater source of Biblical knowledge than any other paper published. It is better to me, and affords me greater light from the Bible, than all the preaching I hear without it. It is food to my soul. I believe that the end of all things is at hand—that we live far advanced in that generation in which the blessed Redeemer will come to make up his jewels—when they shall every one shine forth in their incorruptible, glorified, powerful and spiritual bodies, as the brightness, as the stars, and as the sun of the firmament forever and ever in God's glorified kingdom. There we shall be presented faultless before the presence of the Father, without spot, or wrinkle, or any such thing, and as much restored into the divine favor through the application of the cleansing blood of Christ, as though we had never committed sin.

There shall we bathe our weary souls

In seas of heavenly rest,
And not a wave of trouble roll

Across our peaceful breast.

W.M. WINN.

Hudson, N. H., Jan. 8, 1861.

From Bro. D. Guild.

Bro. Bliss:—I find myself still as a stranger in a foreign land, and far from my Father's house, yet enjoying many great and precious blessings and mercies. One of these is God's word in our own tongue, that we can read and judge of for ourselves; another, is the operation of the Holy Spirit; not only to instruct but to set home the truth to the heart, and to sanctify it to us and us by it, so that we may love and obey it. The preached word is a blessing, where all the promises and blessed prospects are held forth to the believer. And among the many blessings, I would not forget the Advent Herald. Although it was thought by many that its fate and doom would have been sealed ere this, with other things that have past and are forgotten, it still lives; and, as a star of the first magnitude in the religious horizon, gives light of a character peculiar to its great origin—this organ of the Advent

faith being blessed with an Editor and writers, who, by the grace of God, have proved themselves worthy of their high calling; and that wisdom has been imparted to them, I think, which has enabled them, under God, to pilot the ship through all the storms and waves that it has come in contact with. It now stands respected, I think, by most of the papers, or those worthy of notice; and I desire it may continue to be a beacon and light to all God's people, until faith shall be changed to sight, and hope to fruition.

May the Lord bless you, and those of the household of faith, and gather us all in his coming kingdom, is the prayer of your brother,

D. GUILD.

Edwards, Jan. 6, 1861.

OBITUARY.

Bro. Bliss: — It has become my duty to record the death of my father, who died at his residence in St. Armand, C. E., Dec. 21st, 1860, aged 75 years and 22 days, after an illness of about five weeks, in hope of eternal life through Christ. My father was born in Hillsdale, N. Y., Nov. 30th, 1785, where he lived with his parents till 1801, when he removed, with his parents, one brother, and two sisters, to St. Armand, and settled on the farm where he died, having always lived on the same farm. He has passed through affliction, having buried his parents, three wives, three children, and one sister, beside many other kindred. He has also passed through danger, and braved the storms of life courageously. During the last war between Britain and America he was an officer, and was shot at by the enemy, and dauntlessly pursued his course during the late rebellion, in 1833 and onward. He was a captain of militia, and with his company was active; was engaged in one skirmish where one was killed, others wounded, the enemy routed, but he escaped unharmed. He has braved the storms of life, boldly faced the enemies of his country, was always prepared to face them, and never shrank till the last enemy was seen approaching, with his spear lifted high, when he found to his deep regret that he had neglected a preparation for the coming future. He had not on the gospel armor, and though he had advocated the doctrine of the universal salvation of all men, yet could not consent to meet death and the coming King without knowing that the spilt blood of the Victim (Christ) had been applied by faith to his conscience to purge it from sin, which we trust he attained. He did express a deep regret for slighting God's mercies and judgments so long, but now resolved, after so long slighting offered mercies, to try for once a neglected Saviour, and he found him to the joy of his heart. He did manifest the patience and submission of a Christian, and though not present at his death, yet I would write the words of a sister, who stood by most of the time during his sickness. She says, "His sickness and death were the most singular that I ever saw. Yet, Wellington, I believe if we are faithful to the grace already given, we shall meet our father in the kingdom of God." Thus we have lost our earthly father; yet God our redeemer lives. He was a good father, a kind neighbor, a respected citizen, but has gone, and we shall see him no more till, at the coming of Jesus, the dead shall live, when it will be no more a smitten shepherd and scattered flock, but a glorified shepherd and a gathered and glorified flock.

Where death and the tomb
Can divide us no more.

He has left a wife, seven children and many friends to mourn their loss. May this dispensation be sanctified to our good, and when death's conqueror comes, may we meet him, dear brothers and sisters, in the kingdom of God, to part no more.

Yours for eternal life,

D. W. SORBERGER.

Also, of inflammation in the bowels, Jan. 9th, 1861, EDMUND CLEMENT, aged 22 years.

He was a great sufferer, but we trust he died in peace with God and man. His funeral was attended by the writer the 11th, when he addressed and tried to comfort the mourning friends with the hope of rest in the kingdom of God. D.W.S.

DIED, April 9th, 1860, in Elk, Pa., sister CLARISSA COLEMAN, wife of Isaac Coleman, aged 58 yrs. 11 months and 5 days.

She had embraced the doctrine of the speedy return of our Savior and personal reign on the earth. She was a devoted Christian. She has left many friends and relatives to mourn her absence, many of whom have professed faith in the Savior, and are waiting with the hope that the Lord will soon come, when they shall again be re-united.

The following lines were composed by a daughter of the deceased.

My mother, O my mother,
Thou art gone forever from my sight;

While angels did around thee hover,
Thy happy spirit took its flight.

While we with deepest grief
Stood watching round thy dying bed,
In vain we strove to give relief,
In vain to soothe thy aching head.

O mother dear! that awful sleep
From which thou ne'er couldst wake,
Will cause us thus for thee to weep,
Till He our spirits too shall take.

And when I took the last kiss
From thy pale cheek, dear mother,
Had thy spirit fled to realms of bliss?
Or did it still around me hover?

I would not call thee, mother,
Back to this world of sin and pain,
But would meet thee and little brother,
Where we shall never part again.

Farewell, then, my mother dear;
When Christ shall come on earth to reign
We'll in his kingdom have a share,
And never more will suffer pain.

Yes, in the restitution morn,
If faithful to the grace He's given,
We'll see you with bright robes adorned,
And smiling lead us up to heaven.

ARTIE COLEMAN.

Dear Bro. Bliss: — I send you for insertion in our paper the death of sister RUTH WHITING. She departed this life on the 2d day of January, about half-past eleven o'clock. She left a small babe about four weeks old, a devoted husband, and her father, mother, brother and sisters to mourn her death. — She was eighteen years and seven months old; and although she was taken so soon, we do not mourn as others that have no hope; for she died happy in the Lord. The writer addressed the people on her funeral occasion, from 1 Cor. 15:53, 54.

The deceased was the daughter of Bro. and sister Lewis of this place, both worthy members of our church.

THOS. HOLLIN.

Pine Street, Pa.

DIED, in Berlin, Ct., Dec. 1, 1860, HARVEY A. PARSONS, aged 53 years.

He had a lingering sickness, was confined nearly two weeks, and was a great sufferer. Before he was taken down, he thought he should not live long. — He had arranged his worldly affairs, so as to provide for his family. He has left a wife and one child, — a son about 15 years old, who will miss a father's watchful care. He was converted to the Advent faith in the summer of 1842, under the labors of brother L. C. Collins. At that time my acquaintance with him first commenced, and since then I have been intimate in that dear family; and I can truly say he lived the life of a Christian — so mild, so affectionate in his family. Our sister is almost overwhelmed at her great loss. She thought they should live until our Lord and Saviour descended in the clouds of heaven, and then they would be changed and arise to meet him, an unbroken family, to be ever with the Lord. Many of our preachers have known him well, and I trust will remember this family at a throne of grace. If Bro. S. Chapman sees this, I wish he would visit sister Parsons, if possible. We feel that we have met with a great loss, but are comforted with the thought that he is at rest in the paradise of God; and I believe he was there met and welcomed by two dear daughters, one of whom died in early childhood, and the other in the hope of the gospel several years since.

Respectfully yours,

M. BECKLEY.

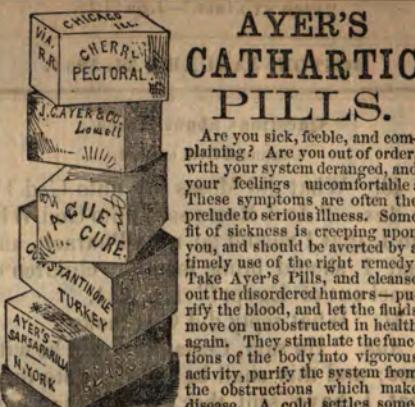
Sister INGMIRE, the wife of Eld. Wm. Ingmire of Seneca Falls, fell asleep in Jesus on the 19th of November, 1860, of consumption. She was converted to God among the Methodists of England when a young girl. From that time to the present her life has been one of devotion to God, without backslidings or wanderings. Her object has been an entire consecration to the most Holy One, in whom she has ever trusted. She has neglected no Christian duty as a wife, mother, sister, friend. She has been a holy example to all with whom she had to do. I have been united to the family for more than ten years, and know whereof I affirm. In October of 1859 we requested father Ingmire to have her removed, if it was possible. She was brought here in a dying condition; all that could be done for her was done; but we feel that we have done no more than it was our duty to do. We feel our loss to be a heavy one. Her holy influence was always to be felt. In her patience had its perfect work, and in her sufferings, which we witnessed for the last thirteen months of her life, she never murmured. Her thoughts were filled with the love of God. For more than twenty years she has been waiting to see Jesus. The day she died she said to me, "I shall sleep but a little while — it cannot be long before the Lord come." She lies in the silent grave, waiting for a resurrection from among the dead. This was her hope and joy, expecting to be in the presence of her Saviour at his appearing and kingdom.

Yours in affliction,

LINCKLAEN, N. Y.

FREDERIC CORKER.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors — purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with the buoyant feeling of health again. What is true and apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGIDGE.

As a Family Physician.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTTSBURG, PA., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, Clerk of Steamer Clarion.

Bilious Disorders — Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartics we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I call to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsey, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

TOO much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend none other to my patients.

From Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout — a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its inept use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A.

Brewer, Theodore Metcalf, M. S. Burr & Co., and by all

Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	50	.20
Memoir of William Miller	75	.19
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Litch's Messiah's Throne	50	.12
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Preble's Two Hundred Stories	40	.07
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Scriptural Action of Baptism	25	.25
Memoir of Permelia A. Carter	10	.05
Questions on Daniel	12	.03
Children's Question Book	12	.03
Bible Class, or a Book for young people, on the second advent,	15	.04

sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62

For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100,000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. } Proprietors.
R. R. YORK, Yarmouth, Me. }

pd to 1023



French Burr Mill Stones, of all sizes, and all kinds of

mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

J. V. HIMES.

995, pd to 1001. 1 yr.

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st. Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d. The virtues of the Brick oven;

3d. The economy of the heat;

4th. An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patented and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in the ordinary house-keeping. Without fear, we proclaim it: **THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING.** Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, Providence, R. I.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 26, 1861.

Questions about Moses.

Continued from our last.

46. What did Moses say unto God?

Ans. "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ex. 3:1.

47. What reply did God make?

Ans. "He said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Ex. 3:12.

47. What did Moses enquire respecting the name of God?

Ans. "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Ex. 3:13.

49. What did God say his name was?

Ans. "God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." Ex. 3:14, 15.

50. What did God then command Moses to do?

Ans. He said to him, "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us; and now let us go (we beseech thee) three days' journey into the wilderness, that we may sacrifice to the Lord our God." Ex. 3:16-18.

51. What did God say respecting the willingness of the king of Egypt to let Israel go?

Ans. He said, "I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go." Ex. 3:19, 20.

52. What favor did God say the Egyptians should show to Israel?

Ans. He said, "And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters: and ye shall spoil the Egyptians." Ex. 3:21-2.

A Lesson in Obedience.

"Jack! Jack! here, sir! hie on!" cried Charlie, flinging his stick far into the pond. Jack didn't want to go: it wasn't pleasant swimming in among the great leaves, that would flap against his nose and eyes, and get in the way of his feet: so he looked at the stick and then at his master, and sat down, wagging his tail, as much as to say, "You're a very nice little boy; but there was no need of your throwing the stick in the water, and I don't think I'll oblige you by going after it."

But Charlie was determined. He found another switch, and by scolding and whipping, forced Jack into the water, and made him fetch the stick. He dropped it on the bank, however, instead of bringing it to his master: so he had to go over the performance again and again, until he learned that when Charlie told him to go for

the stick, he was to obey at once. Charlie was satisfied at length, and with Jack at his heels, went home to tell his mother about the afternoon's work. He seemed quite proud of it. "It was pretty hard work, mother," he said. "Jack wouldn't mind at all until I made him; but now he knows that he has to do it, and there will be no more trouble with him, you'll see."

"What right have you to expect him to mind you?" asked his mother, quietly.

"Right, mother? Why, he is my dog! Uncle John gave him to me, and I do everything for him. Didn't I make his kennel my own self, and put nice hay in it? And don't I feed him three times a day? And I'm always kind to him. I call him 'nice old Jack,' and pat him, and let him lay his head on my knee. Indeed, I think I've the best right in the world to have him mind me!"

His mother was cutting out a jacket.—She did not look up when Charlie had finished, but, going on steadily with her work, she said, slowly, "I have a little boy. He is my own. He was given to me by my heavenly Father. I do everything for him. I make his clothes, and prepare the food he eats. I teach him his lessons, and nurse him tenderly when he is sick. Many a night have I sat up to watch by his side when fever was burning him, and daily I pray to God for every blessing upon him. I love him. I call him my dear little son. He sits on my lap and goes to sleep with his head on my arm. I think I have the 'best right in the world' to expect this little boy to obey me; and yet he does not, unless I make him, as I would have to make a dog."

"Oh! mother," cried Charlie, tears starting to his eyes, "I knew it was wrong to disobey you; but I never thought before how mean it was. Indeed, I do love you, and I'll try—I really will try—to mind you as well as Jack minds me."

"Dear Charlie," said his mother, "there is a great difference between you and Jack. You have a soul. You know what is right, because you have been taught from the Word of God; and you know, too, that the devil and your wicked heart will always be persuading you to do wrong. That is a trouble which Jack cannot have, but neither has he the comfort you have; for you can pray to our dear Saviour for help, and he will teach you to turn away from the wicked whispers of Satan, and to love and obey him alone. When you learn to do this, you will not find it difficult to be obedient to me; for it will be just the same as obeying God, who has said, 'Honor thy father and thy mother;' and where we truly love, it is easy to obey."

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

CONFERENCE IN CANADA WEST. Bro. Bliss.—I wish to remind our brethren through the Herald, of the approach of the yearly conference of Messiah's church, according to adjournment, February, the second Wednesday, 1861, which will be the thirteenth day of said month, and will be held at Wellington Square, C. W. The friends at the Square are making ample provision to accommodate visitors. Therefore, a cordial invitation is extended to all interested in the spread of the gospel of the kingdom.—Brethren, let us pray the great Head of the church to make this institution a blessing, and let us come together with united hearts and hands to devise means, and assist and encourage each other in the glorious task of spreading the intelligence of our soon coming King.

Your brother in hope,

D. W. FLANDERS, Sec. Conf.

Dr. Hutchinson will be at Brooksville, Vt., Sunday, Jan. 27th.

BUSINESS DEPARTMENT

BUSINESS NOTES.

G. Phelps. 25 copies were sent, you will see in second No. of Her. with first name in the third paragraph under receipts, and will send 25 of the next.

S. A. Hill, \$1. Sent tracts the 19th. No. 1127 will be Jan. 1, 1863; have changed it 1101, the middle of '62, have sent of No. 1, and will send of No. 2 as you say.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknow-

ledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

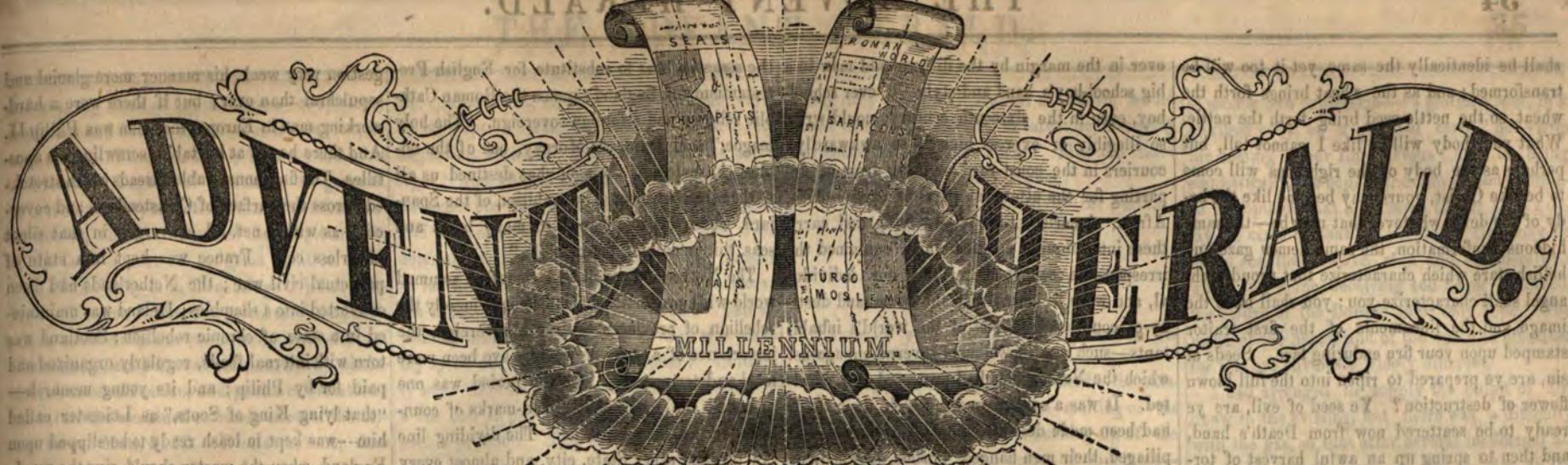
ACKNOWLEDGMENTS TO TUESDAY, JAN. 22, 1861.

Wm Emmett, Middlebury, Vt. 1.00

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of State.

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WHOLE NO. 1028.

BOSTON, SATURDAY, FEBRUARY 2, 1861.

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THE ADVENT HERALD

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SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. Committee
J. V. HINES, } on
O. R. FASSETT, } Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
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Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1, amounting to 12s, sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THIS IS NOT HOME.

(Original.)

BY MISS H. M. JOHNSON.

This is not home! from o'er the stormy sea
Bright birds of passage wing their way to me;
They bear a message from the loved and lost
Who tried the angry waves and safely crossed,
And now in homelike mansions finds repose,
Where billows never roar nor tempest blows.
As strangers here in foreign lands we roam,
O, why should not the exile sigh for home?
A thousand snare beset our thorny way,
And night is round us—why not wish for day?
The storm is high, beneath its wintry wing
The blossom fades—O, why not watch for spring?

The waters roll o'er treasures buried deep,
And sacred dust the lonely churchyards keep—
Homes are dissolved and ties are rent in twain,
And things that charm can never charm again,
On every brow we mark the hand of time,
O why not long for the celestial clime?

Wave after wave rolls inward to the land,
Then comes the wail and then the parting hand,
And those for whom we would have freely died
Are borne away upon the ebbing tide;
We weep and mourn, we bid the sea restore,
It marks our grief—and takes one idol more.

'Tis well for us that ties which bind the heart
Too strongly here are rudely snapped apart,
'Tis well the pitcher at the fountain breaks,
The golden bowl is shattered for our sakes,
To show how frail and fleeting all we love,
To raise our souls to lasting things above.

We are but pilgrims—like the tribes who roamed
In every land but call no land their home,—
And what their ancient Canaan is to them,
So is to us the New Jerusalem:
Then while our hopes, our hearts, our homes are there,
'Thy kingdom come' must be our fervent prayer!

Magog, C. E.

Scripture Illustrations.**NO. 73. A TEARFUL MINISTER.**

"And what will ye do in the end thereof?" Jer. 5: 31.

Nearly forty years ago I attended church one Sabbath, and saw, says one, a stranger in the pulpit. There was something benevolent and kind in his appearance, and he spoke with an earnestness to which I had not been accustomed. His text was "What will ye do in the end thereof?"

I did not pay much attention to the introduction and forepart of the discourse, but at length I saw the tears running down his cheeks, and this fixed my attention. It was the first sermon I ever

was interested in. I do think that had I not seen those tears, I might have gone home without benefit. I saw that the preacher felt the importance of his subject. And as he brought up all classes of sinners to the trial of the word of God, he dismissed each with those solemn words, "and what will ye do in the end thereof?" How often have I thought of those tears, and a precious harvest followed, for over eighty were gathered into the same church. Even now the good old man ministers to the same flock he then did, and as often as I see his name, I seem to see his form in the pulpit as it then was, with tears on his cheeks.

NO. 74. SIMILITUDES.

"They four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." Ezk. 1: 10.

The Rev. William Wilson of Perth, and some of his friends, were, on one occasion, enjoying themselves with some innocent pleasure, by proposing severally to what they might compare the Four Brethren, with whom the secession in Scotland originated. When it came to Mr. Wilson's turn, he did not see any thing they could be better compared to than the four living creatures in Ezekiel's vision. "Our brother, Mr. Erskine," said he, "has the face of a man. Our friend Mr. Moncrieff, has the face of a lion. Our neighbour Mr. Fisher, has the face of an eagle. And as for myself, I think you will all own that I may claim to be the ox; for, as you know, the laborious part of the business falls to my share."

NO. 75. A MINISTER WITHOUT TEARS.

"Also the word of the Lord came unto me, saying Son of man, behold I take away from thee the desire of thine eyes with a stroke, yet neither shalt thou mourn or weep, neither shall thy tears run. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning, and in the evening my wife died, and I did in the morning as I was commanded, and the people said unto me, 'Wilt thou not tell us what these things are to us, that thou doest so?' Ezek. 24: 16-19.

A curious instance of the command which a person can have over his own feelings was exhibited in the church of St. Margaret's, Westminster. The curate of the parish officiated in the morning, it being the festival of St. Luke; whilst engaged in the service, his wife was seized with the cholera, and died in the short space of 30 hours. On the following Sunday the same gentleman preached a funeral sermon over the remains of his wife, and took for his text the portion of scripture above. From this text he preached a most impressive sermon: there was scarcely a dry eye in the church, and the only one who seemed perfectly unmoved was the preacher himself, such was the complete command which he possessed over the expression of his own feelings, necessarily acute.

The Times before us.

"Sir, you may depend upon it, there will be no blood spilt in America," said an English statesman to Dr. Stennett, shortly before the War of

the Revolution broke out. Eight years of hostilities—of impoverishment, carnage, and demoralization, stood on the threshold; but his eye discerned no token of their coming. As little doubtless, when the winds of that storm began to blow and beat, could he forecast its long duration, or the disasters that awaited British arms.

How thick the veil behind which Divine Providence hides the issue of national commotions!

How imperative the demand for caution, and modesty, and self-distrust, in the formation of judgments, where even the highest sagacity may prove utterly at fault!

How absolute the necessity for inflexible adherence to the law of right; which is, as well the policy of wisdom!

How precious the privilege of prayer to Him who can overrule all things for His own glory and the good of those that trust Him!

How unutterable the blessedness of incorporation into Christ, as "members of His body, of His flesh and of His bones"—that the care with which the Father would set watch round about Him in evil times, may extend to us also!

Rel. Herald.

The Resurrection.

A Sermon, delivered on Sabbath morning, April 1st, 1860, at Exeter Hall, London,

BY REV. C. H. SPURGEON.

So, brethren, though of course we shall refrain no weakness, nothing which will cause us sorrow, yet every Christian will retain his individuality; he will be like and yet unlike all his fellows. As we know Isaiah from Jeremy here, so shall we know them above. As I differ from you here, if we too shall together praise God, there shall be some difference between us above. Not the difference in failings, but the difference in the perfections of the form of the new body. I sometimes think martyrs will wear their scars. And why should they not? It were a loss to them if they should lose their honors. Perhaps they shall wear their ruby crowns in Paradise, and we shall know them—

"Foremost 'mongst the sons of light,
'Midst the bright one doubly bright."

Perhaps the men who come from the catacombs of Rome will wear some sort of pallor on their brow that will show that they came from darkness, where they saw not the light of the sun. Perhaps the minister of Christ, though he shall not need to say to his fellows, "know the Lord," shall still be chief among the tellers out of the ways of God. Perhaps the sweet singer of Israel shall still be foremost in the choir of the golden harps, and loudest among them that shall lead the strain. And if these be fancies, yet am I sure that one star differeth from another star in glory. Orion shall not be confounded with Arcturus, nor shall Mazaroth for a moment be confounded with Orion. We shall all be separate and distinct. Perhaps we shall each one have our constellation there, as we shall cluster into our own societies, and gather around those whom we best have known on earth. Personality will be maintained. I do not doubt but what you will know Isaiah in heaven; and you will recognize the great preachers of the ancient Christian church; you will be able to speak with

Chrysostom, and will talk with Whitefield. It may be you shall have for your companions those who were your companions here; those with whom you took sweet counsel, and walked to the house of God, shall be with you there, and you shall know them, and with transporting joy you shall there together tell your former trials and ancient triumphs, and the glories you are alike made to share.

Treasure up, then, these things, the identity of your body after its glorious transformation, and, at the same time, the personality which will prevail.

I want, now, your solemn attention for some five minutes, while I sketch a most fearful contrast here. The things I have already spoken should make the children of God happy. At Stratford-on-Bow, in the days of Queen Mary, there was once a stake erected for the burning of two martyrs, one of them a lame man, the other a blind man. Just when the fire was lit, the lame man hurled away his staff, and turning round said to the blind man, "Courage, brother, this fire will cure us both." So can the righteous say of the grave, "Courage, the grave will cure us all; we shall leave our infirmities behind us."

What patience this should give us to endure all our trials, for they are not of long duration. They are but as the carvings of the graver's tool, shaping these rough blocks of clay, to bring them into the right form and shape, that they may bear the image of the heavenly. But the contrast is awful. Brethren, the wicked must rise again from the dead. The lip with which you have drunk the intoxicating drink till you have reeled again, that lip shall be used in drinking down the fiery wrath of God. Remember, too, ungodly woman, the eyes that are full of lust will one day be full of horror; the ear with which you listen to lascivious conversation must listen to the sullen moans, the hollow groans, and shrieks of tortured ghosts. Be not deceived; you sinned in your body, you will be damned in your body. When you die your spirit must suffer alone, that will be the beginning of hell; but your body must rise again, then this very flesh in which you have transgressed the laws of God, this very body must smart for it. It must lie in the fire and burn, and crack, and writh throughout eternity. Your body will be raised incorruptible, otherwise the fire would consume it. It will become like the asbestos stone, which lies in the flame and yet is never consumed. If it were this flesh and blood it would soon die under the pangs we must endure, but it will be a body all but omnipotent. As I spoke of the righteous having such great power, so shall you have; but it will be power to agonize, power to suffer, power to die, and yet to live, uncrushed by the stern foot of death. Think of this, ye sensualists, who care not for your souls, but who pamper your bodies; you shall have that fair complexion scorched away; those members that have become instruments of lust, shall become instruments of hell. Rotting as they will do in the grave, they will nevertheless rise with a fiery immortality about them, and endure an eternity of agony and unutterable woe and punishment. Is not that enough to make a man tremble and cry, "God be merciful unto me a sinner?"

But further, remember that while your body

shall be identically the same, yet it too will be transformed; and as the wheat brings forth the wheat, so the nettle seed bring forth the nettle. What your body will be like I cannot tell, but perhaps as the body of the righteous will come to be like Christ, yours may become like the body of the devil, whatever that may be—the same hideous conformation, the same demon gaze and hellish stare which characterize that proud archangel shall characterize you; you shall have the image and the lineaments of the first traitor stamped upon your fire enduring face. Seeds of sin, are ye prepared to ripen into the full blown flower of destruction? Ye seed of evil, are ye ready to be scattered now from Death's hand, and then to spring up an awful harvest of tormented ones? Yet so it must be unless you turn to God. Except you repent, he has said, and he will do it, he is able to cast both body and soul into hell.

And let me remind you yet once again, that there will be in you an undoubted personality; you will be known in hell. The drunkard shall have the drunkard's punishment; the swearer shall have the swearer's corner to himself.—"Bind them up in bundles to burn, and cast them into the fire." Thus saith the voice of inflexible justice. You shall not suffer in another man's body, but in your own, and you shall be known to be the very man that sinned against God. You shall be looked at by one who sees you today, if you die impenitent, who will say to you, "We went up to that hall together; we heard a sermon on the resurrection which had a frightful ending; we laughed at it, but we found out that it is true." And one will say to the other, "I should have known you though we had not met these many years till we met in hell. I should have known you; there is something about your new body which lets me know that it is the same body that you had on earth." And then you will mutually say to one another, "These pangs that we are now enduring, this horror of great darkness, these chains of fire that are reserved for us, are they not well deserved? And you will curse God together again, and suffer together, and will be made to feel that you have only received the due reward of your deeds. "Did not the man warn us," you will say, "did he not warn us, did he not bid us fly to Christ for refuge?—did we not despise it, and make a jeer of what he said? We are rightly punished; we damned ourselves, we cut our own throats, we kindled hell for ourselves, and found the fuel of our own burning for ever and ever.

Oh! my hearers, I cannot bear to stay on this subject; let me finish with just this word. "Whoever believeth on the Lord Jesus Christ shall be saved." That means you, poor man, though perhaps you were drunk last night, and scarcely got up time enough to come here this morning. If thou believest, William, thou shalt be saved. This means thee, poor woman, harlot though thou be—if thou cast thyself on Christ thou art saved. This means thee, respectable man, thou who trustest in thine own works—if thou reliest on Christ thou shalt be saved but not if thou trustest in thyself. Oh! be wise, be wise. May God give us grace now to learn that highest wisdom, and may we now look to the cross and to the quivering Lamb that bleeds upon it, and see him as he rises from the dead and ascends up on high, and believing in him, may we receive the hope and the assurance of a blissful resurrection in him to everlasting life.

From the History of the U. Netherlands, by J.L. Motley.

Philip II. of Spain.

A small, dull, elderly, imperfectly-educated, patient, plodding invalid, with white hair and protruding under-jaw, and dreary visage, was sitting day after day, seldom speaking, never smiling, seven or eight hours out of every twenty-four, at a writing-table covered with heaps of interminable dispatches, in a cabinet far away beyond the seas and mountains, in the very heart of Spain. A clerk or two noiselessly opening and shutting the door, from time to time, fetching fresh bundles of letters and taking away others—all written and composed by secretaries or high functionaries—and all to be scrawled

over in the margin by the diligent old man in a big school-boy's hand and style—if ever schoolboy, even in the sixteenth century, could write so illegibly or express himself so awkwardly; couriers in the court-yard arriving from or departing for the uttermost parts of earth—Asia, Africa, America, Europe—to fetch and carry these interminable epistles which contained the irresponsible commands of this one individual, and were freighted with the doom and destiny of countless millions of the world's inhabitants—such was the system of government against which the Netherlands had protested and revolted. It was a system under which their fields had been made desolate, their cities burned and pillaged, their men hanged, burned drowned, or hacked to pieces; their women subjected to every outrage; and to put an end to which they had been devoting their treasure and their blood for nearly the length of one generation. It was a system, too, which among other results, had just brought about the death of the foremost statesman of Europe, and had nearly effected simultaneously the murder of the most eminent sovereign in the world. The industrious Philip, safe and tranquil in the depths of the Escorial, saying his prayers three times a day with exemplary regularity, had just sent three bullets through the body of William the Silent at his dining-room door in Delft. "Had it been done two years earlier," observed the patient old man, "much trouble might have been spared me; but 'tis better late than never." Sir Edward Stafford, English envoy in Paris, wrote to his government—so soon as the news of the murder reached him—that, according to his information out of the Spanish minister's own house, "the same practice that had been executed upon the Prince of Orange, there were practisers more than two or three about to execute upon her Majesty, and that within two months." Without vouching for the absolute accuracy of this intelligence, he implored the Queen to be more upon her guard than ever. "For there is no doubt," said the envoy, "that she is a chief mark to shoot at; and seeing that there were men cunning enough to enchant a man and to encourage him to kill the Prince of Orange in the midst of Holland, and that there was a knave found desperate enough to do it, we must think hereafter that anything may be done. Therefore God preserve her Majesty."

Invisible as the Grand Lama of Thibet, clothed with power as extensive and absolute as had ever been wielded by the most imperial Caesar, Philip the Prudent, as he grew old and feebler, in mind and body seem to become more glutinous of work, more ambitious to extend his sceptre over lands which he had never seen or dreamed of seeing, more fixed in his determination to annihilate that monster Protestantism which it had been the business of his life to combat, more eager to put to death every human creature, whether anointed monarch or humble artisan, that defended heresy or opposed his progress to universal empire.

If this enormous power, this fabulous labor had been wielded or performed with a beneficent intention; if the man who seriously regarded himself as the owner of a third of the globe with the inhabitants thereof, had attempted to deal with these extensive estates inherited from his ancestors with the honest intention of a thrifty landlord, an intelligent slave-owner, it would have yet been possible for a little longer to smile at the delusion, and endure the practice.

But there was another old man, who lived in another palace in another remote land, who in his capacity of representative of Saint Peter, claimed to dispose of all the kingdoms of the earth—and had been willing to bestow them upon the man who would go down and worship him. Philip stood enfeoffed, by divine decree, of all America, the East Indies, the whole Spanish Peninsula, the better portion of Italy, the seventeen Netherlands, and many other possessions far and near; and he contemplated annexing to this extensive property the kingdoms of France, of England, and Ireland. The Holy League, maintained by the sword of Guise, the pope's ban, Spanish ducats, Italian condottieri, and German mercenaries, was to exterminate heresy and establish the Spanish dominion in France. The same machinery, aided by the pistol or poniard of

the assassin, was to substitute for English Protestantism and England's queen the Roman Catholic religion and a foreign sovereign. "The holy league," said Duplessis-Mornay, one of the noblest characters of the age, "has destined us all to the same sacrifice. The ambition of the Spaniard, which has overleaped so many lands and seas, thinks nothing inaccessible."

The Netherland revolt had therefore assumed world-wide proportions. Had it been merely the rebellion of provinces against a sovereign, the importance of a struggle would have been more local and temporary. But the period was one in which the geographical landmarks of countries were almost removed. The dividing line ran through every State, city, and almost every family. There was a country which believed in the absolute power of the church to dictate the relations between man and his Maker, and to utterly exterminate all who disputed that position.

There was another country which protested against that doctrine, and claimed theoretically or practically, a liberty of conscience. The territory of these countries was mapped out by no visible lines, but the inhabitants of each, whether resident in France, Germany, England, or Flanders, recognized a relationship which took its root in deeper differences than those of race or language. It was not entirely a question of doctrine or dogma. A large portion of the world had become tired of the antiquated delusion of a papal supremacy over every land, and had recorded its determination, once for all, to have done with it. The transition to freedom of conscience became a necessary step, sooner or later to be taken. To establish the principle of toleration for all religions was an inevitable consequence of the Dutch revolt; although thus far, perhaps only one conspicuous man in advance of his age had boldly announced that doctrine and had died in its defence. But a great true thought never dies—though long buried in the earth—and the day was to come, after long years, when the seed was to ripen into a harvest of civil and religious emancipation, and when the very word toleration was to sound like an insult and an absurdity.

A vast responsibility rested upon the head of a monarch, placed like Philip II. found himself at this great dividing point in modern history. To judge him, or any other man in such a position, simply from his own point of view, is weak and illogical. History judges the man according to his point of view. It condemns or applauds the point of view itself. The point of view of a malefactor is not to excuse robbery and murder. Nor is the spirit of the age to be pleaded in defence of the evil-doer at the time when mortals were divided into almost equal troops. The age of Philip II. was also the age of William of Orange and his four brethren, of Sainte Aldegonde, of Olden-Barneveldt, of Duplessis-Mornay, La None, Coligny, of Luther, Melanthon, and Calvin, Washington, Sidney, Raleigh, Queen Elizabeth, of Michael Montaigne, and William Shakespeare. It was not an age of blindness, but glorious light. If the man whom the Maker of the Universe had permitted to be born to such boundless functions, chose to put out his eyes that he might grope along his great pathway of duty in perpetual darkness, by his deeds he must be judged. The King perhaps firmly believed that the heretics of the Netherlands, of France, or of England, could escape eternal perdition only by being extirpated from the earth by fire and sword, and therefore, perhaps, felt it his duty to devote his life to their extermination. But he believed, still more firmly, that his own political authority, throughout his dominions, and his road to almost universal empire, lay over the bodies of those heretics. Three centuries have nearly passed since this memorable epoch; and the world knows the fate of the states which accepted the dogma which it was Philip's life-work to enforce, and of those who protested against the system. The Spanish and Italian Peninsulas have had a different history from that which records the career of France, Russia, the Dutch Commonwealth, the British Empire, the Transatlantic Republic.

And there sat the patient letter-writer in his cabinet, busy with his schemes. His grey head was whitening fast. He was sixty years of age. His frame was slight, his figure stooping, his di-

gestion very weak, his manner more glacial and sepulchral than ever; but if there were a hard-working man in Europe, that man was Philip II. And there he sat at his table, scrawling his apostilles. The fine innumerable threads which stretched across the surface of Christendom, and covered it as with a net, all converged in that silent cheerless cell. France was kept in a state of perpetual civil war; the Netherlands had been converted into a shambles; Ireland was maintained in a state of chronic rebellion; Scotland was torn with internal feuds, regularly organized and paid for by Philip; and its young monarch—"that lying King of Scots," as Leicester called him—was kept in leash ready to be slipped upon England, when the master should give the word; and England herself was palpitating with the daily expectation of seeing a disciplined horde of brigands let loose upon her shores; and all this misery, past, present, and future, was almost wholly due to the exertions of that grey-haired letter-writer at his peaceful library-table.

Patient in Tribulation.

To be patient in tribulation!—it is a great attainment! Many are the afflictions of the righteous. He is in trouble, not only like other men, but more than other men. As members of Christ's body, having to bear your part according to the grace that is given you, in the offices and functions of the body, you are liable to be troubled on every side. The ordinary evils of life beset you, and others evils besides, to which your Christian calling and profession lay you open. Tribulations come to you, not only in the form of personal suffering and domestic distress, but in the form also of persecution for righteousness' sake.

You share the common lot of man. You sicken, or are hurt. Your family is smitten. You are bereaved of your beloved. And you share also, moreover, the lot of Christ; for you are members of his body. You are treated as he was treated. It should be so; it must be so, if you are his. And all this may come upon you in the midst of most hopeful and well grounded anticipations of good. It may look as if the wettest of all blankets were thrown over your burning zeal; as if the cruellest of all arrests were put—and that, too in the very crisis of their success—upon your best and most benevolent undertakings. Truly, in such circumstances, you have need of patience. The tribulation in which you have to be patient is not merely sad and sorrowful in itself, as all tribulation must be, whether to a selfish or to a sympathizing sufferer, to "the tender groaning for another's pain," or "to the unfeeling groaning for his own"—it is aggravated, in your case, by the interruptions which it causes in your joy, the joy of your hopeful industry in the service of the Lord.

Physical, bodily pain is hard to bear. Pain in the affections—the lacerating, not of material ligaments, but of the tissues of the heart—is harder still to bear. But hardest to bear of all, to a soul that in serving the Lord rejoices in the pain of being laid aside, or cut off from that most loved and hopeful and joyous service; laid aside by God; cut off by man; doomed to pine in helpless inactivity, when all within is on fire for the Lord's glory and the salvation of souls. To be patient in tribulation thus viewed; to combine patience in tribulation with rejoicing in hope; patient endurance of what in agony hinders work, with the joyous buoyancy of hope in work when work is possible—this is the test of godliness; this is the function and the fruit of prayer.—*The Two Great Commandments.*

Personal and Family Devotion.

"They that are after the flesh, do mind the things of the flesh;" "they that are after the Spirit, the things of the Spirit," Rom. 8. 5. "But as for me and my house, we will serve the Lord." Josh. 24. 15.

It is truly distressing to the pious mind, to contemplate the manifest carnality of Christian society—so called. We can hear and see everything attended to but Christianity. If, therefore, out of the abundance of the heart we speak

and act, our stock of heart religion---of spiritual sentiment and devout affection, must, indeed, be very small. We can scarcely hear a word of it in a family. I speak of professors in general. It is true, we may sometimes hear sectarian controversies, and what is called the religious news of the day—a sort of religious politics. But what Christianity is in these things? What spiritual edification? The four grand cardinal points which concentrate the entire intentional effect of Christianity, are personal holiness, family education, church edification, and public reformation; the latter the combined extrinsic effect of the former three. Matt. 5. 16. Whatever, then, does not directly and properly tend to promote these, is foreign to the benevolent and blissful design of our holy religion.

Now certainly nothing can have a direct and proper tendency to promote personal holiness, which is but another name for supreme love to God, but what goes to promote the knowledge, belief, and retention of the holy scriptures. And what means, in our power, are calculated to do this, but reading, thinking, and conversing about their divine contents (as directed for this purpose) accompanied with prayer to God? And, as personal holiness is essential and fundamental to the three following comprehensive and blissful effects of our holy religion, that being duly secured, all is secured that is necessary to our present saving utility, and also to our future happiness: 'For without holiness no man shall see the Lord.' Consequently, every one possessing this, shall enjoy his presence.

These things being demonstrably so, how disgusting and mortifying to hear and see in professing families, almost nothing but the concerns of this world!--the paltry affairs of a present life! They have no time to make an educational and edifying use of the scriptures in their families, by reading them connectively and attentively, with suitable interrogations, observations, and exhortations, for the edification of all concerned, according to their respective abilities, but, if I read at all, they close the book without a single remark, and leave it as ignorant and unaffected as before they opened it; and so pass on to something else. Besides they never think of reading it regularly, in its proper connection, as they do to other books they want to understand: or, of assisting one another by conversing with each other familiarly and interestingly about it. Many of these indecent triflers are not ashamed to tell you, that they have no time: that they cannot afford to make such a sacrifice of their precious hours;—thus to waste their time in reading, and praying, and conversing about the sacred contents of the Book of life!

Are not such professors confessedly carnalists, minders of things of flesh,—earthly things? Surely;—'For they that are after the Spirit do mind the things of the Spirit.' But the things of the Spirit are all Bible things. They are nowhere else to be found but in the Good Book:—no, not one of them. In so far, then, as we neglect the Bible, we despise and neglect spiritual and heavenly things. But not so the good and happy man—the blessed man,—for his delight is in the law of the Lord; and in his law does he meditate day and night.' Therefore, 'whatsoever he doeth shall prosper': but 'the ungodly are not so.' Psalms 1. 4. Yea, says another good man, 'I have esteemed the words of his mouth more than my necessary food.' Job 23. 12. And another,—'Thy words were found, and I did eat them; and thy word was to me the joy and rejoicing of my heart.' No wonder, then, that the godly Daniel and David, and other such lovers of the divine word, should be as careful to enjoy it, as they were to enjoy their necessary food, even three times a day, in their family worship: see Psalms 55. 17., with Dan. 6. 10. Nay the latter did it at the risk of his life.

And all those were but Old Testament saints, whose scriptures were as far inferior to ours, as moon-light is to sun-beams; yet they were to make them their constant theme; 'they were to talk of them when they sat in their house, when they walked by the way, when they lay down, and when they rose up—teaching them diligently to their children, that their days might be as the days of heaven upon earth: see Deut. 11. 18,

21. Alas! then, of what a heaven upon earth do we deprive ourselves and our children, by neglecting, as we do, our vastly superior privileges! And we had not time to take three spiritual meals per day, as Joshua, and those other Old Testament worthies did, who, like him, were determined, that, let others do as they pleased, as for them, and their families, they would serve the Lord. And why not, brethren? Can we possibly make a better choice? Can we possibly spend our time to better purpose? Certainly not. But some will perhaps say, 'We feel at a loss how to proceed, for we have never seen such a practice.' This excuse, though not sufficient, it must be confessed is lamentably true. Still, however, we have the Book, and in it, the proper directions for using it. We are to read it, to study it, to get it by heart, to make it the subject matter of our conversation, of our exhortation, of our meditation, of our prayer, and of praise, day and night. Thus are we directed to use it. Now what remains, but that we use it accordingly, every one according to his peculiar circumstances, as he does his daily food; some at one hour, some at another; yet all generally three times a day; those that have families, also thus providing for the nourishment of their families, also thus training them up in the nurture and admonition of the Lord; that so they may be seminaries of God—nurseries for heaven. And this, it is humbly suggested, may, for the most part, be conveniently and happily effected in the following manner:—

As the demands of our sensitive nature generally bring us together thrice a-day for bodily refreshment, let us avail ourselves of those opportunities for spiritual refreshment also. For this purpose let every Christian family keep two tables; the one furnished with Bibles for feeding their souls, as the other is with the products of the earth for their bodily food. Thus provided, when they meet for breakfast, let them first take their spiritual meal, thus socially begin the day with God—by reading a certain select portion of his word, with suitable questions, remarks, and exhortations for this purpose; thus rightly dividing the word of truth, that each may get his portion.

This may be conveniently done by asking the following pertinent questions according to the respective capacities of the guests, viz.—1. Who is the writer or speaker of the portion read, or of any particular part of it? 2. To whom is it written or spoken? 3. What historic facts are contained in it? 4. What commands are contained in it? 5. What doctrinal declarations? 6. What invitations? 7. What promises? 8. What threatenings? Lastly, the why, when, and where those things were spoken or written, still remain to be considered, and are circumstances sometimes worthy of particular attention, in order to a correct understanding of particular passages. These things duly attended to according to the ability and discretion of the heads of families, and the capacity of the respective members, with pertinent observations and exhortations, accompanied with appropriate prayers and praises, could not fail to make the scripture forthcoming for the edification and instruction of every capable subject. These blissful exercises repeated thrice a-day, viz. before breakfast, after dinner, and after supper, we would begin, continue, and end the day to God, as a family; that is, in our social capacity. And these exercises continued, the word of Christ, would dwell in us richly, so that we should be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, and thus we should never fall. 'For so an entrance should be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' 1 Peter 1. 5-21. For this is the highway of personal holiness—from which all good and happiness proceed. And which, of course, being carried out in the church by its duly qualified Elders, those heads of families who had thus successfully taught and ruled their own families well, the church would shortly resume its proper character, the school of Christ, with his one Book, Christian disciples, a family of families, taught and ruled by a selection of its own proper elders, instead of scientific college-taught clergy; every member furnished with his own proper book—the Book of life; which

being duly read and studied as above, would make every student 'wise to salvation, throughly furnished for all good works.' May the Lord hasten that happy time! Amen.

Banner of the Faith.

(Original.)

Admonitory.

"I stir up your minds by way of remembrance." 2 Pet 3. 1.

Looking for the coming of the Lord—the passing away of the heavens—the melting of the earth and the elements—the burning up of the works of man—the awful scenes of judgment—the restitution of all things—the glorious reward of the righteous—and the fearful doom of the wicked. The day of the Lord near and hastening greatly.

In view of these things, my brother, my sister, what are you doing? "Well, we are trying to keep ourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life." But what are you doing? Where is the activity and energy that characterized those who were thus "waiting and watching" a few years since? Is it enough that you keep yourselves? Surely you are not asking the question, "Am I my brother's keeper?" Where is the love of thine espousals? Oh! think of that time! what unction in your prayers; what fervency in your exhortations? How multiplied your epistles of love through the Herald, and what spirituality characterized the same! But O, how changed! How many to whom the language of the poet applies?

"But now when evening shades prevail,
My soul in sadness mourns;
And when the morn its light reveals
No light to me returns."

Where is then the blessedness ye spake of? Are not the promises the same? Is not the hope as blessed? Is not our salvation nearer than when we believed? Oh! is not God saying of many who once

"Looked for Christ's coming kingdom,
And longed to be there,"

"I have somewhat against thee"? Is he not calling us to do our first works? Child of God, awake to duty. See the heavens gathering blackness—earth trembling beneath our feet—the nations distressed, and perplexed—men's hearts failing them for fear; and while these and a thousand other signs, conspire to tell us, "The night is far spent, the day is at hand;" Tell me, is it not time to gird our loins and light our lamps once more? to buckle on our armor and come up to the help of the Lord?

The world is sleeping—souls are perishing—the work is great—"God's own arm has need of thine." Come brethren, whatsoever is right he will surely give thee. Let us have those brief, but soul-stirring epistles that used to greet our eyes in the Herald in days that are past. And thus will we stir each other up, and all be better prepared hence to hear the Master say, "Well done!"

D. B.

Waterbury, Vt., Jan. 16.

For the Herald.

Waifs from the West. No. 16.

Sunday, November 25th. Attended divine service in the forenoon in the Presbyterian church in Rochester, N. Y. and heard the Rev. Mr. Seward preach from Isaiah 40: 31 and Psa. 37: 7 "But they that wait upon the Lord shall renew their strength,"—"Rest in the Lord and wait patiently for him;" from which he endeavored to shew that as creation groaned and travailed sore in pain long ages ago, and groans and travails still; and as idolatry existed in its most degrading form in the apostolic age, and is now as beastly and degrading as ever, it becomes the duty of the people of God to patiently wait for the fulfilment of the glowing predictions of the prophets respecting millennial bliss. The Rev. J. B. Shaw, D. D. is the pastor of this church, and from conversation with him I learned that the doctrine of the world's conversion forms no part of his faith: he regards the Scriptures as teaching that each saint in a future state will have,

to use his own expression—"a glorified soul, in a glorified body, on a glorified earth," he views the coming of our Lord Jesus Christ as being emphatically, the hope of the church, and expressed the opinion that one reason of our Lord's delay to come is that the people of God may be led to see that as evil men and seducers wax worse and worse, deceiving and being deceived, the return of the Lord is their only hope. The views of the pastor and of the one who officiated for him are obviously widely different.

I had arranged to supply the pulpit of Dr. Shaw in the evening, but there was a difficulty with the gas, so that after several ineffectual attempts to light the house we had to give up the meeting. This was regretted as there would have been a large congregation. Being disappointed with respect to our meeting, I went with other friends to Plymouth Church, where we heard Peter Sinclair, Esq. of Scotland speak for nearly two hours on the subject of Temperance. He has considerable ability as a lecturer, and having been engaged in the temperance cause since 1828 has had no little experience. Believing that

"Drunkards will ne'er be dead;
I'll tell you the reason why:
The children will begin to drink
Before the old folks die,"

the most of his efforts have been directed towards training up the children in the way that they should go, and he has had good success, especially among the youth of his own land.

Tuesday, Nov. 27th. Visited with Bro. Boody the house of Refuge, where we found 412 boys confined for crime. We were politely shewn through all the buildings, and our guide seemed willing to give us any information in his power. In the hospital department we found no patients, which seemed to speak well for the institution. Children are received here under 16 years of age, and taught to make shoes, shoe-brushes, chairs, &c. Three hours a day they devote to scholastic acquirements, and religious services are held regularly on the Lord's day. When they give evidence of being reformed and places can be found for them they are dismissed. The institution—which belongs to the State—is certainly a good one, yet it was sad to see so many confined in one place for such a cause, and as we went away I could not but think that the demon of Intemperance had much to do with the course of conduct which brought these children here. In the evening I preached in a school house about a mile from the city, where Bro. Boody has for several years been engaged as superintendent, or teacher of a Sunday school.

Wednesday, Nov. 28th. Preached in Dr. Shaw's church to a good audience, on the present condition and hope of the children of God, from 1 John 3: 2, 3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is; and every man that hath this hope in Him purifieth himself, even as he is pure." The discourse was well received by the pastor, who said he had spoken to his people as plainly respecting the coming of the Lord being the hope of the church as I had that evening, and was persuaded that it is God's truth because the devil hates it so much! Bro. Shaw has just entered on the twenty first year of his pastoral labor in the city. I was told his church numbers about eight hundred members—a large flock for one shepherd to tend. His people are building a commodious church edifice, which, when completed, will be one of the first in Rochester. My interview with him was brief, but the christian friendship with which I was received was refreshing, and to him I could say,—as a minister of the Free Church of Scotland did in a letter to me a few years since,—"Let us be diligent while the day lasts. O let us, my brethren, live, and act, and preach in view of the speedy coming of Jesus our Master." As the doctor is now a reader of the Advent Herald I would be pleased to see something from his pen in its columns, either on the cross or the crown; and this I have no doubt would be gratifying to others.

Having called on several brethren, and spent a week at Bro. Boody's, at 9 o'clock in the evening of Friday, Nov. 30th. we took the cars for

Low Hampton, N. Y. where we arrived next day about noon, and were cordially greeted by Bro. D. E. Atwood,--another of our old Canadian friends at whose house we had often found a home in the days of long ago.

Sunday, December 2nd. Gave two discourses in the Advent chapel, where there was a general gathering of the friends of the cause. Nearly seven years have passed since my last visit to this place, and they have been years of change. The church has passed through severe trials, and though not in the enjoyment of all that prosperity which God is willing to grant, yet I believe there are a faithful few who have taken a "tho' ticket" to the Celestial City, and to them especially the words of my text in the afternoon were applicable,—"Behold, I come quickly; hold that fast which thou hast that no man take thy crown." Rev. 3:11. Elder G. W. Burnham preaches to them half the time, and as prayer and labor are marks of a living church, I trust he will see ere long increased evidences that this church yet possesses vitality, and is not like "clouds without water."

In the evening Bro. Howard took me in his wagon to Castleton, Vt. eight miles--where a goodly number were assembled to hear the stranger, and the Lord gave me liberty in presenting the following important sum in addition, to be wrought out in daily life.

A SCRIPTURAL SUM.

Add to your faith virtue;
And to virtue knowledge;
And to knowledge temperance;
And to temperance patience;
And to patience godliness;
And to godliness brotherly kindness;
And to brotherly kindness charity.

Answer. If these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

Proof. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Peter 1:5-11.

After meeting I returned to Bro. Atwood's and spent most of the next day in writing and study. I saw it stated in a London Journal some time since that the last words written by the late Rev. John Angell James were--"Usefulness is within the reach of all." This being true we should seek to redeem each passing moment: for to spend one's time in trifles is to act more foolishly than Nero who shod his horses with gold. "Like a solitary soul, I seem perched on a little point of time. All behind me is past, gone, irreclaimably lost: all before me is blank--not mine--unfilled and uncertain. When shall I stumble? when shall I fall? and over me sweep a wailing sound, 'Time is short!'" "The army which has slept too long and been betrayed feels it; the laborer who has rested in the heat of the day, and sees the sun going down acts upon it; the man in a dangerous stream, who has been too long pleasing himself with the flowers upon the bank, and rouses to find himself in the rapids," owns the force of the motive derived from mis-spent time for future activity; and I, conscious of guilt, must exclaim—

Much of my time has run to waste;
My sins, how great their sum!

Lord give me pardon for the past,

And strength for days to come.

J. M. ORROCK.

A Noble Child.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10.

At one of the anniversaries of a sabbath school in London, two little girls presented themselves to receive a prize, one of whom had recited a verse more than the other, both having learned several thousand verses of Scripture. The gentleman who presided inquired—

"And couldn't you have learned one verse more, and thus kept up with Martha?"

"Yes sir," the blushing child replied; "but I love Martha, and kept back on purpose."

"And was there any one of all these verses you have learned?" again enquired the President; "that taught you this lesson?"

"There was, sir," she answered, blushing still more deeply—"In honor preferring one another."



ADVENT HERALD.

BOSTON, FEBRUARY 2, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER VI.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

v. 16

There can be no justification for the king's infliction of the threatened penalty—seeing, as he must have done, its injustice. A wicked law should be repealed, not executed. It is a sin to decree an unrighteous enactment, and much more so to enforce it. It is also better to break an unjust oath, than to observe it; for there is a fault committed when such an oath is made, and the keeping of it involves a double fault. Thus David did well when he reversed his revengeful oath against Nabal (1Sam 25); and Herod sinned when, "for his oath's sake and them which sat with him at meat" with him, he commanded the head of John the Baptist to be given to the daughter of Herodias, Matt. 14:9.

The heathen believed in the interposition of their gods, for the help or deliverance of their worshipers. Darius had full confidence in Daniel's integrity, and speaks to him hopefully of Divine protection. It is not certain how much Darius had confidence in Daniel's God, over other gods. He may have had some knowledge of him; but probably did not recognize him as the only living and true God, the Creator of heaven and earth, yet recognizing him as a god among gods, he hoped for a safe deliverance for Daniel though not unattended with painful anxiety respecting him, as was shown by the manner in which he passed the night.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

v. 17

The closing of the mouth of the den with a stone, seems to indicate that the den was inaccessible only through this aperture; for, otherwise, it would have been useless to seal the stone laid upon it; which must have been large enough to cover it, and so heavy that it could not be removed by any one inside. It was usual to close sepulchers in this way. The grave of Lazarus "was a cave, and a stone lay upon it," John 11:38; and Joseph laid the body of our Lord in his own new tomb, which he had hewn out of a rock; and he rolled a great stone to the door of the sepulchre," Matt. 27:60.

Whilst the den was thus made secure against the escape of any one within, it was accessible from without by the removal of the stone. To guard against this, the king sealed the stone with his own signet, and with that of his lords—which must have been impressed on wax, or some imperishable substance, so placed on the edges of the stone door and the outside covering that the stone could not be moved without breaking the seal: which would show any unlawful interference. The king's seal could prevent any interference on the part of the lords, who might be disposed to do Daniel injury, on seeing that he was unharmed; and their seals would prevent his liberation by the king, as they may have feared on seeing that the lions did not at once devour him.

A signet was usually a ring worn on the finger, with a seal or device of some kind upon it. Thus

the Lord said of Coniah, that though he "wore the signet upon my right hand, yet would I pluck thee thence," Jer 28:24; and "onyx stones were graven, as signets were graven," Ex. 39:6.

Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep went from him.

That the lions did not molest Daniel when he was cast in among them must have been apparent to the king and his lords; which must account for the precautionary seals affixed to the door of the den; and the king must have had strong hopes that Daniel might yet be saved. His deep concern for him, and great anxiety for what had occurred, by which one of his most meritorious subjects was reduced to the extremity of peril, was shown by his passing a supperless, sleepless, and sorrowful night. His friendship for Daniel was evidently unfeigned, and he improved the earliest moment to assure himself of his friend's safety.

The king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said unto Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?

vs. 19, 20

"Early in the morning" is rendered by Stuart, "as soon as it was light." The "lamentable voice" of the king showed his anxious solicitude; it is literally "a voice full of grief;" he hoped to find Daniel unharmed, but must have feared his destruction, and he hailed him, "when he drew near to the den," as Stuart renders it, to see whether Daniel was alive and would respond. He had doubtless heard Jehovah spoken of by Daniel, as "the living God," and therefore addressed Daniel as a servant of the same.

Parables.

Bro. J. Pearce:

The parable of the field, the seed, the husbandman, the servants, and the harvest, in Matt. 13:24-30, seems to be very clearly explained in vs. 36-43; from which we gather that the field is this habitable globe; that the good seed sown in it was man in a state of innocence; that the husbandman was our Saviour as its Creator, Redeemer, and final judge; that the enemy was Satan; that the tares sown were the sinners introduced into this world through his agency by the fall of man; that the harvest will be the final adjudication at the end of the world, when the curse shall be removed, the wicked be banished from the earth, and the saved be restored to it as their recovered and eternal possession.

The parable in vs. 31, 2, illustrates to our mind the growth of the church from its small beginning to its present enlarged proportions.

That in v. 33, illustrates to our view a similar result.

Those in vs. 44-6, illustrates simply the relative estimate, by the Christian, of the kingdom, in comparison with all things else.

That in the 47-9 conveys to our mind the results of the gospel proclamation, which gathers out of the sea of this world a vast number of professed followers of Christ, only a part of whom will finally be saved.

That in Matt. 25:1-13, we think, covers the entire gospel dispensation, and closing with the coming of our Lord at its close.

The kingdom of God we understand to be brought to view in the scriptures under two aspects—in its present condition, where only a part of the race recognize God's sovereignty; and in its future glory, when it will fill the entire earth. It is to its former state that we understand reference is made in Col. 1:14,—we being now delivered out of the kingdom of darkness, and translated into that of Christ, whenever we have renounced allegiance to Satan and become willing subjects of the Prince of Peace. It is in that sense that we are now companions "in tribulation and in the kingdom and patience of Jesus Christ" &c. in Rev. 1:9.

Thank you for your expressions of gratification with our general expositions of scripture. It is always our aim to seek to learn and give the mind of the Spirit—not assuming however any infallibility, and being often conscious of imperfection of judgment.

The False Prophet.

As the name of an organized body of false religionists, it would seem that no believers of any name were more entitled to it, than they whose creed is embodied in the confession: "There is no God but God, and Mohammed is the prophet of God."

This religion, inaugurated twelve and a half centuries ago by Mohammed, now holds sway over the hearts of a hundred millions of men—of one tenth of our race. Mohammedanism is felt as a power from the straits of Gibraltar to the mountains of India, and from the Black Sea to Central Africa and

the Indian Ocean. Next to Paganism, it is the great opponent of Christianity. Mohammedanism takes one man for its pattern, and his one book as its embodiment, and is lived out in the lives of all who embrace it. It is Mohammed imitated and reproduced in his followers, both individually and collectively. What he was as the founder of a false system of faith and ethics, his followers are as its development. And as he, as an individual, is entitled above all other individuals, to the denominative of the "false prophet," so do those who bear his name, constitute a body of co-religionists who are equally entitled to the same distinctive cognomen.

The word "Perish"

To L. The word perish does not necessarily have the signification of ceasing to be. We read: "Neither do men put new wine into new bottles; else the bottles break, and the wine runneth out, and the bottles perish," Matt. 9:17. The precise sense of this is expressed in Mark 2:22, where we read, "the bottles will be marred." The bottles are actually perished in respect to their designed use as wine bottles, but have not ceased to exist for other uses. Thus an old writer says of the uses to which perished wine bottles—that is those made of skins, and such as were then in use,—that,

Then when this bottle doth grow old,
And will good liquor no longer hold,
Out of the side you may take a clout,
Will mend your shoe when they're worn out;
Else take and hang it on a pin,
It will serve to put many trifles in,
As hinges, awls, and candle ends,
For young beginners must have such things.

The Gates of Zion.

Dear sir:—In Psalm 87:2, we read, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." I have to request you will favor me with your view of what is meant by the gates, &c., in a gentle Christian's practice. O.E.

The gates of Zion, literally, were the entrances to the city of Jerusalem. They were the places of concourse for the inhabitants of that city—the marts of trade, the seats where justice was dispensed, and the places of social intercourse. The gates of a city are therefore often put, by a metonymy, for all that pertains to its interests. And when it is said, "The Lord loveth the gates of Zion more than all the dwellings of Jacob," we understand the affirmation to be, that God gives the preference to that locality over all other places in Judea: "He refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, the mount Zion which he loved: and he built his sanctuary like high palaces, like the earth which he hath established for ever," Psa. 78:67, 8. God calls Jerusalem, "The city which I have chosen to put my name there," 1 K. 11:36. And again we read of "Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there," Ib. 14:21.

In answer, now, to the inquiry; we suppose the "gates of Zion," in the faith of the Christian, have respect to the restored dominion in the new creation, when God will have fulfilled the prediction:

"Yet have I set my King upon my holy hill of Zion," Psa. 2:6; when "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." The Christian, in loving the gates of Zion, loves that future restoration of the capital of the restored dominion; and loving that, he also loves all the interests connected with God's cause and kingdom.

Faith and Tradition.

"How is it that the only proof-text for a millennium is found in the twentieth of Rev., and yet the tradition of a 1000 years reign obtained prior to the apocalypse?"

An oral revelation of God's will to man preceded the written word. Thus the promise that the woman's seed should bruise Satan's head, was revealed to man more than twenty five hundred years before the writing of the text in Gen. 3:15; which on the completion of the Pentateuch, was the only proof-text to that effect,—though the tradition of it had obtained ever since the expulsion from Eden. What could be in one instance, could be in an other: and so the question is answered, how a true faith could precede the written word. As, however, that which is not might be claimed to be a true faith, it was essential that, in the compilation of the written word, there should be clear expression given to all teachings needful for man to know. And whilst a conflict of any tradition with the subsequent word, is full proof of the error of such tradition; its agreement with what is afterwards an inspired record, is equal proof of its purity.

If it is farther asked, how there should be only one clear enunciated text given in support of a tradition having an inspired original? It may be replied that God's word being true, one recorded declaration of

his, to any given effect, is equally valid with a thousand—God's credibility not being dependent on the number of his utterances. The prediction is only once recorded, that the seed of Abraham should be afflicted 400 years, Gen 15: 13; and yet it was none the less true. Only once did the Lord say to Israel, that they should be in the wilderness forty years; and yet that once spoken word came to pass.

It does not, however follow that that was not distinctly revealed to the comprehension of the enlightened intelligence of a past age, in the written words to which we have access, and which we may not think sufficiently explicit to be regarded as proof texts.

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead but of the living," Luke 20: 37, 8. And yet without the Divine assurance that the resurrection was there affirmed; no one would have been likely to quote Ex-3: 6, "I am the God of thy father, the God of Abraham," as a proof text of that event—although, thus Divinely assured, it is one in fact. Our Savior said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day," Luke 24: 46; but if we enquire where this is written, we might be at a loss to determine, had not our Savior, "beginning at Moses and all the prophets," expounded to the disciples the things concerning himself. Moses had taught the people to kill the passover on the fourteenth day of the first month, (Lev 23: 5), and on the morrow after the Sabbath to wave a sheaf of the first fruits of the barley harvest, (v. 12); which, standing alone, we might not regard as proof texts of Christ's future death and resurrection; and yet they become such in the light of the declaration, that "Christ our passover is sacrificed for us" (1 Cor 5: 7), and that "now is Christ risen from the dead, and become the first fruit of them that slept," (ib. 15: 20). And as Paul could witness "both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead," (Acts 26: 23),—finding proof texts where we should not suppose they existed—so may there exist proof texts for other doctrines which some have not detected.

And that the divine significance of the oft repeated number of seven, in the order of time—in the 7th day, 7th month, 7th year, and seven times seventh year—in the typical observances, coupled with the years of release and Jubilees, is not full proof of the millennium, as those other types were of other events, no man is authorized to say. Whilst we may not dogmatically affirm that they are, neither may we so affirm that they are not. And as the faith, there was in a millennial period before the date of the Apocalypse, must have had some origin, no one can deny that it thus originated; and as it is confirmed by subsequent revelation, it is conclusive that its origin was inspired, whether we know it or not.

That the explicit teaching of Rev. 20th is not in conflict with any other scripture, but is in harmony with the words of the prophets, of our Lord, and of his apostles, has been too frequently shown to be needed in this connection. The Roman Catholic view that the 1000 years of Rev. 20 covers a period in the past, and the post millennial advent theory, that it is still future and must precede Christ's coming, have both within the last few years been often weighed in all their length and breadth. Should we see at any time, any argument, not before met and answered, it will give us pleasure to endeavor to enlighten honest enquiry; but interrogations, offered with a design to controversy, we hold ourselves under no obligation to notice editorially.

United States South.

According to the recent census, the chain of Southern coast States, extending from South Carolina to Texas, seven in number, have a free population, in round numbers, of 2,700,000, and 2,350,000 slaves.

These are all that we think will secede, and only the first six have now done so, and the last one may possibly not. Should the northern republic still be known by the sobriquet of "Uncle Sam," the southern one, from the great preponderance of the slave element, would inevitably be known during all time by that of "Uncle Sambo,"—a name now very generally given to it.

The seven other slave states (excluding Delaware, which has never talked of secession) have a free population of about 5,600,000, and 1,660,000 slaves.

It will thus be seen that there are two great sections of the slave states—the southern half where the slaves nearly equal the whites, and the northern ones where three fourths of the population are free.

The relation between these two sections will be unlike that formerly existing between the north and south as a whole. The interest between those two sections will be greatly diverse, and their long continued harmony will be found impossible.

The Gulf States South Carolina, Georgia, Florida,

Alabama, Mississippi, and Louisiana will probably meet in convention at Montgomery on the 4th of February, and while there lay the foundations and construct the frame-work of the Southern Confederacy; and Virginia, Maryland and the other border States must come in afterward, if at all, and take things just as they find them. Since this prospect has dawned upon the people of Maryland and Virginia, secession may lose its charms; but a few weeks will solve the future in respect to them.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. T. S. The inquiry you make we will answer; but the article, containing remarks personal, and making complaints of unfairness—is thereby rendered admissible. There is no necessity for sinking discussion into controversy. We have a right to demand that arguments shall be confined to the question at issue, and free from personalities. It is as easy to support a position by argument, independent of allusion to what has preceded or anything extraneous, as it is to make it controversial. And an editor must be allowed the exercise of his discretion whether or not any given argument would be of any interest to his readers, or whether it contains anything needing a reply, without having his motives questioned or his fairness impugned. Also arguments must not be mixed up with questions to which answers are wished; and these must come separate from a long discussion, either accompanying or to follow them.

S. Chapman. Your obituary notice of Bro. P. comes too late for this paper. One was given of him last week, and one was received from J. T. which was not needed, on account of the one given. Will however, give yours next week.

The Theological and Literary Journal. Edited by David N. Lord. No. LI. January, 1861. N. York: published by Franklin Knight, 135 Grand street.

We have received the January No. of this able Journal. It contains the following articles:

Mr. Gascoyne's theory of the Apocalypse.
Dr. Barth's travels and discoveries in Africa.
Reply to the errors and misrepresentations of J. R. Blake.

The golden image, Daniel 3. Nebuchadnezzar's vision of the tree, Dan. 4.

Designation and exposition of the figures in Isaiah, chapters 61, 62 and 63.

Literary and critical notices. 1. Dr. Hengstenberg's commentary on Ecclesiastes. 2. Life of Rev. Richard Knill. 3. Prof. Faraday's lectures on the various forces of matter. 4. Mr. Davis's beautiful city.

FOR SALE,
One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realize from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First series.
Dr. Cumming's Great Tribulation. 2 vols.
Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Foreign News.

The following is the report of that portion of Lord Palmerston's speech at Southampton referring to the United States:

"Gentlemen, the third event, which is, I fear, already not fully accomplished, but too far advanced, has taken place in another quarter of the globe—I mean America. We have too much reason to fear that that Union which has now existed not much less than a century, which has conduced to the peace and prosperity of our kinsmen on the other side of the Atlantic, is likely to be broken and disrupted. It is not our business to express in regard to that event any other feeling than this, that we wish from the bottom of our hearts that those disputes, whatever they may be, may be settled by amicable understanding—(hear, hear)—and that whether that Union is destined to remain unimpaired, or whether those States are determined to separate into different communities, our fervent prayer is that the result

may be reached by amicable means, be it for maintaining or dissolving the Union, and that the world may be spared the afflicting spectacle of hostile conflict between brothers and relations. (Cheers.)"

FRANCE.

The London papers receive from Paris the announcement that very serious conflicts have taken place in Algiers. The exaggerated military character of the government had given rise to much discontent, and disturbances had occurred which caused the military to act. It is declared that the fighting was very severe between the natives and the French. The French journals, however, do not refer to the subject.

VENETIA.

According to the Augsburg Gazette, the Austrian forces in Venetia consist of 183,000 infantry, 52 batteries of field artillery, 10,000 of the corps of engineers, and 5000 cavalry. These figures do not include the garrisons in the forts and the men in the navy. As reserve, there are 30,000 soldiers in the neighborhood of Trieste, and along the coasts of Istria and Dalmatia, their headquarters being Trieste; and 35,000 men in Styria, Illyria, and Carinthia, headquarters Gratz.

ITALY.

The Paris correspondent of the Morning Post declares that the government of King Victor Emmanuel is not committed to war against Austria in the spring, and that Count Cavour desires to avoid war.

The writer, however makes the significant addition: "If it were possible to come to an arrangement for uniting Venetia to the new kingdom of Italy there is every disposition on the part of the king of Italy and his advisers to renew friendly relations with Austria." Of this there can be but little doubt. There is also a rumor afloat that efforts have been made to bring the influence of Victor Emmanuel to bear upon Garibaldi, so as to restrain the Liberator from his contemplated movements in the spring.

But the committees which prepared the expedition to Sicily last year have been re-organized, Garibaldi being the honorary President, and Signor Bertai being the active President. The avowed object of these associations is the liberation of Rome and Venice. A subscription is to be got up sufficiently large to raise a million of soldiers, that number being considered indispensable by Garibaldi.

AFFAIRS AT GAETA.

The Times Paris correspondent writes that a private telegram, dated Toulon, eleven o'clock on Tuesday morning, says that the ship of the line Redoubtable, which left Gaeta on Saturday, brought news that the Piedmontese continued a terrible fire: that they were constructing new batteries at only 500 yards from the fortress, and from which serious results were anticipated; and that the Neapolitan artillery had converged its fire on that position, which it covered with projectiles, but that this did not prevent the Piedmontese from continuing their works. The dispatch adds that the news from the mountains was still unfavorable to the Piedmontese, and that their moveable column could with difficulty keep down the insurrection, which was breaking out all around them. On the other hand, the report gains ground in Paris that the Emperor is certain to impose on Victor Emmanuel the acceptance of an armistice with the King of Naples, to last three months so as to allow time for a congress to meet and settle the Italian question. The congress is what the Emperor seems most to have at heart.

The Turin correspondent of the London Times writes:

"There are men, however, who still feel uneasy as they look at the signs of the times. The Emperor Napoleon, they think, is still going to do a job for the Italians. He has still Venetia to conquer for them. There is little doubt in the minds of these deep searchers into men's interiors that Garibaldi, Cavour, and Napoleon, whether by a secret understanding, or unintentionally playing into each other's hands, have for some time been plotting a final stroke to be presently dealt against Austria. Ships laden with rifled field pieces, muskets, ammunition, and every variety of warlike material, have been seized by the Turkish Government at the mouth of the Danube. The ostensible owners of these contraband goods were, it would seem, Garibaldi and his Hungarian friends, and the object of the expedition, it is obvious to surmise, was an attack upon Austria in Hungary, favored by a simultaneous attack on Venetia."

"To give up to the seceding States all the forts and arsenals within their limits, situate on the main land, retaining and properly garrisoning such as can only be approached by water. Our ships of war can command the sea and collect the revenues without a collision. In this point of view it seems providential that the States have no navies. So the revenue can be quietly collected, the postal arrangements can be stopped, and the States, being 'circled around' and left to cool reflection, will soon become convinced that their true interest is in the Union; in other words, 'the fire will burn out of itself.'

slaves. All Europe, so far as actual slavery is concerned, is now free.

THE SECEDED STATES.

South Carolina is one of the Old Thirteen. Florida was obtained of Spain, and has cost the country fifty million dollars, first and last, and counting the bills incurred by the various wars she has caused us to wage. Alabama is composed of territory ceded to the United States by Georgia and South Carolina; and so is Mississippi. Texas was a nation when she came into the Union, but she has cost this country a large amount of blood and gold. Louisiana is a part of the territory, bearing the same name, which Napoleon I. sold to us, she was nursed into a State by the American nation; and she would have been a British colony at this moment but for the genius of Jackson. Georgia is one of "the Old Thirteen." Arkansas is composed of a portion of our territorial purchase from France, and so is Missouri. Virginia is one of the thirteen original States, and the oldest of them all. Tennessee is made of territory ceded to the nation by North Carolina. North Carolina is one of "the Old Thirteen." Kentucky was originally a part of Virginia.

We give a chronology of the progress of the war against the Federal Government, as illustrated in the capture of or attack upon its defenses:

December 27—Fort Moultrie and Castle Pinckney at Charleston seized.

December 27—Revenue cutter William Aiken surrendered by her commander, and taken possession of by South Carolina.

December 30—United States Arsenal at Charleston seized.

January 2—Forts Pulaski and Jackson, and the United States Arsenal at Savannah, seized by Georgia troops.

January 2—Fort Macon and the United States Arsenal at Fayetteville, seized by North Carolina.

January 3—Fort Morgan and the (Mount Vernon) United States arsenal at Mobile, seized by Alabama.

January 6—Apalachicola arsenal in the Chattahoochee captured by Florida.

January 8—Forts Johnson and Caswell, at Smithville, seized by North Carolina.

January 9—Star of the West bearing reinforcements for Major Anderson, fired at in Charleston harbor.

January 10—Fort McRae, at Pensacola, seized by Florida.

January 10—The steamer Marion seized by South Carolina; restored on the 11th.

January 11—The United States arsenal at Baton Rouge, and Fort Pike, St. Philip and Jackson, seized by Louisiana.

January 12—Fort Barrancas and the Navy Yard at Pensacola, seized by Florida.

January 20—Fort at Ship Island, Miss., 12 miles from Biloxi, seized by Mississippi troops.

January 24—Arsenal at Augusta, Ga., surrendered to Gov. Brown and 700 Georgia troops.

The North Carolina forts seized on the 8th of January have been restored by the Governor.

COERCION. The Chief Justice of North Carolina, in his recent letter, declares that the members from that State should be instructed "not to vote for coercion"; but when he comes to define what should be done, it appears that he advises precisely what the majority of men in this part of the country want. He thinks it best—

"To give up to the seceding States all the forts and arsenals within their limits, situate on the main land, retaining and properly garrisoning such as can only be approached by water. Our ships of war can command the sea and collect the revenues without a collision. In this point of view it seems providential that the States have no navies. So the revenue can be quietly collected, the postal arrangements can be stopped, and the States, being 'circled around' and left to cool reflection, will soon become convinced that their true interest is in the Union; in other words, 'the fire will burn out of itself.'

THE PAPAL GOVERNMENT. Bayard Taylor says, in a letter to the N. Y. Journal of Commerce:—

"I have twice travelled through the Papal States (once on foot,) have conversed much and freely with peasants, priests and nobles, have employed my own habits of observation with a sincere desire to discover the truth, and it is my deliberate conviction that the Papal Government is the very worst in the world.

It has not a liberal Constitution, light taxation, very little pauperism, an economical administration, cheap and free education for all classes (!), &c. &c. as I am made to say. No government of priests ever has been, or ever can be, a good government. Pius IX. is a kind, humane, honest man; but he has no longer the knowledge or even the power, to do anything.—The real Pope is the wolf of the Apennines; Antonelli."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Home Mission Report.

Monies received for Sabbath services during the last quarter ending Jan. 1st, 1861, with the sums previously reported, and the number of Sabbaths of the year spent in each place:

Hampton, N. Y.	41.50.	Previous receipts, 39.84.	Bal-
New Haven, Vt.	35.00	" " 62.55	ance due, 16.00 Ten Sab. 97.34
Bel. due 55.41-14 S....	" "		152.96
North Attleboro', 10.00	" "	10.00	
2 Sabbaths.....		20.00	
Franklin, Mass. 7.00	" "	8.50	
2 Sabbaths.....		15.50	
Templeton, 3 Sabbaths.....		30.50	
Haverhill, 3 "		13.77	
Newton, 1 "		10.25	
Athol, 1 "		7.75	
Truro, 1 "		5.00	
Salem, 1 "		4.30	
Boston, 1 "		10.00	
M. Holly V. I	"	5.50	
N. Spg'd 1 "		5.00	
P. Mills N. Y. 1 "		6.73	
Massena 6 "		87.00	
Potsdam 1 "		9.00	
Albany 1 "		4.95	
Freehold 1 "		5.50	
Hebron 1 "		8.37	
Whole amount.....		\$499.42	

Received in penny collections:

Providence, R. I.	9.00.	Previous receipts, 16.67..	25.67
N. Attleboro' Ms. 9.50.	" "	9.00.	18.50
Hampton, N. Y. 2.63	" "	2.19.	4.82
New Haven, Vt. .45	" "	6.75.	7.20
Waterbury.....	" "	7.00	
Perry's Mills, N. Y.....		5.06	
Massena.....	" "	1.09	
Haverhill, Mass.....	" "	6.05	
Salem.....	" "	11.00	
Templeton.....	" "	1.00	
Athol.....	" "	2.87	
Truro.....	" "	7.04	
Whole amount.....		\$97.30	

Received in donations and for evening services:

Waterbury, Vt.—friends		1.50
Burlington, Vermont		1.25
Middlebury, "		9.50
Bristol, "		.25
North Springfield, Vermont—friends		1.00
" M. L. Brush		3.00
Fairhaven, Vermont—friends		4.00
Addison, "		4.50
Ashburnham, Massachusetts		3.00
Bath, Maine—Samuel Jackson		.53
Troy, New York—friends		2.00
Freehold, "		4.40
Albany, "		5.00
Burlington, Iowa—"		2.10
Whole amount.....		\$42.03

Traveling expenses, &c., as follows:

October 1, Hampton, N. Y., to Middlebury, Vt.....	.25
" 11 New Haven, Vt., to Rutland, Vt.....	1.00
" 16, Hampton to Brooksville, Vt.....	.90
" 23, to " from ".....	.50
November 2, to Waterbury, Vermont.....	1.80
" 5, to Worcester, Mass.....	6.25
" 10, to Franklin, Mass.....	1.10
" 17, "	.35
" 19, to Providence, R. I.....	.50
" 21, to Worcester, Mass.....	1.35
" 24, to Hampton, N. Y.....	5.30
" stamps.....	.30
December 10, to New Haven.....	.20
" 18, to Hampton.....	.25
" 25, to New Haven.....	.25
Tracts from the office of the A.M.A. charged to me, but which I distributed gratuitously.....	2.00
During the last quarter, in all.....	22.30
" first " ending April 10th.....	44.18
" 2nd " " July 1st.....	38.36
" 3rd " " October 1st.....	38.73
Whole amount.....	\$143.57
Salary for the year.....	612.00

Making.....	755.57
Whole amount received.....	638.75
Balance due me.....	\$116.82

I have preached during the year about 180 discourses; traveled near 4000 miles, of which more than 300 have been on foot; have taken special pains to visit scattered members and others, connected with our congregations; attended our usual prayer and conference meetings; witnessed the conversion of a few souls; baptized 6; labored everywhere to the extent of my ability to promote the interests of the A. M. Association, often, and in many places, under peculiar embarrassments and heart sorrow, because of conflicting interests on the one hand, and awful lethargy, with leanness of soul among our own people on the other. Yet I have been, and still am encouraged to labor without fainting, in the confidence that while many among us are sickly and asleep, God is arousing many no-

ble hearts, to stand up in this sinful and adulterous generation, in these last moments of time, for him and his swiftly-fulfilling word. As I take a retrospect of the year, my heart is moved with mingled emotions of sorrow and hope. That so little fruit has been witnessed, gives me feelings of sorrow. It was my aim to be instrumental of more good in the name of Jesus. Through him I hope my unfaithfulness will be forgiven, and the comparatively humble efforts of the mission will prove in eternity occasions of joy to some.

Permit me to say plainly and kindly to our churches and scattered friends abroad, that I cannot bear the burden of arrears which my report exhibits. Duty to my family, and obligations to others, forbid it. Let me once more remind brethren, that if the simple plan of the penny collections had been carried out, this burden would not trouble you nor me. Will you act now? There is doubtless more than \$50 on our penny subscription books, which, if friends who have pledged would pay in the course of two or three months, with a little aid from those churches and individuals who hitherto have rendered none, would relieve me, and themselves be blessed.

GEO. W. BURNHAM.

New Haven, Vt., Jan. 1, 1861.

From the above	116.82
Bro. Burnham deducts	26.82
Leaving due him	90.00
Since then received from Massena, N. Y., in	
penny collections	5.00
Which leaves	\$85.00

From Bro. Sam'l K. Lake.

Bro. Bliss:—I am much pleased with the extra Herald. It is a suitable paper for the times in which we live. I should have been much more pleased, had I seen orders for hundreds, instead of tens, from many of our brethren in Canada West, who are well able to spread them like the morning dew. Brethren, are we doing what we can? There are many souls perishing for the want of that bread which comes down from heaven. Must they perish, while in our Father's house there is enough and to spare? Many will come in that day, and say, Lord, open unto us; but the Bridegroom will say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, &c. There are thousands who would gladly drink of the cooling streams that flow from the great fountain of life. Who will give to them? Will it add anything to our happiness to have thousands of bank notes and of gold and silver consumed in the fire of the last day? or how will that man feel, who goes into the kingdom by the skin of his teeth? For some will scarcely be saved, while others will have an abundant entrance, 2 Pet. 1:11. The prisoner who just escapes the penalty of the law, though somewhat guilty, cannot rejoice with the man who cannot be charged with violating the law. The gold and silver is the Lord's, and we should remember that we are stewards only. I would fain dwell upon some other theme; but while it is our duty to preach the gospel to the poor, it is also duty to charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. 5:17-19. The long, dreary night will soon be passed. Behold the morning cometh. Brethren in the Lord, it becomes us to have our feet shod, our loins girt about and staff in hand, like men that wait for their Lord; for Zion's King will soon rend the heavens and come down with the voice of the archangel and the trump of God. "Behold I come quickly, and my reward is with me, to give unto every man according as his work shall be." Rev. 22:12.

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Whole amount.....	\$143.57
Salary for the year.....	612.00

Making..... 755.57

Whole amount received..... 638.75

Balance due me..... \$116.82

We thank you, brother, for your great interest in the success of this sheet. May the Lord give you all you ask, and make many others like-minded.

ED.

From sister R. W. Emerson.

Bro. Bliss:—I have taken the Herald most of the time since '44, and consider it the most estimable Christian publication I ever read; and now, by the providence of God, I send a dollar to resume my subscription, hoping, by the time it is used, to be

able to send more, should the world remain in its present state. I am stronger in the faith of the Advent doctrine, than when I first embraced it.

Your sister in the gospel of the new earth,

R. W. EMERSON.

Sheltonville, Mass., Dec. 30, 1860.

We are glad to welcome our sister back again among our subscribers—her discontinuance of the Herald for a few months not being from choice.

ED.

From Bro. John Pearce.

Bro. Bliss:—I see you are reminding the friends of the Advent Herald that funds are needed to purchase a new stock of paper. Some have responded, and others will, we hope, respond, who are able. Let there be no lack in God's store-house. The treasury ought to be kept well supplied by the Lord's stewards.

The Herald is engaged in a very important work, the proclamation of great and astounding truths—not new truths, but those that have been uttered by prophets, patriarchs, Christ, and his apostles. True they have been buried in the rubbish of tradition, but God wills that they should have a resurrection; and for this purpose, he has, in his providence, raised up a few men, and blest them with graces and gifts, courage, and independent minds. They have been, and still are engaged in looking into the sure word of prophecy. Some of them have fought a good fight, have finished their course, and kept the faith. Their work was done; they have died in the Lord, waiting for the trump to sound, when they will have part in the resurrection of the just, and participate with their brethren who still are in the field of battle, warring a good warfare, waiting for their discharge when their work is done, that they all may be rewarded together, when the Master comes, and this heavenly plaudit be pronounced: Well done, good and faithful servants; enter into the joy of your Lord.

I can say that I heartily approve of your course in exposing error; for it is only by clinging to the truth that we can prosper. I am young in years, and in the cause of Christ. I love the glorious truths we cherish, and which the Bible teaches. It is a little more than three years since Bro. Boyer first came among us. I knew nothing of the glorious truths which the Bible teaches. I had never heard of such an idea as this earth (restored) being the final abode of the saints. But thanks be to God for the light, for it is from Him that all wisdom cometh. I can say with the poet,

"I once was blind, but now I see."

A question, What great truths have been made prominent, and brought to bear on the minds of this generation?

Answer,

Scraps.

SELECTED BY TIMOTHY WHEELER.

M. Brown Sequard, in a recent lecture before the Royal College of Physicians and Surgeons, London, stated that he had found a spot in the brain, not larger than the head of a pin, which, if merely touched by a foreign body, produces death as instantaneously as if the individual had been struck by lightning.

The oriental nations wrote from the right side of the paper to the left; the western nations of Europe wrote from the left to the right, as we do; the Greeks wrote one line from the right to the left, and the next from the left to the right.

It has recently been discovered, that, if water be permitted to run out, through a hole in the bottom of the vessel which contains it, a vortex will be formed in a direction contrary to the course of the sun. This is said to be invariably the fact; and if the water be forcibly made to whirl round in the opposite course, yet, as soon as the opposing power is removed, it will begin to turn contrary to the sun. The discoverer of this phenomenon imputes it to the rotation of the earth on its axis, and deduces from it a method of finding the latitude of places.

The streets of Paris are daily thronged with twenty-five thousand horses, and fifteen thousand vehicles of all sorts.

It is the custom in Pegu, a province of the Burman empire, where one man brings a suit against another, and the matter cannot be otherwise decided, to plunge both parties over head and ears in the water. The first who comes to the surface, loses his cause.

The System of public loans, by which war is carried on, is founded on the principle, that future generations ought to sustain a part of the burden, which is supposed to be incurred for their benefit. No country can make war with merely its habitual revenue.

A whale can suspend its respiration twenty minutes, and sink to the depth of a mile in the ocean.

Bro. Bliss.—The following recipe is passing the rounds of our Canadian papers; and knowing the Herald to be a good paper, and designed to benefit man in time and in eternity, I forward it,—hoping it may find a place in your columns.

Yours in hope.

R. BURTONSHAW.

Finya, C. W.

INFALLIBLE CURE FOR CANCER.

The following recipe for the cure of this most loathsome disease, by Mr. Fuggett, an old gentleman living in this country, who assures us that he has never yet known it to fail:

German Cancer Recipe.

Take pulverized beech drops, 29 grains. Red Putoon root, 3 grains. Pure arsenic, 1 1/4 grains. Mix together and keep in a dark place.

To make Ointment.

Take a handful of slippery elm bark, a handful of the weed life-everlasting; put it in a pot and cover them with water, and boil until you get the strength thoroughly out; then remove the herbs and strain the liquor; then cleanse the vessel and return the strained liquor, and boil slowly down to one pint; then add about one pound of rosin, and one pound of mutton suet. Continue to simmer down until the water is out. While the mixture is cooling you must stir it.

Application.

If the cancer be not raw, scarify it, and take a piece of thin cloth, half an inch larger in diameter than the cancer, and spread the salve on it, and apply it to the cancer at night; the next morning remove it and put on a good coat of powders with the salve only on the good flesh, so as to hold the powders on the parts which are raw; let the powders remain about thiy-six hours and so continue until the cancerous flesh is all eaten out; if the dead flesh should not come away of itself, or sticks to the bone, you may hasten the operation by cutting it away before applying the powders. Be not alarmed at this medicine, for it will not waste away good flesh. After you know the cancer is killed, and all the cancerous flesh is out and cleaned off well, you must keep the salve on the cancerous parts until cured up, keeping all water from the cancer from the commencement.

I am an old man, now nearly eighty-five years of age—and I wish the world to know the virtue of this medicine, and the good it has done.

From Bro. E. Matthews.

Bro. Bliss.—The Herald comes regularly, richly laden with the glad tidings of the kingdom, and good illustrations of Scripture. I am glad that it continues to be what its name is, the Advent Herald. May the Lord give you grace to discharge your duty faithfully.

I see that you need more means to carry on the

Herald; and while others have made proposals, I will make one: I will be one of six hundred to pay \$3.00 a year, instead of \$2, so long as I can, and it is needed for the Herald. Yours, hoping that 600 others will do likewise.

E. MATTHEWS.

Middlebury, O., Dec. 24, 1860.

Bro. M. shows what he will do by doing it—his \$3 for this year accompanying the offer.

ED.

From Bro. John Mudgett.

Bro. Sylvester Bliss:—I esteem the Herald as the best religious paper I ever read. I have taken it about 18 years, and have been satisfied with the doctrine and truths it contains. I wish to take it so long as I can work and pray for it. I should be glad to do more for the cause, but will try to do all I can.

Yours, hoping to see you when Jesus comes to gather in his saints,

J. MUDGETT.

Meredith, N. H., Dec. 27, 1860.

May our prayer be that we fail not of a meeting then.

ED.

A brother, in sending money for the Herald, and a donation, closes his communication with:

"The whistle has blown which is to call me to the duties of the day: may we by God's Spirit be made ready when the last loud trump shall sound."

MARRIED, in Wellington Square, C.W., January 16th, by S. K. Lake, Mr. ROBERT CAMPBELL, of E. Flamboro', and Miss ANN McMERRAY, of Nelson.

Quarterly Conference.

The next session of the Western Central quarterly conference will be held in the Bean school house, Mt. Vernon, about three miles east of the village, to commence Thursday, 1 o'clock P. M., Feb. 21st, and continue over Sunday. I am instructed to say that the Christian church and friends will sustain the conference. We shall expect to see all our ministers, who belong to this conference, present, and as many from other parts as can. Also as many brethren and sisters as can come to work for the Lord, that his cause may be revived, sinners converted, and saints benefited. Behold, the Judge standeth at the door. Soon our work will be over, and the end come. Let us work while it is day—Brethren from abroad will come into the place and find directions where to put up. We have not the names of persons to give.

I. C. WELLCOME, Scribe.

Richmond, Me., Jan. 23, 1861.

OBITUARY.

DIED, near Stockton, Cal., GILES NORTHRUP, aged 21 years, 9 months. He was a native of Connecticut. Disease, putrid sore throat.

DANIEL BURNS, who had his Herald stopt about one year ago, on account of his eye-sight failing, died Nov. 20, aged 96 years.

P. BURNS, Jr.

Miford, N. H.

DIED, at Worcester, Mass., Jan. 14, 1861, ETTA MARIA, youngest child of Wm. A. S. and Abbie B. SMYTH, aged one year, four months and nine days.

Little Etta—the joy of her parents, the charm of the household—was indeed a bright and lovely flower, just opening its beauty to the light, while, too soon, alas! in the morn of being the mortal foliage folds over the budding life—that will wake to renewed bloom in the sphere of immortality.

"There seems a sacred presence here,
A gloom as of approaching night;
For one whose smile to us was dear
Here bowed to death's relentless blight.
The youngest of our household band,
Fair-browed, and gay, and sunny-eyed,
Unclasped from ours her little hand,
And in her childish beauty died."

Suddenly she died! Her stricken parents weep—sadness and grief reign around their hearthstone—made desolate by the cruel, inexorable enemy of our peace and bliss on earth; but they sorrow not without alleviating hope; for they have laid that beautiful jewel—lovely even in death—away in the casket of promise; and the horrors of the tomb darken not the eye of faith in these afflicted children of God, whose bleeding hearts are solaced by the resurrection truth, and the development of being in the world to come, where parents will be united with their darling offspring, to know, by the improvement and perfection of a child in heaven, that life has not been in vain.

Rest, sweet babe!
Thy struggle is past!
Safe is thy Savior's keeping!

W.S.C.

ADVERTISEMENTS.**Ayer's Sarsaparilla,**
FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjjoined varieties of Disease:

Serofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimpls, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Seroful infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had gained an alterative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,

Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ring-worm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of *Dropsey*, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of *Malignant Erysipelas* by large doses of the same; says he cures the common *Eruptions* by it constantly.

Bronchocle, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a *Goitre*—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhœa or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alterative in the numerous complaints for which we employ such a remedy, but especially in *Female Diseases* of the Scrofulous diathesis. I have cured many inveterate cases of *Leucorrhœa* by it, and some where the complaint was caused by *uterine ulceration*. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous *ovarian tumor* on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of *Veneral and Mercurial Disease*. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic *Rheumatism* for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREAM.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an *affection of the Liver*, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than *derangement of the Liver*. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,
FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumption Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by DR. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.**PRICE. POSTAGE.**

Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	50	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	100	.17
The Last Times (Seiss)	100	.16
Exposition of Zechariah	200</td	

sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass.—Sold by druggists, and at country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62

For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Ed. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it is the best medicine in use for such complaints, and other afflictions of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Merrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25cts.; 16 oz. 75cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. Proprietors.
R. R. YORK, Yarmouth, Me. Proprietors.

pd to 1023



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES.

pd to 995, pd. to 1001, 1 yr.

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATOR COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: **THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING.** Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, Providence, R. I.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cents.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch, 127 N. 11th st., Philadelphia. No 1010—if

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 2, 1861.

Questions about Moses.

Continued from our last.

53. Was Moses afraid the children of Israel would not believe him?

Ans. "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Ex. 4:1.

54. What miracle did God perform to convince Moses that the people would believe?

Ans. "The Lord said unto him, What is that in thy hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it.—And the Lord said unto Moses, Put forth thy hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." Ex. 4:2-5.

55. What other sign did the Lord give him?

Ans. "And the Lord said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprosy as snow. And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh." Ex. 4:6, 7.

56. What did God say respecting their believing these signs?

Ans. He said, "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." Ex. 4:8, 9.

57. What disqualification did Moses think he had for such a mission?

Ans. "Moses said unto the Lord, O my Lord, I am not eloquent, neither herebefore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." Ex. 4:10.

58. What answer did the Lord make to this excuse of Moses?

Ans. "The Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Ex. 4:11, 12.

59. Did Moses still excuse himself?

Ans. "He said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send"—or, as in the margin, "by the hand of him thou shouldest send." Ex. 4:13.

60. Was the Lord displeased with this reply?

Ans. "The anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart." Ex. 4:14.

61. What assistance was Aaron to render Moses?

Ans. The Lord said, "Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 4:15, 16.

62. Did Moses then return to Egypt?

Ans. "Moses went, and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took

his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand." Ex. 4:18-20.

The Broken Saw.

A boy went to live with a man who was accounted a hard master. He never kept his boys; they ran away, or gave notice they meant to quit; so he was half his time without, or in search of a boy. The work was not very hard—opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother. "I should like to see a boy now a days that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you; because do your best, you are likely to have little credit for it. However, Sam thought he would try; the wages were good, and his mother wanted him to go. Sam had been there but three days, before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the woodhouse with him.

"Why, of course I didn't mean to, and accidents will happen to the best of folks," said Sam, looking with a very sorry air on the broken saw.

"Mr. Jones never makes allowances," said the other boy; "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He dare n't tell of it; but Mr. Jones kept suspecting, and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or no, till Bill could not stand it, and would not."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid to, Mr. Jones's got such a temper."

"I think he'd better own square up," said Sam.

"I reckon you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him;" and he soon turned on his heel and left poor Sam alone with his broken saw.

It was after supper, and he was not likely to see Mr. Jones that night. The shop was shut, and his master had gone to some town meeting. The next morning he would get up early, go into the woodhouse, and see what was done, for Sam would never hide the saw.

The poor boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and then went up to his little chamber under the eaves. He wished he could tell Mrs. Jones; but she wasn't sociable, and he had rather not. "Oh, my God," said Sam, falling on his knees, "help me to do the thing that is right." Sam had always said his prayers, but he had not put his whole heart into his prayer as he did that night; that night he prayed.

I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up, crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come to tell you 'fore you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones; "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I'm sorry I broke it, but I tried to be careful!"

Mr. Jones looked at the boy from head to foot, then stretching out his hand,— "There, Sam," he said heartily, "give me your hand. Shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him hon-

estly and "above-board," he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how that is; I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3rd and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

CONFERENCE IN CANADA WEST. Bro. Bliss:—I wish to remind our brethren through the Herald, of the approach of the yearly conference of Messiah's church, according to adjournment, February, the second Wednesday, 1861, which will be the thirteenth day of said month, and will be held at Wellington Square, C. W. The friends at the Square are making ample provision to accommodate visitors. Therefore, a cordial invitation is extended to all interested in the spread of the gospel of the kingdom.—Brethren, let us pray the great Head of the church to make this institution a blessing, and let us come together with united hearts and hands to devise means, and assist and encourage each other in the glorious task of spreading the intelligence of our soon coming King.

Your brother in hope,
D. W. FLANDERS, Sec. Conf.

Providence permitting, I shall attend the conference at Wellington Square, Feb. 13th. J. LITCH.

I have an appointment to preach at Canterbury town-house, or hall near by, the 2d Sabbath in February.

The Lord willing, I will preach in North Springfield, VT, Sunday, Feb. 10th; South Ashburnham, Mass., 11th; Templeton, 12th; Lowell, 14th; Haverhill, 15th; Lawrence, Sunday, 17th. L. D. THOMPSON.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm. H. Swartz. Have changed on our books the names of S. Prepper to S. Pipher, and B. Gibler to B. Gibbler. O. Dowd. Have chd. for Herald to 1075 to Mrs. L. W. Stow, and Mrs. Lucina Mallory \$2 each, and A. H. Matthews and G. W. Pinney \$1 each, in addition to former charge—crediting you \$2 on account. J. Bisbe is on our books to No. 1075—that in Herald must be an error.

A. Pearce. You were too late for the bundle. Will you give "sister Davis" full name. Have sent the two papers by mail. Have er. you \$5 to bal. acc't of W.C.T.

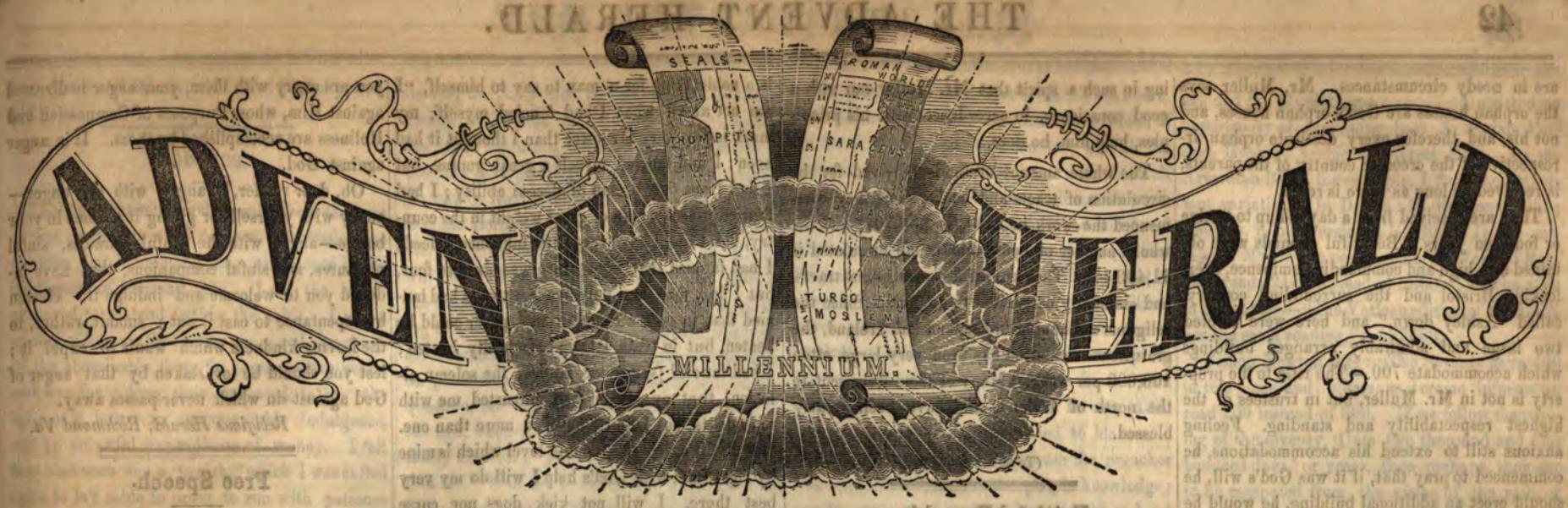
E. Parker. Will send to S.S. to 1049 as credited.

J. Pearce. It does not look much like thus disposing of it. You can, however, have its value in any orders on the A.M.A. and transfer to it. We sent your extras by express, and hope you have now received them. Have sent of the same extract, but do not regard it as particularly sagacious. Will look at the texts you send.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report



WHOLE NO. 1029.

BOSTON, SATURDAY, FEBRUARY 9, 1861.

VOLUME XXII. NO. 6.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. *Committee*
J. V. HINES, *on*
O. R. FASSETT, *Publication*.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

(Original.)

THIRSTING FOR GOD.

"One thing have I desired of the Lord, that will I seek after." Ps. 27. 4.

"My soul thirsteth for God" Ps. 42 : 2.

There is a thing I want;

It is my one desire,

For it both day and night I pant,

My soul is all on fire.

The blessing is God's grace,

A likeness to His Son;

His will is always done above,

I want it in me done.

This is my reigning wish,

It sends forth its decree;

Its voice I dare not, cannot hush,

My God I pant for Thee.

Thyself to me be given,

Thy presence can sustain:

Without Thee, had I earth and heaven,

My soul would "thirst again."

we serve is able to deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

NO. 78. WHO CAN TELL?

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Jonah 3 : 9.

"I have heard," said Mr. Daniel Wilson, in a sermon "of a certain person, whose name I could mention, who was tempted to conclude his day over, and himself lost; that, therefore, it was his best course to put an end to his life, which, if continued, would but serve to increase his sin, and consequently his misery, from which there was no escape; and seeing he must be in hell, the sooner he was there the sooner he should know the worst; which was preferable to his being worn away with the tormenting expectation of what was to come. Under the influence of such suggestions as these, he went to a river, with a design to throw himself in; but as he was about to do it, he seemed to hear a voice saying to him, Who can tell? as if the words had been audibly delivered. By this, therefore, he was brought to a stand; his thoughts were arrested, and thus began to work on the passage mentioned: Who can tell (Jonah iii. 9,) viz., what God can do when he will proclaim his grace glorious? Who can tell but such an one as I may find mercy? or what will be the issue of humble prayer to heaven for it? Who can tell what purpose God will serve in my recovery? By such thoughts as these, being so far influenced as to resolve to try, it pleased God graciously to enable him, through all his doubts and fears, to throw himself by faith on Jesus Christ, as able to save to the uttermost all that come to God by him, humbly desiring and expecting mercy for his sake, to his own soul. In this he was not disappointed; but afterwards became an eminent Christian and minister; and from his own experience of the riches of grace, was greatly useful to the conversion and comfort of others.

The Lord's Dealings with George Muller.

In the early part of the year 1832, Mr. Geo. Muller, an humble stranger from Germany with a very foreign accent, came to Bristol to preach, on the invitation of a Mr. Henry Craik, who was then preaching there to a body of the Plymouth Brethren. Two places of worship were soon secured. Other men, as colleagues and of a kindred spirit, soon gathered large congregations, and appeared to be eminently useful in bringing sinners to Christ. They abolished all pew rents, and determined to trust solely to the liberality of the people, under God, for their support.

Boxes were put up in each of the places of worship, and at their respective residences, that the people meeting with them, as well as strangers, might contribute just what they thought proper, and these boxes were opened just as their necessities required.

As they were all millenarians, it was an article of their belief that it was unscriptural to expect the conversion of the whole world before the coming of Christ. Still they held that while he tarried all scriptural means ought to be employed.

ed for the ingathering of God's elect; but taking the Word of God alone as their guide, they could not cooperate with existing societies for disseminating the gospel.

First, because the creed which these societies professed, which is that the world will, under the means employed, gradually become better and better, and at last, will be all converted, is false. They say that the world is getting worse and that it is not the world, but only a people gathering out of it that is to be converted in the present dispensation.

Second. They objected to existing societies because they permit unconverted people to give money. Believers, they say, should have no fellowship with unbelievers; they can obtain anything they want from the Lord without going to the unbelieving world. If believers choose to give money without being asked, take it, but neither ask them for money nor associate with them as members of a religious society. And they strongly object to all existing societies because they endeavor to obtain for patrons and presidents, and for chairmen at public meetings, persons of rank or wealth to attract the public. And this I do say, is a good ground of complaint in England, for they will even postpone a meeting for months to get a great man for chairman. And they strongly object to existing societies because, with scarcely an exception, they all contract debts which is contrary both to the spirit and letter of the New Testament. While they forever admitted that there are good men among these societies, and that they are doing much good, as reformers, and wishing to follow the teaching of the Bible, they felt called on to carry out practically what they believed to be the teaching of the Bible in regard to all efforts for the spread of the gospel.

They therefore formed, in 1834, what they called "The Scriptural Knowledge Institution for Home and Abroad."

The object of this institution were, First, to assist day schools, Sunday schools and adult schools, in all of which the teachers must be believers. A second object of the institution was the circulation of the Holy Scriptures, by sale or gratuitously, and a third object was to aid missionary efforts at home and abroad.—A fourth object was the circulation of such books and tracts as might benefit believers and unbelievers, and the fifth and last object of the institution was to board and clothe, and scripturally educate destitute children who have lost both parents.

Exceedingly small was their beginning in all these objects, but they have grown in a most extraordinary manner, and have now attained a magnitude that is almost startling, simply because, as Mr. Muller tells us, he relied on a source that never fails those who rightly seek it for right objects. He was led to think first of an orphan house from hearing of a poor orphan child, who had attended one of his schools and been spiritually blessed, being sent to the poor house. Soon after he visited Germany, and saw the working of the large orphan house, established and conducted by that remarkable man, A. H. Franke, in dependence on the living God alone at Halle.—But Mr. Muller tells us in his "Narrative of the Lord's Dealings with him," that his great object was "to set before the church at large, and before the world, a proof in

a visible, striking form, that God is the same faithful God that ever he was, as willing as ever to prove himself to be the living God in our day as formerly, to all who put their trust in him. He says he had obtained this mercy, "that he was able to take God by his word, and to rely upon it," and that therefore he judged himself bound to demonstrate this to the church and the world, not by showing that the Word of God ought to satisfy us on this point, but to show by proofs that God is the same in our day that ever he was, and this he thought could be best done by establishing an orphan house. It required something which could be seen by the natural eyes.

If it could be seen that he, a poor man, simply by prayer and faith, obtained, without asking any individual, the means for establishing and carrying on an orphan house, there would be visible and incontrovertible evidence furnished that God is faithful still and hears prayer still. With these views he commenced. A public meeting was held, in which he explained his objects, and a statement was printed and circulated. He commenced to pray for £1,000, with which to begin, and for suitable persons to take charge of the orphans, and 7th of Dec. 1835 he received the first donation of one shilling toward his object.

He declared he did not look to the people of Bristol nor of England, but to the living God, whose is the gold and silver in every part of the world. He also began to pray immediately for articles of furniture for the house, and clothes for the children, specifying the very articles needed, even down to babies' bedgowns, night caps, and pinnafores. Very soon money and articles of every description began to flow in, the money mostly in small sums, but furniture and clothing in large quantities, including not only articles which would be useful, but large quantities of things which they could not use, but which they were directed to sell and use the proceeds.

In less than three months, so rapidly had the means been provided, that premises were secured and furnished for thirty children. A matron and suitable persons to teach and take care of the orphans were provided; but one thing, Mr. Muller said, he had neglected to pray for, and that was the Lord would send them children. They had fixed the time of opening, but had not one application in behalf of orphans. So he commenced to pray for orphans to be sent, and the next day he had one application, and they increased rapidly now until he very soon opened with twenty-six orphans, just about three months after the matter had been decided to go forward, if the means were furnished, and there is probably no instance on record where any similar enterprise has grown and expanded so steadily and rapidly. Mr. Muller started with a fixed determination, as he tells us, to ask God alone for everything he wanted—never to go in debt, even for daily bread, but to pay for everything as it was wanted—to depend on God every day to furnish food for the orphans, and to extend the means of accommodation just as he should be pleased to furnish money, and however pressing their wants, never to ask a human creature for a farthing. The only qualification required for the admission of children are, that they are legitimate, having lost both parents by death, and

Scripture Illustrations.

NO. 76. DECEASE OF A WIFE.

"Son of man, behold I take from thee the desire of thine eyes at a stroke." Ezek. 24: 16.

Mrs. Adams, wife of Rev Eliphilet Adams of New London, Conn., was seized with paralysis while on a visit with her husband at the house of a friend, and expired within thirty hours—Sept. 6, 1749, aged 62. Her bereaved husband on the next sabbath, preached a sermon with reference to her death from the words above.

NO. 77. CLERICAL COURAGE.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan 3: 17, 18.

Mr. Samuel Wesley, father of the celebrated John Wesley, being strongly importuned by the friends of James the Second, to support the measures of the court in favor of Popery, with promises of preferment, absolutely refused even to read the king's declaration; and though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it from these words:—"If it be so, our God whom

are in needy circumstances. Mr. Muller says the orphan houses are God's orphan houses, and not his, and therefore every destitute orphan, irrespective of the creed or country of the parents, is received as long as there is room.

They are received from a day old up to twelve or fourteen years. Beautiful grounds were obtained on a high and commanding eminence, overlooking Bristol and the surrounding country, called "Ashley down," and here were erected two large and admirably arranged buildings which accommodate 700.—The title to the property is not in Mr. Muller, but in trustees of the highest respectability and standing. Feeling anxious still to extend his accommodations, he commenced to pray that, if it was God's will, he should erect an additional building, he would be pleased to send him the money. His prayer was for means to erect such a building as with the existing buildings, would accommodate in all 11,500 children, and a little more than a year since the actual amount of cash raised and deposited in the bank was \$200,000! for not one penny of which he says, he had ever asked a human creature, and the building to erect which he prayed for this money, is up and under roof and in about six months will be finished, when 1,150 children will be under his care, and every one of these children will depend for every meal they eat on what God is pleased to send them in answer to the prayers of Mr. Muller and his associates!! He keeps a journal of every minute particular, noting every farthing contributed, and states from day to day the actual state of their finances and wants, and often the account of the situation of that vast family of poor dependant orphans is enough to make one tremble. In the morning, scores of times, they had nothing on the premises for dinner, and in funds, not one penny, with which to buy a loaf of bread, and yet Mr. Muller was always calm and tranquil, assured that God would provide. Often in the afternoon they had nothing for tea, and not a penny when the milk man and the baker were expected to take in either milk or bread, and yet such has been the faithfulness of God that they have never been straitened for a single meal, and means have always been furnished just before they were in distress. A stranger would call and drop a contribution in a box, a post would arrive and a donation would be found inclosed, or the money for some articles sold would be sent in or some one of the assistants or employees would be moved to give a pound or a few shillings, and this would provide the next meal. Month after month and year after year they have lived in this way, numbers increasing and expenses increasing largely, so that the expenses are now at least \$250 every day, and yet a supply always comes just in time.—Since the commencement of his work in behalf of the orphans, 24 years ago, he has received \$642,000 for the support of the orphans as the result, he says, of prayer to God, without asking any human being. He takes particular care to note this.

During the same time, has been received in the same way, for the support of Sabbath, day, and adult schools, \$44,520. The number of children taught in the day schools were 6,945, in Sunday schools 3,227, and in adult schools 2,952.

Since the formation of their "Scripture Knowledge Institution for Home and Abroad," March 5, 1834, they have received for the circulation of the Bible, in answer to prayer, no application having been made, as he says to any mortal, but to God alone \$27,270, and they have circulated 24,768 Bibles, and 1,876 other small portions of Scripture.

For missionary objects, the amount received since the organization of this Institution has been \$156,567. The last year alone they appropriated \$124,091, toward the support of 101 missionaries, 34 of whom are laboring in foreign lands, some in India, some in China, some in British Guiana, and others in different portions of the continent of Europe. These missionaries are not Mr. Muller's missionaries, nor does he bind himself to give them a stated salary; but when he hears of any man of God laboring at home or abroad, not connected with any society or receiving a regular salary, who needs help, and is work-

ing in such a spirit that Mr. Muller can with a good conscience, in accordance with his principles, help him, he does.

The whole amount of funds received for the circulation of tracts and books, since they commenced the work in 1840, is \$38,707, and the whole number of books and tracts circulated is 11,493,174. They are earnest evangelical tracts, and eminently calculated to do good. Since the religious awakening in England and Ireland, the gratuitous circulation has been very large, often 100,000 per week. Many of them were sent to the north of Ireland, and have been greatly blessed.

(To be continued.)

Faithful Preaching.

"Their feet shall slide in due time." Deut. xxxii : 35.

Perhaps no sermon preached in New England has greater celebrity, or accomplished more good than that preached by President Edwards, at Enfield, July 8, 1741, from the above words.

When they went into the meeting house the appearance of the assembly was thoughtless and vain; the people scarcely conducted themselves with common decency. But as the sermon proceeded the audience became so overwhelmed with distress and weeping that the preacher was obliged to speak to the people and desire silence, that he might be heard. The excitement soon became intense; and it is said a minister who sat in the pulpit with Mr. Edwards, in the great agitation of his feelings, caught the preacher by the skirt of his dress, and said, "Mr. Edwards, Mr. Edwards, is not God a God of mercy?" Many of the hearers were seen unconsciously holding themselves up against the pillars and the sides of the pews, as though they already felt themselves sliding into the pit. This fact has often been mentioned as a proof of the strong and scriptural character of President Edwards, peculiar eloquence—the eloquence of truth as attended by influence from heaven; for his sermons were read without gestures.—*Belcher's Whitefield.*

A Trifling Preacher.

A clergyman once preached a very awakening sermon. A young man in the congregation was much impressed, and finding that the clergyman was to walk some distance home, joined him, in the hope of having a conversation as to how to be saved.

The clergyman was walking with several others, and instead of the conversation turning on religious matters, it was light and even indecorous. Some years afterwards, the clergyman was called to see a dying man at an inn. As he entered the room the dying man started.

"Sir," said he, "I have heard you preach." "Thank God for that!" said the clergyman.

"But, sir," continued the man, "I have heard you talk, and your talking has ruined my soul.

Yes, sir, do you remember the day I heard you preach?—That sermon brought conviction to my heart.

But I sought a conversation with you, and walked home with you, hoping to hear something about my soul's peace; but you trifled—TRIFLED! Yes, you did; and I went home, believing that you knew all the solemn things you said in the morning were lies. For years I was an infidel; but now—now I am dying—I am one no longer. But I am not saved! I will meet and accuse you before the bar of God!" And so the man died.

Coming Down.

By coming down I understand this: Learning from the many mortifications, disappointments, and rebuffs, which we must all meet as we go on through life, to think more humbly of ourselves, intellectually, morally, socially, physically, esthetically; yet, while thinking thus humbly of ourselves and our powers, to resolve that we shall continue to do our best; and all this with a kind heart and contented mind. Such is my idea of true and Christian coming down; and I regard as a true hero the man who does it rightly. It

is a noble thing for a man to say to himself, "I am not at all what I had fancied myself; my mark is far, very far lower than I thought it had been; I had fancied myself a great genius, but I find I am only a man of decent ability; I had fancied myself a man of great weight in the country, but I find I have very little influence indeed; I had fancied that my stature was six feet four, but I find that I am only five feet two; I had fancied that in such a competition I never could be beaten, but in truth I have been sadly beaten; I had fancied [suffer me, reader, the solemn allusion] that my Master had entrusted me with ten talents, but I find I have no more than one. But I will accept the humble level which is mine by right, and with God's help I will do my very best there. I will not kick dogs nor curse servants; I will not try to detract from the standing of men who are cleverer, more eminent, or taller than myself; I will heartily wish them well. I will not grow soured, moping, and misanthropic. I know I am beaten and disappointed, but I will hold on manfully still, and never give up!" Such, kind reader, is Christian coming down.—*Recreations of a country Parson.*

A Lost Soul.

"In the words of Robert Hall, 'What, if it were possible to conceive such a thing—what will be the funeral obsequies of a lost soul? Would it be sufficient to cover the heavens with crape, or to clothe the earth with mourning? or were the whole of nature to become animate and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude of such a catastrophe?' And in the still more impressive words of one mightier than Robert Hall, 'What shall it profit a man if he gain the whole world, and lose his own soul?'—Dr. Cumming.

"Angry with God."

"Better it were that God should be angry with us, than we should be angry with God; for He can soon be at an union with us again, because He is most merciful; but when we are angry with Him, then the case is not to be helped." In this language, Martin Luther puts strongly the case of human hostility to divine things. "Angry with God!" What a depth of pollution, What a height of presumption! Yet, think not, reader, that this is a rare developement of human depravity. Perhaps, the guilt of it cleaves even to you. "The carnal mind is enmity against God."

You are "angry with God," when you are angry with the doctrines of His word. These doctrines abase the pride of reason. They run counter to pre-conception and prejudice. They prescribe a course which seems inimical to earthly interest. They disturb the quiet of the soul in a career of sin. And if, on such accounts, you are angry with them, your anger is directed against Him of whose Wisdom and Will they are the embodiment. It is anger against God.

You are "angry with God," when you are angry with the monitions of His Spirit. These monitions dash to the ground the opiates with which men would drug conscience to sleep. They strip away the mask of cunning sophistry, by which evil seeks to conceal its deformities. They smite the soul in hours of pride and pleasure, mingle gall with the sweet draughts of earthly prosperity, and convert triumph into self-loathing. They come in seasons of remorse and despondency, add darkness to the murky night of trouble, and bind a still more grievous burden upon the soul which feels already crushed into dust. If you are, therefore, angry with them, your anger is directed against him who employs them as instruments of his Recovering Grace. It is anger against God.

You are "angry with God," when you are angry with the allotments of His Providence. These allotments do not shape themselves according to the will of men. They defer hope—torture apprehension—inflict disappointment. They shatter health—give want for riches, and reproach for honor—bereave friendship—constrain love to lay its idols in the grave. If, for these reasons,

you are angry with them, your anger is directed against Him, whose Purposes of Compassion and Holiness are accomplished by them. It is anger against God.

Oh, dear reader, be angry with this anger—angry with yourself for giving it a home in your bosom—angry with the sinful pursuits, sinful pleasures, and sinful companions, that have induced you to welcome and indulge it. Hasten by repentance to cast it out; submit, rather, to the Loving-kindness which wants to expel it; lest you should be overtaken by that anger of God against sin which never passes away.

Religious Herald, Richmond Va.

Free Speech.

Commenting on the abuses of the tongue, Mr. Barnes puts the following questions: "What evil is there which may not be originated or foisted by the tongue? What else is there that might with so much propriety be represented as a little world of iniquity? With all the good that it does, who can estimate the amount of evil it causes? Who can measure the evils which arise from scandal, and slander, and profaneness, and perjury, and falsehood, and blasphemy, and obscenity, and the inculcation of error by the tongue? Who can gauge the amount of broils, and contentions, and strife, and wars, and suspicions, and enmities, and alienations among friends and neighbors which it produces? Who can number the evils produced by the honeyed words of the seducer, or by the tongue of the eloquent in the maintenance of error and the defence of wrong?"

And good old Thomas Scott, in his practical observations upon the subject, says: "Facts abundantly prove that more professed Christians succeed in bridling their senses and appetites, than in duly restraining their tongues; and whilst we contemplate with grief and astonishment the horrible effects produced by this unruly evil, this world of iniquity, this Deadly Poison, this Fire that sets the whole course of nature in a flame, in every part of the earth, and has done so through all the ages of time; and while we remember with gratitude that the Lord makes use of this very member when he has filled the heart with holy affections, to spread the word of truth and righteousness throughout the earth, let us particularly inquire what use we do or do not make of our tongues."

These extracts from familiar authors present a vivid picture of the variety and magnitude of the evils connected with the activities of unbridled tongues. It would be useless to attempt any addition to the colors of the picture they have drawn. It strikes every eye as lifelike, and satisfies every thoughtful mind that it is shockingly truthful.

Religious Intelligencer.

Keep your Temper.

"I never can keep anything!" cried Emma, stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easy to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time; but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper and search for it. You had better keep your temper, if you lose all the little property you possess. So my dear, I repeat, keep your temper."

Emma subdued her ill-humor, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma here they are! I might have

been sewing all this time if I had kept my temper."

Tobacco.

I believe that much evil results from the use of that pernicious weed, tobacco. Here allow me to state, that having had long experience in the indulgence of smoking, etc., I am the better prepared to contend against the habit. I was a smoker of tobacco for twenty years, and also chewed the abominable thing for about twelve years, and was for a long time convinced, to say the least of it, it was an unwarrantable indulgence, and an unlawful expenditure of money. I felt that this then was a "weight" which I was called upon to lay aside in order to run with patience the race set before me; but the habit had obtained so firm a hold upon me, that although I was willing to give up the practice, still I had no power to do so. I vowed, and broke my vows, and then re-vowed, and again fell. I prayed for strength to enable me to abandon the use of tobacco, and to give up all for Christ's sake. As this was the only indulgence I allowed myself I sometimes tried to excuse myself on the grounds of exposure to the weather night and day, and to promote expectoration from the chest after great vocal exercise, which is part of my secular duty. Still, the voice of the Spirit of God, and the dictates of reason condemned me. Many a time have I had to sing portions of hymns with a degree of mental reservation, or to change the mood of the verb, as for instance the following:—

"Forbid it Lord that I should boast,
Save in the cross of Christ my God;
All the vain things that charm me most
I'd sacrifice them to thy blood."

Conscience would not allow me to sing in the indicative, but in the subjunctive. At length I came to the determination by God's help to give up or die in the attempt, and after suffering a slow kind of martyrdom for a long while, I was enabled to conquer the flesh; and for this triumph I do praise the Lord. Through his mercy I have achieved a great victory, and now nothing would induce me to return to the habit. I do believe that many a Christian man is injured by this indulgence, and that thousands stand condemned for using the pernicious weed. How awful to think, that professing Christians spend more money in tobacco and snuff than they contribute to the cause of God! Now this is certainly fearful, and depend upon it that it is high time that the Lord's people were shewn their sin in this respect. How lamentable that the majority of preachers are such inveterate smokers, aye and many of them chewers of tobacco, to say nothing of snuffing. Would any of these indulge themselves in the literal presence of Jesus Christ, whose bright and blessed example they profess to imitate, and whose self-denying spirit they are called upon to cultivate?

Then, if the habit will not stand the test of God's Word, and if it be true that we are enjoined to keep our vessels in sanctification and honor, who can offer an apology for an indulgence which every candid mind must condemn? Are not our bodies temples of the Holy Ghost?

Then let those temples be kept as pure as possible, remembering that "if any man defile the temple, him will God destroy." Who would smear the portals of God's house with abominable quids of tobacco? Then why disfigure and pollute the mouth which should always be used for the promotion of God's glory? Who would offer in the Lord's sanctuary for incense the fumes of burning tobacco? Then why should there be an almost perpetual inspiration and expiration of the noxious vapor? And instead of his praise being always on our lips, the pipe to be so frequently discovered between the teeth of those who are called upon "whether they eat or drink or whatsoever they do, to do all to the glory of God." I seriously ask the question, can any one smoke, chew, or snuff tobacco to the glory of God? I trow not. Then why will not the brethren give it up for the sake of Him who gave up all for them? O shame, shame to profess to love God and yet to indulge that which is so clearly reprobated. How much precious time is lost by the habit. How often are the Lord's people influenced to retire to secret prayer, and

reading the Scriptures, and as often do they first pander to the flesh by indulging in a "smoke," and leave but a few moments for the exercise of the duty and privilege of communion with God? To what a fearful pitch has the church got! O that the Lord would look in mercy upon his people, and give them grace to perform it; this he will do, if he be sought. Too few, alas, think of the consequences, to the rising generation, of using tobacco. What physical and moral injury result therefrom. How can any one who professes patriotism, leaving Christianity out of the question, set the example before the youth of the age, when it is known that thousands prematurely die every year in consequence of using tobacco. Will my brethren then come up to the help of the Lord? Will they "pluck out a right eye, and cut off a right hand" in order to ensure for ourselves eternal life, when he comes who shall say, "Gather my saints unto me, they who have made a covenant with me by sacrifice?" I pray that good may result from this tract.

J. C.

(Original.)

The Atonement.

[The following was written by br. F. G. Brown, and forwarded to be appended to his article on "Faith in a Suffering Messiah," in the first No. of this volume. As we had not room for it in that connection, and the thoughts are worthy of preservation, we give it as a separate article.

Ed.]

It is the duty of all who accept this, as the doctrine of the scriptures, to see to it that their faith decidedly and passionately respects Christ as a suffering Saviour—suffering in order that he may cancel the sins of believers. In this way we may please Him who sent his Son into the world to die for the guilty. It is the great truth that Christ has "offered himself without spot to God" that more than any other truth is to lead men to repentance and preparation for the kingdom of God. Without this the great doctrine of a coming kingdom is powerless for good. Fears have sometimes been freely expressed that American Adventists are not sound on the Atonement, or that the way of salvation by faith in the crucified One is not dwelt enough upon by the ministry and the laity. A more serious charge could hardly be presented. Of all Christians, such as look for speedy redemption by Jesus Christ, should not be guilty of cherishing a distorted gospel: and of attaching an immeasurable importance to the building while to its superstructure they hardly give a thought. Brethren, preach much on the Atonement; teach it to the people: they cannot live without it; do not dishonor God by disposing of this precious doctrine as though it had lost its efficacy. Do not be tempted to cast it aside to gratify the ever craving disposition of some minds to hear some new exposition of prophecy, and the relation of some new events indicating the soon coming of Jesus.

A truly spiritual mind, in its normal state, will be equally edified with a discourse on Christ crucified as Christ glorified. We must keep the dying Lamb and the Coming One together, or we cease to follow the example of the early preachers and believers. Our sermons, our exhortations, our prayers, our songs everywhere, ought to manifest our faith and our enjoyment in Christ the suffering Messiah. It had been better for us never to have known about the coming of our Lord than, by being so captivated with that idea, we should have forgotten that first of all he died to forgive sin. Do we love both the crucifixion and the glorification? God grant we may.

(Original.)

Making Many Books

On the elevation of Solomon to the throne of Israel, in humility he prayed to God to give him "an understanding heart," that he "discern between good and bad." His petition was accepted. God says to him, "I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall arise any like unto thee." We are also told that "God gave Solomon wisdom and understanding exceeding much, and largeness of

heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men." Solomon "spake three thousand proverbs; and his songs were a thousand and five." Christian children are usually taught to say that Solomon was the wisest man. The counsel of one who has given wisdom to the whole civilized world should be respectfully and reverently heeded. Let us therefore contemplate and profit by the advice of Solomon, as given in the conclusion of his wonderful practical sermon called Ecclesiastes, which was dedicated to his son.—He says, "And moreover, because the preacher was wise, he still taught the people knowledge; yea he gave good heed, and sought out and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the master of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh." See Eccl. 12:9-12.

Bishop Newton says: "The Seventy have 400 in this place and others, as Jerome informs us, read 200 instead of 300. If we follow the reading of the seventy, 'Unto two thousand and four hundred days,' or years, then perhaps they are to be computed from the vision of the ram, or the establishment of the Persian Empire. If we follow the other reading mentioned by Jerome, unto 2200 days or years, then perhaps they are to be computed from the vision of the little horn, or the Romans invading the Grecian empire." Dissert. on the Proph. vol. 1. pp. 297-8.

George S. Faber understanding that the 1260 days and the period of Dan. 8:14 "terminate together" in 1866, says: "This being the case, we have only to compute backward 2200, 2300, and 2400 years from the year of our Lord 1866,

and according to the epochs to which they respectively lead us, we shall be able to decide with some degree of probability which of these 3 numbers is the true reading, and consequently from what era we are to date the vision of the ram and the he-goat. If then we compute backward 2200 years from the year of our Lord 1866, we shall arrive at the year A. C. 334: if 2300 years from the same period, at the year A. C. 434; and if lastly 2400 years, at the year A. C. 534. All these three dates, namely the years A. C. 334, 434, and 534, fall within the period during which the ram continued standing upon the bank of the river; for he stood there, as we have seen, from the first year of Cyrus, or the year A. C. 536, to the murder of Darius, in the year A. C. 330, when the Persian monarchy was dissolved; we must be guided therefore by circumstances in making our choice among them. The year A. C. 534, to which we are led by adopting the reading of the seventy, or 2400 days, is the third year of Cyrus; a year in which nothing very remarkable happened, and from which therefore we can scarcely suppose the vision to be dated. The year A. C. 434, to which we are led by adopting the reading of the Hebrew, or 2300 days, is equally devoid of any striking incident that peculiarly affected the empire of the ram; from this year therefore we can with as little reason suppose the vision to be dated as from the former year. But the year A. C. 334, to which we are led by adopting the reading mentioned by Jerome, or 2200 days, is big with events most materially important to the Persian monarchy: for, in this very year, the Macedonian he-goat 'came from the West on the face of the whole earth, and touched not the ground'; in this very year, he 'ran unto the ram in the fury of his power,' and smote him upon the banks of the river Granicus: hence I cannot refrain from thinking it most probable, that the year A. C. 334, in which the he-goat began to attack the ram as he was standing in the hitherto undisputed possession of his authority, is the real date of the vision; and consequently that the number 2200 is the true reading."

H. BUCKLEY.

(Original.)

Different Readings of Dan. 8:14.

Dear Bro. Bliss:—I noticed in the last issue of the Herald that you say of the prophetic period in the above passage: "The reading of 2400 rests on the statement of the late Joseph Wolf, that he saw such an old MS. in Western Asia. The reading of the Septuagint is 2200." Does not your statement concerning the reading of the Septuagint need qualification? My copy, which is the Leipsic edition of 1835, reads, *dischilia kai tetrakosiai*—"two thousand and four hundred."

I might also add that Dr. Wolff says in his "Narrative of a mission to Bokhara," p. 4.—"In passing through Asia Minor, I held numerous and interesting conversations with the Armenians and the Mussulmans I omitted no opportunity of examining both Armenian, Persian, Hebrew, Arabic, and Greek MSS. In the Armenian Bible, for example, I found an important variation. In Dan. 8:14, they read 2068; whereas, in our version it is 2300. In this passage, a MS. in the possession of the Jews of Bokhara reads 2400 instead of 2300;" and he adds in a foot note—"The Vatican edition of the LXX has the same reading," i. e. 2400.

Bishop Newton says: "The Seventy have 400 in this place and others, as Jerome informs us, read 200 instead of 300. If we follow the reading of the seventy, 'Unto two thousand and four hundred days,' or years, then perhaps they are to be computed from the vision of the ram, or the establishment of the Persian Empire. If we follow the other reading mentioned by Jerome, unto 2200 days or years, then perhaps they are to be computed from the vision of the little horn, or the Romans invading the Grecian empire." Dissert. on the Proph. vol. 1. pp. 297-8.

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Dissert. on Proph. Vol. 1. pp. 175-6.

So far as I have been able to investigate this subject it appears that there are but four different readings of the text in question, and sustained as follows:—

2068—The reading of the Armenian Bible which Dr. Wolff saw in Asia Minor. Of its antiquity he says nothing, and it is doubtless worthy of but little attention.

2200—This reading, to which Faber is inclined, rests on the authority of Jerome, who died A. D. 420, who affirms that this was the number in some copies in his day. I know of no other evidence to sustain it; but he that does let him declare it.

2300—The reading in the common English version; the Vulgate; and nearly all Hebrew MSS. and which is probable, as Bp. Newton says, "the truest and best."

2400—The present reading of the Septuagint,

and which is affirmed by Dr. Wolff to be the reading of a manuscript of the Jews of Ispahan "esteemed to be from the fifth century; a manuscript of the Jews of Bokhara "of high antiquity;" and an Armenian MS. which he saw in Adrianople in 1826 "supposed to be of the fifth century." "The most number" of MSS. which he saw "contain 2300," and therefore he was undecided respecting the genuine number, but he adds, "it is very striking that the more ancient manuscripts had 2400, while the more modern had 2300."

Perhaps, Bro. Bliss, you, or some of your studious readers, can give us more information respecting the evidence by which these different readings are sustained. I wait for light, and remain

Yours in faith and hope,

J. M. ORROCK.

Stanstead, C. E. Jan. 18th, 1861.

Thank you for this correction. It was the Vatican edition we had in mind, respecting which it is evident we were in error. We are always happy to have all our statements scrutinized: for it is more important to have the truth sustained, than any one's statement. Ed.



ADVENT HERALD.

BOSTON, FEBRUARY 9, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER VI.

Then Daniel said unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Daniel hears the voice of the king, and responds in the usual form of address from a subject to a monarch. It was, however, now more than a mere form with Daniel, who could not have been ignorant of the king's innocence in the matter, and of his desire and effort to save him; so that this response must have been joyful and cordial.

The captive prophet had not been alone with the wild beasts in that den of lions; for he had there the companionship of a celestial messenger, whose presence turned the lions into a lamb-like gentleness—the closing of their mouths, being put, by substitution, for the restraining of their natures; by which they manifested the same leniency towards Daniel that they would to one of their own kind.

We are not told that the angel was visibly present to Daniel on this occasion; but this is not improbable; for the prophet had, before this, enjoyed such visible presence, and now knew that he had been preserved by such agency. In the first year of Belshazzar, when Daniel had his "night vision," there were angels visibly present; for he says, "I came near unto one of them that stood by, and asked him the truth of all this," (17: 16). In his vision in the third year of the same monarch, he "heard one saint speaking to another saint;" and "a man's voice," "called and said, Gabriel, make this man to understand the vision;" and then Gabriel came near, touched Daniel, raised him from the ground, and conversed with him (8: 13—18). Also in the first year of Darius—the same year, doubtless, in

which Daniel was given to the lions—Gabriel, "being caused to fly swiftly," touched him about the time of the evening oblation, (9: 21). Daniel, therefore, was not unused to the visible presence of angels, and it is not improbable that one was visibly present on this occasion, as on that when God "sent his angel" to the three worthies who were cast into the fiery furnace, and whose form was visible to Nebuchadnezzar "like the Son of God," (3: 25, 28).

It is not uncommon for the Lord to protect his people through the ministry of angels. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa 34: 7. "For He shall give his angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone," Isa. 9: 11, 12. "The chariots of God are twenty thousand, even thousands of angels," Psa. 68: 17.

Daniel, however, does not say that God had sent an angel; but, "He hath sent His Angel;" from which we may infer that the one sent to insure the prophet's safety, was no ordinary celestial messenger, but a special one; and not unlikely it was the One who was with the worthies in the furnace, whose form "was like the Son of God." Jacob speaks of "the Angel which redeemed" him "from all evil," Gen 48: 16. God said to Moses, "Mine Angel shall go before thee," Ex 23: 23; but "the Angel of his Presence saved them," Isa. 63: 9.—"The Angel of God, which went before the camp of Israel," and in the passage of the sea "removed and went behind," Ex. 14: 19. But we learn from Paul's comment, that "that spiritual Rock that followed them," "was Christ." 1 Cor. 10: 4. Him John saw in vision in Patmos, and when he saw him he "fell at his feet as dead," Rev. 1: 17. When the angel Gabriel came near to Daniel to explain the vision of the 8th chap. the prophet "was afraid and fell upon" his face (8: 17); but when he saw Michael his prince, whose "face was as the appearance of lightning, and his eyes as lamps of fire," (10: 6) his comeliness was turned into corruption and he retained no strength. If such was the effect of the presence of the Angel of God on Daniel, it is no wonder that this presence, or the presence of any angel in the den, should have cowed the lions into gentleness. For thus they were in Eden, and thus will they be again in the restitution.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

vs. 23-24.

The king was glad on Daniel's account to find him unharmed; and he had also cause for joy on his own account, that he had not been instrumental in the destruction of his friend and counsellor.

The custom of the Medes and Persians had been conformed to in the execution of the law. Daniel had been cast into the lions den, according to the terms of the decree; but being spared by the lions, his removal from the den was not a violation either of the decree or custom.

Whatever suspicions the king may have before had respecting the motives of Daniel's accusers, he must now have become fully satisfied of their malicious designs. And as there is no more just law than that the deviser of mischief should perish in his own devise, so the conspirators against the life of Daniel were justly given to the lions. In like manner Haman was hanged on the gallows he had made for Mordecai, Esth. 7: 9. And Moses commanded respecting the false witness: "Then shall ye do unto him, as he had thought to do unto his brother," Deut. 19: 19.

That the authors of the mischief should thus suffer, will be acquiesced in as just and proper; but why should their families suffer with them? It was the law of Moses, that "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers," Deut. 24: 16. But the laws of other nations were not founded on this principle of justice. Says Curtius, of the Macedonians: "It is enacted by law that the kindred of those who conspire against the king shall be put to death with them;" and it is said of the Persians, that, "on account of the guilt of one, all the kindred perish." In the Divine government, however, where kindred approve of disloyalty to Jehovah, it is not unjust that all should be involved in one general calamity. And no one can commit crime without involving others in disgrace, and consequent suffering.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

vs. 25-27.

Darius recognized the hand of God in Daniel's deliverance from the power of the lions; and did not hesitate to proclaim it throughout his dominion. In commanding his subjects to tremble and fear before the God of Daniel, he designed that they should reverence and honor him as God,—if not as the only God, yet as a God of great power. It would seem, however, that he recognises him as the only God. For he calls him "the living God" in contrast with the gods of the nations; he recognises his eternity, as "steadfast forever," and the perpetuity of his kingdom, "which shall not be destroyed," and continueth "to the end;" and he refers to his works, us rescuing and delivering, and to his performing wonders, even delivering Daniel; which could have resulted only from Divine interposition.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

v. 28.

We may learn from this that Daniel was restored to his position, as first President of the realm under the king: and that he continued to enjoy the royal favor during the reign of Darius, and during a part at least, of the reign of Cyrus—with whose reign that of Darius, after the taking of Babylon, was coincident, during the short time that Darius lived. How long Daniel continued under Cyrus, we have no means of knowing. We know, indeed, that he continued until "the third year of Cyrus" (Dan. 10: 1); but for the time subsequent to that, we have no authentic account respecting him.

The Geography of Italy.

The idea has been sometimes suggested, that the divisions of the Roman empire, as symbolized by the toes of the image of Dan. 2d. are to be looked for only within the boundaries of Italy; and Dr. Litch, in his article in the *Herald* of Dec 1, enumerates ten divisions within that section of Europe—a similar enumeration having been before made by him, and others.

We are unable to regard this as the teaching of the symbol; for a representation of the kingdom as divided should represent, it would seem, all the divisions into which the kingdom should be broken—not including the dominions symbolized by the gold, silver, and brass of the image. As Italy includes only a fractional part of the Western empire, any enumeration of its subdivisions, even if numerically conformable to the supposed conditions of the symbol, would therefore, in our view, not fulfill all the required conditions.

That view of it is also open to the objection that, the decimal division of Italy as given is arbitrary; and that a greater or less number could be estimated of the Italian divisions with the same facility that this precise number of ten can be. In the enumeration given, we find the island of Sicily; but we see not why that should be included as one of the divisions of Italy, while the island of Sardinia is not so reckoned. If it is said that the continental and insular portions of Sardinia constitute one government, we reply that the same may be said of the two portions of the late kingdom of Naples. And the latter was more of a unit than the former; for the legislative chambers of Sicily have been abolished since 1816, and the island entirely under the government of Naples, whilst the island of Sardinia has till lately continued to enjoy, if it does not now, its separate parliament, with a vice-royal-head. If, therefore, Sicily should be separately reckoned as a division of Italy, so should the island of Sardinia; and why not also Corsica?

Again, we do not see why Romagna and the Marches should be especially enumerated, without at the same time including the other divisions of the Papal States; and besides, the predicted divisions were not to cleave together; but the divisions named are enumerated as in the process of consolidation.

Other difficulties arise to our mind; but as we do not take our pen for the purpose of now giving expression to these, we proceed to a concise consideration of the geography of Italy, in relation to its divisions and subdivisions.

The peninsula of Italy comprises only the portion of country south of the river Po—excluding the whole of the Lombardo Venetian and Sardinian kingdoms; but the term "Italy" now comprises not only the whole of this central peninsula of the south of Europe, but, includes the rich extent of country north of it between the Alps and the Mediterranean, with the three large islands of Sicily, Sardinia, Corsica; and also many small ones, as Elba, Ischia, the Lipari

group, &c. The term originally, it is said, designated only its more southern portion, or what is now the peninsula of "Calabria Ultra"—the foot part, in distinction from the peninsula of Otranto, or heel, of the "boot" to which Italy has been familiarly likened; but in process of time it superseded every other name, and was gradually extended to the whole country, from the Alps southward—its main land being estimated at about 100,000 sq. miles, with some 25,000 sq. miles island.

In considering the late political divisions of Italy, we have,

THE KINGDOM OF SARDINIA.

This kingdom, as it existed in 1855, comprised the following

Divisions.	Area.	Pop.
The island of Sardinia	9241 sq.m.	525,000
Turin	3186	873,000
Coni	2712	566,000
Alessandria	2039	596,000
Novara	2692	543,000
Aosta	1234	78,000
Genoa and Capraja	2105	675,000
Savoy	4270	564,000
Nice	1619	231,000
Totals	29,102	4,651,000

Within the last year, the provinces of Savoy and Nice having been voluntarily transferred and annexed to France, the original kingdom has been reduced to 23,213 sq. miles, and about 3,756,000 inhabitants.

It comprises the North West of Italy, reckoning that division of Europe to extend as far north as the Alps, but hardly enters the peninsula of that name. The greater portion of its surface is occupied by the great plain of Piedmont. The island of Sardinia was a subject of contention between rival governments till 1325, when it was taken by the kings of Arragon, and it remained attached to the Spanish monarchy till 1714, when it was ceded to Austria. In 1720 it was exchanged for Sicily and annexed to Savoy, and so became a part of Sardinia,—of the royal family of which it was the residence, while the continental portions of Sardinia were held by the French. It has, unless lately changed, its separate parliament, and a vice royal head.

2. LOMBARDO-VENETIA.

What was known five years since as the Lombardo-Venetian kingdom, also lies outside of Italy proper, and mainly north of the river Po. The term "Austrian Italy," however, comprises not only the whole of these territories on the north of the Adriatic, but Trieste on the east; which last covers 4055 sq. miles, and about 500,000 inhabitants.

This kingdom comprised Lombardy and Venetia—the former of which has been annexed to Sardinia, and the latter still remains a part of Austria.

Lombardy, the portion of this kingdom annexed to Sardinia, comprises the following:

Divisions.	Area.	Pop.
Bergamo	1399	334,000
Brescia	1255	335,000
Como	1285	353,000
Cremona	479	182,000
Crema-e-Lodi	722	203,000
Mantua	579	255,000
Milan	1018	480,000
Pavia	517	153,000
Sondrio	1314	87,000
Totals	8568	2,382,000

The Venetia provinces, which are still a part of Austria, comprise the following:

Divisions.	Area.	Pop.
Padua	844	290,000
Rovigo	439	150,000
Vicenza	874	298,000
Verona	1454	300,000
Venice	1085	268,000
Treviso	755	252,000
Triest	2760	374,000
Belluno	314	138,000
Totals	8525	2,070,000

As we now come down into Italy proper, we reach,

3. THE DUCHY OF PARMA.

This has been reckoned an independent state, but it was really dependent on Austria. It comprises an area of 2268 sq. miles and has a population of 470,000 inhabitants. It lies just east of Sardinia, and is bounded on the north by the river Po, which separates it from Lombardy; east by Modena, and south and west by Sardinia.

This duchy was assigned by the treaty of Vienna to the Archduchess Maria Louisa, ex-empress of France; but was to revert, as it did on her decease, to the duke of Lucca, to which dominion it became joined. But like Lombardy, it has become annexed to Sardinia, by the votes of its inhabitants.

4. THE DUCHY OF LUCCA.

Lucca, with the exception of San Marenio, was the

done a few years since. It is now a part of Sardinia, by the popular vote.

5 THE DUCHY OF MODENA.

This duchy had one of the most absolute governments in Europe—its ducal family being a collateral branch of the house of Austria, to which it sustained intimate relations. It has an area of 2090 sq. miles, and about 400,000 inhabitants—comprising the united duchies of Modena and Massa-Carrara. It lies between Parma and the Papal states, being bounded on the north by Lombardy.

6 THE GRAND DUCHY OF TUSCANY.

This duchy comprises 8,381 sq. miles, and has about 1,500,000 inhabitants. It lies just north of the Roman States, and west of the Appenine Mountains.

After the fall of the Roman empire, Tuscany belonged successively to the Goths and the Lombards, the last of whom erected it into a duchy. It was conquered, with the rest of the Lombard dominions, by Charlemagne; but under his feeble successors its marquises made their government hereditary and independent. During the 12th and 13th centuries, the Tuscan territories were divided among the famous republics of Florence, Pisa, and Sienna; but these were re-united into a duchy in 1631, and thus continued till 1737, when it fell into the hands of the house of Austria. In 1801, by the treaty of Lunéville, Napoleon erected it into the kingdom of Etruria for the prince of Parma; but in 1808 he incorporated it with the French empire. In 1814 it reverted to Austria, and was governed by one of the Austrian archdukes till 1854, when the duke left his government, and it became annexed to Sardinia.

7. THE REPUBLIC OF SAN MARINO.

This is the smallest, as well as one of the oldest governments in Europe. It comprises only 22 sq. miles, and about 8,000 inhabitants. It has been regarded as under the patronage of the Pope; but we do not know how it has been affected by late revolutions.

Disintegration of Society.

The present disruption going on in the American government, without any apparent natural cause, is connection with movements in various parts of the world, has an appearance of a disintegration of society that is not hopeful of long continued harmony.

In illustration of this, we cut the following from the St John's Religious Intelligencer, copied from a letter dated Jan 2, in the Halifax Chronicle, which gives a most sickening detail of poverty and depravity existing in Newfoundland. "This country is in a most wretched state. The population of the island, exclusive of Bay St. George and the French Shore, is about 1,000,000 and the ordinary sum disbursed for poor relief is £10,000. This year, however, twice this amount will scarcely suffice to prevent actual starvation.—In St. John beggars meet you at all corners.—The ear hears their beseeching tones in the house, the office and on the streets. Sickness is also too common during the past year; no less than 1500 deaths have taken place out of a population of 22,000. The great mortality is in a measure owing to the filthy condition of the town. During the Christmas and New Year holidays the streets are infested with ruffians dressed out fantastically, with masks on, and going about beating everybody—all in fun of course—but unfortunately it is not uncommon with them to avail themselves of their disguises, and maltreat parties against whom they may have any grudge. In a neighbouring village last Friday night a party of them attacked a young man named Mercer, and literally beat his brains out on the spot. No clue can be found to fasten this horrible deed on any party. Last night, in Harbor Grace, a gentleman was attacked in the street, and narrowly escaped with his life;—about 200 beset him at once. In that town no respectable man thinks of moving abroad after nightfall unarmed: and it is common for some to be always armed, so as not to be taken at a disadvantage. Altogether, at the present time, the country presents a dreadful picture of destitution, disease and crime, such as is met with in no country, possessing the advantages of a free constitution; and what the end will be, no man can tell. Even moderate men are beginning to think people must protect themselves."

An Incident.

The following incident was related by a teacher from the "Five Points House of Industry," in New York city, and given in the New York Tribune a few months since:

"Our Sunday-school in the Five Points was assembled, one Sabbath morning, a few months since, when I noticed a tall and remarkable-looking man enter the room, and take a seat among us. He listened with fixed attention to our exercises, and his countenance manifested such genuine interest, that I approached him, and suggested that he might be willing to say something to the children. He accepted the invitation with evident pleasure, and,

coming forward, began a simple address, which at once fascinated every little hearer, and hushed the room into silence. His language was strikingly beautiful, and his tones musical with intensest feeling. The little faces around would droop into sad conviction as he uttered sentences of warning, and would brighten into sunshine as he spoke cheerful words of promise. Once or twice he attempted to close his remarks, but the imperative shout of 'Go on!' 'Oh, do go on!' would compel him to resume. As I looked upon the gaunt and sinewy frame of the stranger, and marked his powerful head and determined features, now touched into softness by the impressions of the moment, I felt an irrepressible curiosity to learn something more about him, and when he was quietly leaving the room, I begged to know his name. He courteously replied, 'It is Abram Lincoln, from Illinois.'

Early History of a Secessionist.

The N. Y. Independent gives, over the signature of a correspondent, the early history of one of the leading secessionists, as follows. The name of the Senator referred to ought to be announced in the same connection:

A COLLEGE REMINISCENCE.

The class of 1829, in Yale College, (two years in advance of mine,) was the finest body of young men that I ever saw in college. Prominent in it were Elijah H. Mills, (son of Daniel Webster's immediate predecessor in the United States Senate,) facile princeps, but dying very young, Henry A. Boardman, D. D., Joseph Eldridge, D. D., Edwin R. Gilbert, D. D., James W. McLane, D. D., Daniel Ullmann, Francis Gillette, (late Senator in Congress,) T. Adam Spence, (late Representative in Congress,) and many other men of mark.

There was one of the class whose name cannot be found on the list of graduates, or on any other annual catalogue after 1827. He was and still is a handsome little fellow, looking very small in his class, who, with few exceptions, were of full manly growth.

This youth hailed from a great state of "the chivalrous sunny South," bright-eyed, dark-complexioned, and "ardent as a Southern sun could make him." In the early part of 1828, there was a mysterious trouble in that class. Watches, breast pins, seals, pencil-cases, pen-knives, jack-knives, two-bladed knives, four-bladed knives, etc., etc., etc. and lastly, sundry sums of money, "lying around loose" in students' rooms, disappeared unaccountably. The losers looked gloomily at each other, and suspiciously at others. Something must be done. They finally constituted themselves a volunteer "detective force," set their trap—baited with thirty-five dollars in good bank-notes—and soon caught the thief. He confessed. On opening his trunk in his presence, they found it nearly full of missing valuables—jewelry, pocket-cutlery, and horlogery enough to stock a Chatham-street store. He begged pitifully not to be exposed; they looked piteously at his handsome young face, and relented at the thought of blasting his opening life. He had been a universal favorite, the pet of his class; so they agreed not to inform either the city magistrates or the Faculty of the University, but ordered him to "clear out" at once and for ever. He went instantly to good President Day, obtained a certificate of honorable dismissal, and vanished. The little thief is now a Senator in Congress, advocating and justifying and threatening the robbery of forts, and the stealing of the military cutlery and hardware generally of the Federal Government, without any more color or shadow of pretext than he had for his like operations on his fellow students just thirty three years ago. A third of a century has not made, and never can make, any change in such an originally born rascal.

Had those early filchings been a mere thoughtless, boyish escapade, a momentary yielding to temptation while in great want, they would not deserve mention now; but they were systematized theft—long continued, accumulated, and hoarded pilferings from trustful bosom friends.

Had the fellow not at length reproduced his private morality in public life, I would have allowed the secret of his early crimes to remain in the hearts of the few who then knew and now remember it.

D. FRANCIS BACON.

The Boston Journal says:

"The name of Senator Benjamin of Louisiana is in the Yale College yearly catalogue of 1829, but is not to be found in the Triennial of 1829. He did not graduate."

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

T. Wardle. Your article is received.

C. P. Dow. Yes.

Foreign News.

New York, Feb 1. Steamship Arabia, from Liverpool 19th, and Queenstown 20th, arrived this evening. News meagre.

The latest dates from Gaeta are to the 17th, when only one French vessel remained there.

A new Council Lieutenancy had been formed at Naples, after consultation between Carignan and Porio.

It is reported that Garibaldi has announced his intention to go to Constantinople shortly.

The tendency to war in the spring is slackening in Italy.

It was rumored that the British army is to be considerably reduced.

The weather in England is milder.

The Paris Moniteur explains the reasons why the French fleet were stationed at Gaeta.

Warlike preparations were very active in France. It is said that a levy of 150,000 men will be asked from the Legislature.

The drain of gold from the bank of France continued. An arrangement had been made with the Imperial Bank of St. Petersburg, similar to that with the Bank of England, for an exchange of thirty million francs in silver for gold.

Warlike preparations were active in Denmark. An address to the King was being signed, calling upon him to resist external pressure, and not abandon Danish nationality in Schleswig.

The whole French squadron had left Gaeta.

It was stated that 30,000 Bourbon troops had entered the Neapolitan provinces through the Roman territory, and defeated the Italian forces, compelling them to retire with the reinforcements sent to the latter.

It was stated that the treaty between Austria and Prussia guarantees the possession of Venice to Austria.

The king of Prussia, in an address to his generals on the 16th, said that he had been called to the throne at an epoch full of dangers, and with the prospect of combats in which he shall perhaps, need all their devotedness, adding, "if we do not succeed in turning aside the storm which is rising, we shall have need of all our forces to defend ourselves." The speech caused a sensation in Paris, where it was reported that the King of Prussia is aware that Denmark is only his nominal enemy, and the real question is whether France is to have the Rhine.

Troops have left Genoa for Naples. Two frigates had also left Genoa for Gaeta.

NORTH AND SOUTH. Over and over again it has been noted by leading writers, that the North is almost always victorious in military conflicts with the South. The men who overran the Roman Empire came from the North. The Northmen were a terror to the people of Southern lands, and the sight of their sails made even Charlemagne mourn; and as Normans they were victorious wherever they fought, and they deeply influence human affairs through their deeds even to this day. How long German races dominated in Italy, recent events have brought forcibly to our minds. Nearly all the dynasties of Europe are of Northern origin,—those of Russia, Prussia, Austria, Sardinia, England, Spain, Belgium, Holland, Bavaria, and Denmark, being all of Northern blood, as are most of the lesser ruling houses. Even the Othman family is a Northern race. How Russia, eminently the Northern nation, defeated Napoleon in 1812, when he led a Southern force against her,—French, Germans, Italians, and others, all Southrons as compared with the Russians—is something which the world never will forget while the world shall endure. Examples might be multiplied almost indefinitely, illustrative of Gray's noble lines:

"The prostrate South to the destroyer yields Her boasted titles, and her golden fields:
With grim delight the brood of winter view
A brighter day, and heavens of azure hue;
Scent the new fragrance of the breathing rose,
And quaff the pendent vintage as it grows."

GAM-MEL HILL.—An old preacher, in the eastern part of the State of North Carolina, was, on one occasion, in a sermon, defending the favorite notion of his sect—that no education is necessary for a minister of the gospel, and made use of this most unanswerable argumentum ad hominem:

"Now, my brethren, when did you ever read or hear that the disciples were educated men? No such thing. They were every one ignorant fishermen, like yourselves. But then, some tell you that Paul was a learned man. No such thing; for he tells us himself that he was brought up at the foot of Gam-mel Hill. Now Paul was the chief of the Apostles, and if he was brought up only at the foot of Gam-mel Hill, he must have had no education. Why? Because, my brethren, I know, and you know, where Gam-mel Hill is; and you all know that on the top of Gam-mel Hill there is only an old, tumble-down log-cabin of a schoolhouse. No college, mark ye.

Now it stands to reason, if Paul himself was brought up only at the foot of Gam-mel Hill, not even in the old school-house at the top, he must have had no education: therefore, education is not necessary for a minister of the gospel."

A SINGULAR PHENOMENON.—The Ottawa (Canada) Citizen says:

One day last week, while some laborers were removing stone from a quarry in this vicinity, they came upon a stone measuring between three and four feet in length, some eighteen inches in width, and about eight inches thick, bearing on its surface the unmistakable impress of two human feet, the largest that of an Indian's right, and the smaller that of a squaw's mocassined foot, sunk about three fourths of an inch in the solid stone. We have seen the stone and the strange impression it bears, but have to leave the enigma to be explained by those better posted in things beneath the earth than ourselves. To the curious it affords a theme for study which would no doubt be interesting. The stone has been preserved, and is as solid as any piece of granite finding a place in the new Parliament buildings.

FREAK OF A MADMAN. In San Francisco a few Sundays since, after morning service in the churches, as the congregation was being dismissed from St. Mary's Cathedral and the First Congregational Church—which were situated on opposite corners of the same street—a madman, armed with a double-barrelled shot gun, loaded with rifle balls—seven in each barrel—took up a position on the sidewalk opposite the door-way of the cathedral, and as the people came forth, took aim deliberately and blazed away at the crowd. The scene of consternation that ensued may be imagined. The people from either of the churches scattered in all directions. The maniac coolly surveyed the scene and again raised his gun to fire, but was at that instant seized by a policeman who knocked the barrel of the gun upward as the charge exploded. At the first fire the gunner missed his object by a little too much elevation of the weapon, so that the bullet passed harmlessly over the heads of the intended victims. He was taken to the police station, where he explained that he was the chosen instrument of the Almighty to "clean out the Romans," as he expressed it.

THE NEWS FROM SYRIA is very discouraging. The Christians appear to have lost all confidence in the Turkish Government, and to feel no security except in sight of French troops. A new governor has been appointed for Damascus—a young man who has visited Europe, and is understood to be of the progressive school of Turks, and friendly to the Christians.

Proposed Tract.

Brother Bliss:—A few Sundays since, brother Osler preached a sermon on the kingdom of God, which was received by our people with very great favor. We esteem it valuable, as having a tendency to settle the nature and time of the establishment of the kingdom, the nature of Christ's reign, and the location of the inheritance, and of course would be a very valuable sermon to give to our opponents. Brother Osler has consented to have it published in tract form, and we propose to do so, if there is sufficient encouragement to undertake it. An issue of 3000 copies could be sold at \$1 per hundred, and a larger issue at something less. We could make good use of 1000 or 1500 here. If it is wanted elsewhere, and the friends will inform me how many copies they will take, we will proceed with it at once. If we succeed well with this, one or two more tracts will follow, on other subjects: one, the synchronism of the downfall of antichrist with the commencement of the endless reign of Messiah. These discourses occupy an hour, to an hour and a quarter, in their delivery.

Should any desire the issue of the first-named, they will please favor me with their orders at once.

ANTHONY PEARCE,

Providence, R. I.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realize from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personal attacks, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Remarks in a Daily Prayer Meeting.

A brother in Cleveland, Ohio,—a subscriber to the Herald—has requested another brother there, formerly a subscriber, to write out for the Herald, remarks that he made in the daily morning prayer meeting in that city on the 14th ult.—the day after the close of the week of prayer, the first week in January, throughout the Protestant world—as follows:

President Edwards said he read the newspapers to learn what relations transpiring events had to the Kingdom of God. It is said that from the lofty peaks of the Rocky mountains, by the purity of the atmosphere, a person can look eastward a distance of 300 m. The Christian community for a week past has been on a high elevation looking abroad upon the world. The Christian should survey the entire landscape which the Bible spreads out, and which the bible limits and restricts.

The Lord says by Haggai, "I will shake all nations, and the Desire of all nations shall come." The shaking which we witness in China—in India, in Turkey—in Russia, the Emperor's ukase to be published on 1 Jany. for the emancipation of over 40,000,000 of serfs,—in Italy—in Mexico—in the United States, is a wonderful fulfilment of His word. Our own government and nation, which dates as from yesterday—whose flag has penetrated the great ice barrier and floats upon the open Polar sea—or coasts along the shores of the antarctic continent—whose ships fish in Behring's Straits or in the sea of Ochotsk, or cast anchor in Japanese or Australian sea ports, and in every inlet where a keel can enter on the face of the globe—the greatest commercial nation the world ever saw save perhaps England, the commercial marine of the two countries bring about equal—this nation comes within the pale of the declaration, "I will shake all nations, and the Desire of all nations shall come."

Sir John Bowring, the English minister to China, on the occasion of the inauguration of the Brown Library of Liverpool in Oct. said, that by reason of his official position he was enabled to travel extensively in the interior of China, and had great opportunities of witnessing the effects of the "rebel" movement—"that the present disorganization of that country, when internecine wars are tearing society up by the roots; when villages are quarreling with villages, and man with man; when civil wars are ravaging the whole country, destroying cities, breaking up wealth into pieces, leaving everything around in ruin and desolation."

Turkey, whose dominions cover the mouth of the Euphrates and the site of ancient Babylon—stretching in a north-west direction on the Adriatic sea and the river Danube, is falling to pieces—"ever drying up," as Charlotte Elizabeth wrote more than thirty years ago, when profoundly impressed with the great naval defeat at the battle of Navarino. Turkey, "the sick man," is the dying man.

The Papacy, that great beacon light hung out for the world—the man of sin, who has lived his 1260 years, and whatever the arm of man may do in hastening his decadence (some political writers say he is dead) there is yet reserved to the Lord Jesus Christ alone that doom to accomplish, "to destroy by the brightness of his coming." But it is yet to be observed that while his power and dominion are wasting away at home, he has gained, in the late treaty with China, an extent of influence and conquest in the aggregate not obtained in the last 200 years—\$60,000,000 remuneration for confiscations 150 years ago, when the Papal religion was overthrown in the empire. By the treaty free toleration is allowed, and we may look for ten Catholic missionaries for one Protestant. These provisions of the treaty were duly solemnized by the performance of a Te Deum as the crucifix was elevated upon the cathedral in Pekin.

But there was another period besides the 1260 years, of 1335 years—75 years, the end of which is pronounced "blessed." In this period of 75 years many were to run to and fro and knowledge to be increased. Soon after the city of Rome was taken,

and the Inquisition put down by Bonaparte, an eminent British Christian urged the formation of the British and Foreign Bible Society, in 1804, for that very reason. This has been the era of Bible and missionary societies. The Bible has been translated and circulated in 150 different languages, so that there is no nation where it has not gone, except perhaps in Central Africa, whither explorers and travellers are hastening. It seems as if an angel—a mighty angel—had been on a lightning train carrying the gospel to all nations. "And when this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come." This period of 75 years was more than half elapsed when our youth were in their mothers' arms.

But how shall the glorious promises to Zion in the prophets be fulfilled? They coincide, chronologically, with the declaration, "then shall the end come." Among those promises is the exemption from sickness and death itself—eternal life clothing this mortality. Such of those promises that remain to be fulfilled, not accomplished in the return from the Babylonish captivity and the pouring out of the Spirit to gather a seed from among the Gentiles, belong not to the present dispensation—not to this world, but to the world to come. There are three worlds: the world that was—the world that is, reserved unto fire—and the world that is to come.—The present world, purified by fire, will be the theatre and the time for those glorious promises to be realized—"a kingdom that cannot be destroyed." What considerations for prayer for the outpouring of the Spirit before the Master shall rise up and shut the door and there be no more offering for sin!

From Bro. T. M. Preble.

Bro. Bliss:—In a late Herald, Jan. 12, is an article from Bro. Litch on "Modern Spiritualism." A single point in the article I think I do not understand fully. It is this: Bro. L. says in speaking of spiritual communications, "They are real manifestations from the invisible world. They have been tested in every way, by the wisest and most learned and scientific men; and the conclusion to which they have been forced, is, there is a spirit world, and these manifestations are from that source." Bro. L. then asks the question, "Are these modern phenomena from a good or a bad source?" and the answer given is, "From a bad one. 1. They do not profess to be from God; but to be human spirits who have departed this life.—2. They acknowledge themselves to be devils, or demons, of the same class as those who possessed them in the days of Christ."

Now my point is this—Will Bro. Litch inform us whether he holds that "human spirits, who have departed this life," are really "devils, or demons, of the same class as those who possessed them in the days of Christ?" If so, is there any other class of devils, or demons, than those of departed human spirits? If so, what is the evidence? Will brother Litch have the kindness to answer? My inquiry is not to provoke controversy, but for information.

T. M. PREBLE.

Concord, N. H., Jan. 14, 1861.

Ans.—Knowing the view of Bro. Litch, we reply that he holds that the human spirits who have departed this life and now communicate, are of the same class as those who possessed men in the days of Christ—using the word in the same sense as Josephus did, when he said "Demons are the spirits of wicked men." He does not hold that the spirits of the pious dead are of that class—though the word "demon," is sometimes indiscriminately applied to all the dead. Thus Hesiod taught that, "The spirits of departed mortals become demons when separated from their earthly bodies;" and Plutarch, that "The demons of the Greeks were the ghosts and genii of departed men;" and Philo said, "The souls of dead men are called demons." When, however, thus used, the word demon is simply expressive of a knowing one, and not of character. The word devils is an improper rendering of it, and should never be applied to the departed, but to that other personage, called the Devil, which is, in the original, not demon, but Diabolus. Some of the ancients, however, applied the term demon to him, and others applied it to what they supposed were fallen angels, and thus superhuman; but we think Bro. Litch does not.

ED.

From Bro. S. Heath.

Dear Brother Bliss:—The condescension of God, in calling and rousing us, on the subject of the Advent; and the special blessings which he commutes, while investigating the prophecy, and endeavoring to get ready for that glorious event, do more than doubly compensate us for all our privations, disappointments, trials, and conflicts; which are consequent upon this course. Our pathway on the track of prophecy, is truly a shining light, shin-

ing more and more, by the passing events of the day; which open to us new developments, and give an assurance, which amounts to a positive declaration, that Christ is nigh, even at the door—positively nigh. By the appearance of the predicted signs we obtain this knowledge. Then know, says Christ. "And when these signs begin to appear, then look up, and lift up your heads," (says the Redeemer,) "for your redemption draweth nigh." Oh! how cheering this intelligence! In the prophecy of Daniel we are brought to the same definite point of understanding, at the time of the end; when that part of this prophecy which was closed up, and sealed, would be opened; and many in this open vision, would run to, and fro, knowledge would be increased, and the wise should understand. This open vision, is by the fulfilment of prophetic time. The "time, times, and the dividing of time," that the saints would be in the hands of a desolating power, the "forty and two months," that the holy city would be trodden under foot by the Gentiles; the "thousand two hundred and three score days," that the two witnesses would prophecy in sackcloth; the "time, times and a half a time," that the woman would be nourished in the wilderness; and the "forty and two months," that power would be given to the beast, against the saints. This time, in each of these different points of application, was, (as I understand,) most strikingly fulfilled in the French Revolution. And by this fulfilment the prophecy was opened, so that the two things, which had been concealed, could now be seen; first the manner of time; second that the time which remained to be fulfilled, could not be long. Not only so, but the certain things predicted to take place at the time of the end, being fully accomplished in the closing events of that terrible revolution, this accomplishment shews that the time of the end was then introduced.

The next thing presented in this line of prophecy was the standing up of Michael, which comprehends three things: he would stand up to give opportunity to "run to and fro," knowledge to be increased, the wicked do wickedly, and not understanding; but the wise would understand. These things were to be in the process of fulfilment, from the beginning of this end period. Second he would stand up to execute the judgments of the great tribulation. And third, he would stand up to reign. This view is in harmony with the prediction, "at that time shall Michael stand up, the great prince which standeth for the children of thy people. And there shall be a time of trouble, such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book."

Shall we not enquire, is my name written in the book of life? "And many of them that sleep in the dust of the earth shall awake." But Oh, the contrast of character; "some to everlasting life," answering to the blessed and holy, of the first resurrection; and "some to shame and everlasting contempt;" answering to the rest of the dead:—the unholiness, and the wicked. And now Daniel is pointed to his rest and lot; "Go thou thy way till the end: for thou shalt rest, and stand in thy lot at the end of the days." And then the saints of all ages, will also stand in their lot, and with Daniel reign with their Prince, the Lord Jesus, in the glorious restitution.

But in conclusion, are we not occupying the closing point in this marked period? Is there not evidence that the last items of prophecy are now being fulfilled? And are there not fearful premonitions of the great day of wrath, when the convulsed nations will be effectually broken and removed, and the triumphant kingdom of our Lord, be established, under the whole heavens? If so, do not our hearts respond, Amen; "even so, come Lord Jesus."

SAMUEL HEATH.

Lunenburg, Jan. 28, 1861.

From Bro. Ira Curtis.

Bro. S. Bliss:—I have thought to call your attention to the insertion you gave of my communication in the Herald of the 17th of November.

I was speaking of the aptitude there is, in the expressions of our great Redeemer, to the many desires expressed by the Psalmist David. The apostle John seemed to have more of the heavenly influence than any other one called to follow our divine Master. I affirmed that David and John had said enough to convince any one who would believe, and to condemn a world that would reject the Spirit and the truth. I did not intend to mention Jonathan the son of Saul, although David makes honorable mention of him in his lamentations over Saul and Jonathan.

John's gospel commences with so clear an account of the divinity of Christ, and at the same time exhibits his eternity in so masterly a manner, that from my childhood, it has been my abiding faith, that I can adore him as truly God and man, —a Saviour, in all respects suited to the fallen con-

dition of the apostate race of Adam; who are in ruins, and forlorn, without any created help,—lost sinners, unable to save themselves. How can mortal, sinful man redeem his brother? How necessary it was that God should redeem. And, in the great plan devised in the counsels of eternity, how glorious, to a sinner who feels his need and claims his mercy, does the character of God appear as he has revealed himself in his word; also, as revealed in the character of the great Redeemer, in his office, work and plan of salvation, and in the office work of the Holy Spirit, to guide us into all truth. Oh how feeble is man for the redemption of his brother. John has given a very clear account of the things Christ set forth. When the last saying of our divine Master is mentioned, how instructive are his teachings, how heavenly his consolations. How confiding should the true penitent feel in all Christ's sayings, that he may realize the weight of those words when he lifted up his eyes to heaven and uttered the greatest prayer earth ever heard, John 17. And how it should confirm our faith in the Saviour when we recollect his visit at the grave of Lazarus: his prayer was heard and the dead came forth, John 11. Our Lord there groaned, and wept, and prayed, and gave thanks to the Father that he heard him; and he affirms that he knew that he always hears him. Oh, how blessed! He is always heard! He thus offers the greatest consolation to believers in him, that whatsoever they ask in his name, he will do it, John 14:14. What blessedness there is in the truth that he is now, as then, and will continue to be through all the trials and perplexities of our journey here. How good it is to know and confide in him, to make him our daily Counselor, and to feel that he is a Daysman between us and an offended God, that he is omniscient, knowing before we ask, and that he helpeth our infirmities.—How just then that we should esteem him as the Chief among ten thousand, and one altogether lovely.

IRA CURTIS.

Des Moines, Iowa, Dec. 14, 1860.

From Sister Mary S. Wicker.

Dear brother Bliss:—The Herald is highly prized by me, as only through that do I hear any thing upon the advent question—a subject which ever interests me. I think I have taken the Herald every year but one since its publication; and never, to my knowledge, has a page of it been used as waste paper. It is understood in the family that "Mother's paper," as they call it, must be exempted from use as wrapping paper. A few years since there were a few warm hearts for the Advent cause in this place; and occasionally we had preaching upon the subject; but some have removed, and others are "fallen asleep" and I only am left to claim the name of Adventist. This name I trust I shall bear, while I have any claim to that of Christian. To me the principles adopted by the "Mutual General conference of Adventists" held at Albany in 1845, were essentially Bible doctrines, and to them I expect to adhere. The time, I believe, is not far distant when it will be proved, by the coming of our Lord, that our hope was not a vain one.

MARY S. WICKER.

Ticonderoga, Jan 14th '61.

From Bro. S. Smith.

Bro. Bliss—Sir: In these times of bustle and excitement, I have so far forgotten you as to let the pay for the paper run entirely out. We (self and family) could not well give up the Herald.—It is to us what the compass is to the mariner, showing our whereabouts on the sea of time.

I wish every body would read the Herald; and yet I have not been able to get a single subscriber. With these remarks I will enclose &c. and remain yours,

Respectfully,

SAMUEL SMITH.

Baltimore, Jan. 15th, 1861.

From Bro. B. Dudley.

How many of those who confess the truth will be of that class to whom it will be said, "Out of thy mouth will I judge thee." O that they could realize the danger of delaying obedience to that which is so clearly the truth of the word of the Lord Jesus Christ, our everlasting joy and hope.

Keep writing, dear friends of Christ everywhere, it is so blessed to hear from Christ's little flock. O when will the time come we shall be together, and hymn the same tune? "But who keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also so to walk even as he walked. And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming. What is not of faith is sin. Behold, I

"I'm dying, dying, dying!" said little ELIZA, of seven summer's bloom, to her mamma, about ten o'clock, Dec. 28th, 1860, as with great exertion she drew her breath, and the croaky rattle in her throat but told the premonition of her thoughts—the work of death had now begun. With the utmost composure she bade her parents and little brothers (for she had no living sisters) adieu, saying,

"I'm going home, to die no more!"
—soon adding, "Don't weep for me—the angels are come for me. I'm going home—to God!" After a little time adding again, "Don't feel so bad! I've been so good, that God wants me! I shall soon be with those little brothers and sisters, that are there!" (relative to whom she had asked many interesting questions, not having seen any of them, except her sister two years old, who died ten months previous to this, and was buried in sight of our door), "I shall soon die; then lay me on the table in the front room, where you laid sister—put a rosie in my hand. Papa, where shall I be buried?" On being told, "In the new burying-ground," replied, "Yes, yes, and will you not take up little sister, and bury us both together there? Yes, see to it all, pa; for I shan't be there! Have brother Cone preach—the funeral next Sunday"—requesting her schoolmates that called on her to be there; not forgetting even to remind her mother to cut a lock of her hair and preserve in her book, as a sacred memento relic of her. After this she seemed to revive somewhat, and was spared to us until 8 o'clock on the 29th, during which time she often said, "O Lord, have mercy on me!" "O my Saviour, have mercy on me!" from the depths of her little heart, and with expressions of reliance on him for salvation. At last, feeling that she must soon leave us, she said, "I am almost home. What will ma do when I am gone? No little girl! You have my likeness, ma. You can look at—that—then—think—of—me!" And while again repeating, "O what—will—my—ma—do?" the sweet voice of little Eliza, daughter of M. S. and Sarah S. Perkins, was still in death. It is but due to say of her, that she was well-instructed in the second Advent faith, and was anxious for its realization.

Yours in Christ,
M. S. PERKINS.
Yours in Christ,
A. C. BROWN.
Oakdale Jan. 14, 1861.

From Bro. A. C. Brown.

Bro. Bliss:—The Herald is all the Advent preaching I have but the Bible. Yes, I have Paul, Peter and John, and all the apostles and prophets to preach to me daily, besides the signs of the times, which speak in thunder tones to a slumbering world and church to awake; for, behold the Bridegroom cometh, go ye out to meet him. Instead of getting ready many are crying Peace and safety, and, as I think, lulling sinners to sleep while the judgments of God are hanging over their heads. I rejoice that there are some giving meat in due season; and I feel to rejoice and praise the Lord for the glorious prospect before us of our blessed Lord's coming. I feel it is time to look up and rejoice; for our redemption draweth near.

Yours waiting for redemption,

A. C. BROWN.

Oakdale Jan. 14, 1861.

Quarterly Conference.

The next session of the Western Central quarterly conference will be held in the Bean school house, Mt. Vernon, about three miles east of the village, to commence Thursday, 1 o'clock P. M., Feb. 21st, and continue over Sunday. I am instructed to say that the Christian church and friends will sustain the conference. We shall expect to see all our ministers, who belong to this conference, present, and as many from other parts as can. Also as many brethren and sisters as can come to work for the Lord, that his cause may be revived, sinners converted, and saints benefited. Behold, the Judge standeth at the door. Soon our work will be over, and the end come. Let us work while it is day—Brethren from abroad will come into the place and find directions where to put up. We have not the names of persons to give.

I. C. WELLCOME, Scribe.

Richmond, Me., Jan. 23, 1861.

OBITUARY.

We gave an obituary of Bro. Parsons two weeks since, but give the following:

DIED, in Berlin, Ct., on Saturday, Dec. 1, 1860, Bro. HARVEY A. PARSONS, aged 53 years, 4 months and 9 days.

His disease was of a bilious nature; was confined to his bed for two weeks only. His companion (who was very attentive to him) says she was comforted with the hope that he would recover until the day before he expired, though he often said to her, "I shall die," and would add, "It is hard to think of leaving you and Edgar. For your sakes I should prefer to live. Otherwise I feel that I am ready to go."

Bro. Parsons was a consistent and devoted Christian for many years. Was formerly associated with the M. E. church; but in 1842, under the faithful labors of Bro. L. C. Collins, heartily embraced the Advent faith, subscribed for the Signs of the Times, (now Advent Herald), which he continued to patronize and peruse with interest to the day of his death. Bro. and sister P. were my personal and intimate friends, and being decided Adventists, and isolated, having none in town with whom to sympathize in the blessed hope, except mother Beckley, I have never failed to visit them on my return from western tours, as I have reported occasionally in my published letters. I shall therefore miss Bro. P. as much, perhaps more, than any one out of her own deeply afflicted family. But we "sorrow not, even as others who have no hope;" for we believe he sleeps in Jesus; and such "God will bring with him." Our hearts are cheered with the assurance that this glorious event is now "near, even at the doors." The prayers of the faithful are particularly requested for our bereaved sister, and that only remaining child. The funeral services were performed at the house of the deceased, and conducted by Dr. Turner, their family physician. Will the editor of the Crisis please copy, and oblige the mourning friends?

SAM'L CHAPMAN.

Berlin, Jan. 24, 1861.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs

its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physician.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. FREBLE, Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since I made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quiet and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALI, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsey, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDE.

* Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	50	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	100	.17
The Last Times (Seiss)	100	.16
Exposition of Zechariah	200	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	50	.12
Orrock's Army of the Great King	25	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Scriptural Action of Baptism	25	.25
Memoir of Permelia A Carter	10	.05
Questions on Daniel	12	.03
Children's Question Book	12	.03
Bible Class, or Book for young people, on the second advent,	15	.04
The New Harp, Pew Edition, in sheep,	50	.16
" Pocket "	60	.10
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	15	.05
" " 2d "	15	.07
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Works of Rev. John Cumming, D. D.:

On Romanism	50	.24
" Genesis	25	.16
" Exodus	25	.18
" Leviticus	25	.16
" Matthew	25	.19
" Mark	25	.14
" John	25	.20
The Daily Life	25	.14
The End	25	.18
The Great Tribulation	100	.15
" vol. 2	100	.15
The Great Preparation	100	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A.* THE SIX KELSO TRACTS, at 6 cents per set, or	4	"
" 2. Grace and Glory	150	per 100
" 3. Night, Daybreak and Clear Day		

sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62

For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisis, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100, 000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other afflictions of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. Proprietors.

R. R. YORK, Yarmouth, Me.

pd to 1023



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

J. V. HIMES.

995, pd to 1001. 1 yr.

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, Providence, R. I.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:16.

BOSTON. FEBRUARY 9, 1861.

Questions about Moses.

Continued from our last.

63. What did the Lord tell Moses to say to Pharaoh?

Ans. "The Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thy hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." Ex. 4: 21-3.

64. Did Aaron meet Moses on his way to Egypt?

Ans. "The Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him." Ex. 4:27, 8.

65. Where was the "mount of God," at which Aaron met Moses?

Ans. "The mountain," was mount Horeb, which was on "the backside of the desert" in the wilderness, where "the angel of the Lord appeared unto" Moses, "in a flame of fire out of the midst of a bush," Ex. 3:1, 2.

66. What other events transpired in Horeb?

Ans. There Moses and the children of Israel encamped, when the rock was smitten, and the people drank water from the rock, Ex. 17:6. "Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God." Ex. 18:5. And to that place Elijah went, and lodged in a cave, after the Lord had miraculously fed him; and he "went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 K. 19:8.

67. What did Moses and Aaron then do?

Ans. "And Moses and Aaron went, and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people." Ex. 4:29, 30.

68. How did the children of Israel receive the words of Moses?

Ans. "The people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." Ex. 4:31.

69. What did Pharaoh say when Moses and Aaron told him what the Lord had commanded?

Ans. "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:1, 2.

70. What did they reply to Pharaoh?

Ans. "They said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword." Ex. 5:3.

71. What did the king of Egypt say to them?

Ans. "And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Ex. 5:4, 5.

72. What additional burdens did Pharaoh command to be laid upon Israel?

Ans. "And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice unto our God. Let there more work be laid upon the men, that they may labor

therein: and let them not regard vain words." Ex. 5:6-9.

Isaac's Age, when Jacob fled from Esau, Gen. 27:1.

"Joseph was thirty years old when he stood before Pharaoh," Gen. 41:46.

There were then seven years of plenty, v. 53, and two of the seven years of famine had passed, Gen. 45:11, which made Joseph thirty-nine years old, when he sent for his father to come down into Egypt.

When Jacob arrived there he said unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years," Gen. 47:9; which shows that he was 91 years old when Joseph was born.

It was when Joseph was born (Gen. 30:25) that Jacob's fourteen years' service with Laban was ended; which shows that Jacob was 77 years old when he left his father Isaac to go and dwell with Laban.

"Isaac was threescore," or sixty years old, when Esau and Jacob were born, Gen. 25:26; which, added to Jacob's age at this time, shows that Isaac was then 137 years old. This was the age at which his brother Ishmael had died,—see Gen. 25:17.

The Lesson.

"Mother," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and not speak so sharply."

"But he won't let me tell him how to do it himself," said Mary, very pettishly.

"Well, my dear, if Henry won't learn a lesson in figures, suppose you try to teach him one in patience. This is harder to teach, and harder to learn, than any lesson in figures, and perhaps, when you have learned this, the other will be easier to both of you."

Mary hung her head, for she felt that it was a shame to any little girl to be fretted by such a little thing, or indeed by any thing; and she began to think that perhaps she deserved to be blamed as much as Henry.

Children very often feel like complaining of their playmates, or brothers and sisters, when they are very much in fault themselves. A fretful, impatient child, makes himself and those about him very unhappy. Will you all try to learn a lesson of patience?

"A fretful temper will divide

The closest knot that can be tied."

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist Church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

CONFERENCE IN CANADA WEST. Bro. Bliss:—I wish to remind our brethren through the Herald, of the approach of the yearly conference of Messiah's church, according to adjournment, February, the second Wednesday, 1861, which will be the thirteenth day of said month, and will be held at Wellington Square, C. W. The friends at the Square are making ample provision to accommodate visitors. Therefore, a cordial invitation is extended to all interested in the spread of the gospel of the kingdom.—Brethren, let us pray the great Head of the church to make this institution a blessing, and let us come together with united hearts and hands to devise means, and assist and encourage each other in the glorious task of spreading the intelligence of our soon coming King.

Your brother in hope,

D. W. FLANDERS, Sec. Conf.

Providence permitting, I shall attend the conference at Wellington Square, Feb. 13th. J. LITCH.

I have an appointment to preach at Canterbury townhouse, or hall near by, the 2d Sabbath in February. T. M. PREBLE.

The Lord willing, I will preach in North Springfield, Vt., Sunday, Feb. 10th; South Ashburnham, Mass., 11th; Templeton, 12th; Lowell, 14th; Haverhill, 15th; Lawrence, Sunday, 17th. L. D. THOMPSON.

Dr. Hutchinson will be in Waitsfield, Vt., Sunday, Feb. 10th. Letters for him may be sent to the care of Elder Bosworth, Waterbury, Vt.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. Hollen, \$2. Sent you Harps the 30th, by Adams ex. directed to Pine street, Elk county, Pa. In the directions given to packages, we are always governed by those sent with the order.

S. Smith. Have now changed your credit from \$101 to \$1075, and put one dollar to collections. Thank you; and also Mrs. S. for two new subscribers.

E. G. Newton 25 cts. Have sent two Nos. now, and will send 8 the next time.

A. Pearce. We cr. Peter Paradee \$1 on the 8th ult. to No. 1049 on Herald.

D. Bosworth. Sent you books Feb. 2d.

L. Buel. We received \$2 from you Jan. 9th, and cr. it

on your Herald to 1075—the end of the present year. J. T. Dixon. You owe \$1 on last year, and 25 cts. on this.

W. H. Eastman. There is \$1.25 due from M. Sawyer.

A. M. ASSOCIATION.

The "American Millennial Association" located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

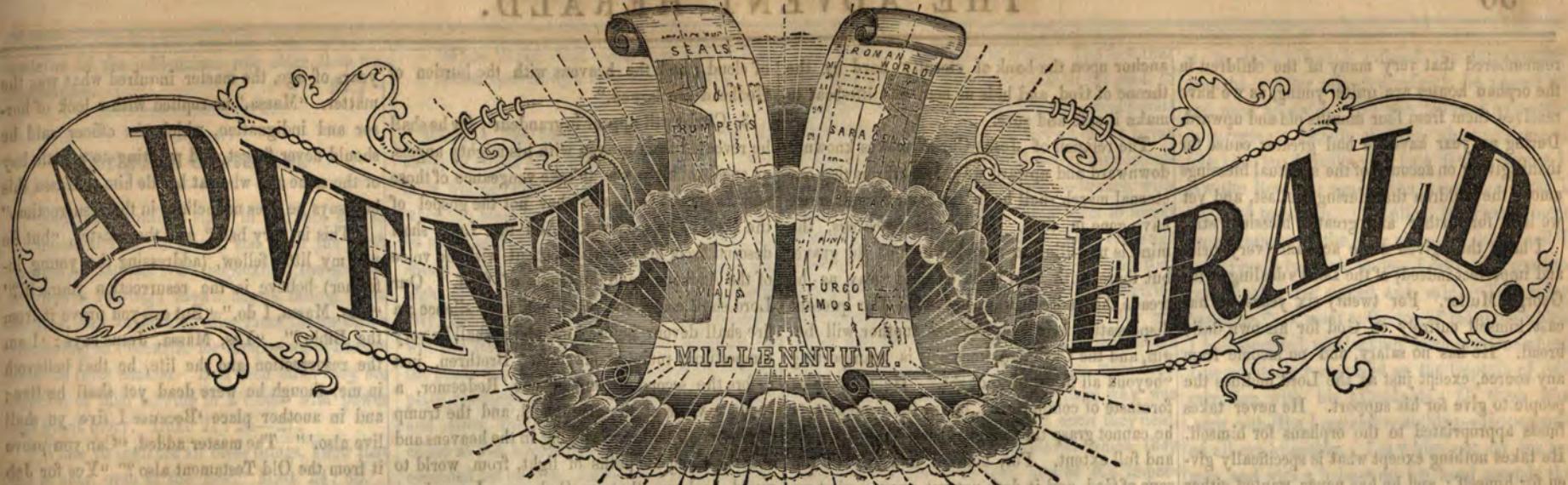
All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEB. 5, 1861.

Samuel Smith, Baltimore, Md.....1.00
Martha Salt, East Liverpool, O.....2.00

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.



WHOLE NO. 1030.

BOSTON, SATURDAY, FEBRUARY 16, 1861.

VOLUME XXII. NO. 7.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, Jr. Committee
J. V. HINES, on
O. R. FASSETT, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$5, for three months; \$5 for six months; or \$9 per year.

MUTUAL FORBEARANCE.

Alas! and is domestic strife,
That sorriest ill of human life,
A plague so little to be fear'd
As to wantonly incur'd
To gratify a fretful passion
On every trivial provocation?

The kindest and the happiest pair
Will find occasion to forbear,
And something, every day they live,
To pity, and, perhaps, forgive.

Scripture Illustrations.**NO. 79. CLEANSING BY CHRIST.**

"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

Said a dying Christian in Scotland, as he grasped the hand of a Clergyman, "Now, Sir, I can with as much pleasure take hold of death, by its cold hand. You may justly wonder at this; for I see and believe myself most unworthy; but at the same time, I see Christ to be my great propitiation, and faith in his blood, gives me ease. I see myself all vile and polluted, but I view Jesus as the fountain opened, and faith in him, supports me under a sense of my vileness."

NO. 80. PROCESS OF CLEANSING.

"He shall sit as a refiner and purifier of silver." Mal. 3:3.

A few ladies in Dublin were accustomed to meet together to read the Scriptures and converse upon them. When reading the third chapter of Malachi, one of the ladies gave it as her opinion that the fuller's soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influences of the grace of Christ. "No," said another, "they are not just the same image: there is something remarkable in the expression in the third verse, 'He shall sit as a refiner and purifier of silver.' They all said that possibly it might be so. This lady was to call on a silversmith, and promised to report to them what he said on the subject. She went, without telling him the object of her errand, and begged to know the process of refining silver, which he fully described to her. 'But do you sit, sir,' said she, 'while you are

refining?'" "O yes, madam, I must sit with my eye steadily fixed on the furnace, since if the silver remain too long it is sure to be injured." "And how long do you know when it is sufficiently refined, sir?" "Whenever I can see my own image reflected in it, I know the process is completed." She at once saw the beauty and the comfort too of the expression, "he shall sit as a refiner and purifier of silver." Christ sees it needful to put his children into the furnace, but he is seated by the side of it. His eye is steadily intent on the work of purifying, and his wisdom and love are engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

NO. 81. LIBERALITY REWARDED.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove to me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

"Some years ago," says one, "I recollect reading a striking sermon by the late Mr. Simson, of Macclesfield; the subject, I think, was Christian liberality; but what most forcibly struck my mind, was a passage quoted from Malachi: 'Bring ye all the tithes into the storehouse,' &c. I cannot describe how my mind was impressed with the manner in which Jehovah here condescended to challenge his people, when he says, 'And prove me now herewith,' &c. Suffice it to say, that the subject made such an impression, I found it my duty to do more for the cause of God than I ever had done. I did so, and on closing that year's accounts, I found that I had gained more than in any two years preceding it. Sometime afterwards, I thought the Redeemer's cause had an additional claim, as the place in which we worshipped him wanted some repairs. The sum I then gave was £20; and in a very little time afterwards I received £40, which I had long given up as lost."

The Lord's Dealings with George Muller.

(Concluded.)

Now here is the grand result: Mr. Muller has received within 26 years an aggregate amount of about 918,064, or very nearly one million of dollars, in sums varying from one farthing up to \$38,880, which was the largest single donation received. Nearly three-fourths of all donations were in sums under five shillings, and these donations came from almost every part of the world—from India, China, Australia, New Zealand, Canada, the Islands of the sea, the United States, Philadelphia, Baltimore, New Orleans, Wisconsin. Not one out of 20 or 50 of the donors were personally known to Mr. Muller, or ever heard of by him, and not one out of all the many thousands of contributors, he says, were ever either directly or indirectly asked by him for help. He spoke to God daily regarding the necessities of the work in which he was engaged, and asked him to speak to the hearts of his children, and here is the result. He has now actually 700 orphan children fed day by day in answer to his prayers alone, and he soon will have 1,150 to provide for. Some persons now send him annual

al donations, some send a certain proportion of their income; one laboring man, trusting himself to Christ for all he needs, sends the one-fifth part of all he receives; a baker sends a penny for every sack of flour he bakes. Some very large sums have been received within the last year or two—\$250, \$500, \$2,500, \$5,000, \$7,500, and \$15,000, and one, as before stated, \$38,880.

Now whence comes the influence which has secured for this humble and devoted man these means for carrying forward such enterprise? He never goes out in order that, by preaching and lecturing, he may awaken an interest in the public in behalf of his object; he has no agent at work for him. He prints, indeed his annual statements, in all their simplicity of details, and these are widely scattered, by gratuitous circulation and by sale. All the earlier reports and statements are collected and printed in two volumes, which have been extensively sold, having passed through six editions, and these books and documents are undoubtedly circulated to awaken interest in behalf of the various enterprises in which Mr. Muller is engaged, and I must say, notwithstanding all, Mr. Muller says to the contrary, are a most eloquent appeal for contributions. Besides the support of poor destitute orphans is an object than which few could be more popular; to such an object people of almost every class and character are almost predisposed to give; and when they read such statements as Mr. Muller's they feel that it is a direct appeal to them for contributions.

But after all, it is a sublime spectacle, and can be fully accounted for only on the ground that God is as he always has been, a prayer-hearing God. This man seems to live with God, as a child with an affectionate father, and tells him every want, asks him, in child-like confidence, for everything he needs, and without the slightest distrust relies on him, that he will hear his prayer and grant his requests, so far as they are proper and the objects sought are really needful.

In his last year's narration he says, "Prayer and faith are my universal remedies under every difficulty, and under every necessity, and the Lord helps me continually, so that year after year I prove in my happy experience, the Lord's readiness to show himself strong on behalf of those who trust in him, and my heart believes what his Word declares, that he has almighty power, infinite wisdom, and infinite love, which he exercises concerning those who believe in the Lord Jesus. I look," he says, "with peace and comfort to the coming year, though I believe its expenses will be far greater than any year yet, and that at least \$120,000, will be required to carry me through it. My friends, and unbelief, and natural reason might have suggested thirteen years ago, if now, while the work is comparatively small, you have such difficulties and trials of faith, how will it be when the work is enlarged? But how has it been as to actual experience? The more I have enlarged the work the more abundantly the Lord has helped me, because I really did depend on him, and upon him alone."

But the spiritual results of Mr. Muller's labors are also very remarkable. The children are all kept in the institution until they are, the boys, ready to go to a trade or to a situation, and the girls, until they are ready for service. The boys

are generally apprenticed when they are between 14 and 15, and the girls leave the institution when they are 18 or 19.—They are thoroughly taught in all useful branches, and faithful religious instruction is imparted from their earliest years.

Many of the children in the Sabbath and day schools have been hopefully converted to God. The last year has been very remarkable in the orphan houses. Mr. Muller says: "Day after day, and year after year, by the help of God, we labor in prayer for the spiritual benefit of the orphans under our care, and thus our supplications have been abundantly answered in former years in the conversion of hundreds among them. We have also had repeated seasons, in which within a short time, or even all at once, many of the orphans were converted. Such a season we had about three years since, when within a few days about 60 were brought to believe in the Lord Jesus; and such seasons we have had again twice during the past year. The first was in July, 1859, when the Spirit of God wrought so mightily in our school of 120 girls, as that more than one-half were brought under deep concern about the salvation of their souls; and so thorough has been this work, that after more than eleven months, there are 31 concerning whom we have full confidence as to their conversion, and thirty-two concerning whom there is likewise a goodly measure of confidence, though not to the same amount as regarding the 31. There are therefore 63, out of 120 orphans in that one school, who are considered to have been converted in July, 1859. This blessed and mighty work of the Holy Spirit cannot be traced to any particular cause. It was a most gracious answer to prayer. The second season of the mighty work of the Holy Spirit among the orphans during the past year, was at the end of January and the beginning of February, 1860. The particulars are of the deepest interest. A very profitable pamphlet might be written on the subject. I

have prayed again and again for guidance how to act, and have at last come to the decision not to state the details, lest the dear children who would recognize themselves in the description should be injured; for my experience for twenty-six years among children, and having to deal with so many very young believers, has led me to the full conviction that it is injurious to make them prominent. If God makes them prominent by using them, as evidently he is using children in these days, we have only to admire and to praise. I will, therefore, only state, this work began among the younger class of the children under our care—little girls about six, seven, eight and nine years old. It then extended to the older girls, and then to the boys: so that within about ten days, above 200 were stirred up to be anxious about their souls, and in many instances found peace immediately through faith in our Lord Jesus. They at once requested to hold prayer-meetings among themselves, and have had these meetings ever since. The present state of the 700 orphans is this: There are 118 concerning whose conversion we have full confidence, 89 regarding whom we have also confidence, though not to the same degree, and 53 whom we consider in a hopeful state. To these 260 are to be added 14 who were sent out as believers, and 3 who died in faith during the year. It is to be

remembered that very many of the children in the orphan houses are quite young, as we have received them from four months old and upward. During no year have we had greater cause for thanksgiving on account of the spiritual blessings among the children than during the last, and yet we look for further and greater blessings still.

I have thus given some account (very brief and imperfect indeed) of the Lord's dealings with George Muller. For twenty-six years he has cast himself entirely on God for his own daily bread. He has no salary, and no income from any source, except just as the Lord inclines the people to give for his support. He never takes funds appropriated to the orphans for himself. He takes nothing except what is specifically given for himself; and he has never wanted either for himself or family; and his testimony is that he has been better provided for than if he had a regular salary secured by a congregation or society. "It is better to trust in the Lord than to put confidence in friends." Surely, Mr. Muller has practically demonstrated what he declares has been the object of his life to do, "That God is the same faithful God that ever he was, as willing as ever to prove himself to be the living God to all who put their trust in him, and take him at his word."—*London Cor. S. S. Times.*

From the Due West (S. C.) Telescope

Extract from a Sermon.

BY REV. H. L. MURPHY.

"But we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

It has been said by an English poet, with as much correctness as beauty, "The proper study of mankind is man." All other sciences and branches of thought are important only as they bear upon the present and eternal destiny of the human family. The great variety and number of objects and creatures that engage the mind, may be resolved into one grand theme: man and his relation to his surroundings. Government is an important subject of thought only as it has relation to individual modified by the general good, as it is a means of developing the heart and the mind, the rewarder of obedience and virtue, and the penal visitant of insubordination and sin. Hence civil polity is but the science of man in his individual modified and developed in his congregated plurality. The beautiful, the useful, and the good, in their various phases, are worthy of thoughtful effort in proportion to their bearing upon our bodies, our minds, and our hearts. What is commerce with all its freight-trains and depots, its burdened ships and ware-houses, its exchange companies and banking corporations, without man, the object and mobile spirit of it all? Why our equity and law courts, our jails and penitentiaries, our alms-houses and asylums, our benevolent societies and Christian associations? Man is the leading quantity in the whole problem. There is not a subject, from the sand-grain to the mountain, from the animalcule to the behemoth, from the water-drop to the ocean, from the earth to sun, from the infant to the archangel, but derives all its interest from its relation to man. But when we pass this state, and view man as probably existing in another, he is still the same, interesting and engaging theme. What is his destiny? When he leaves this world, is he no more? Does he live again, and if so, where? At his exit from earth, what way does he travel, what course does he move, where does he stop, and what is his relative position among the varied creatures of God? If living after the death of the body, does he go farther from God, or does he approximate nearer? In his march of being, does he go down or upward, move according to a law of endless progression? These are questions which reason and Pagan ideality have labored earnestly and much, with little success and satisfaction. The untrod land beyond the grave, the heathen world saw only through a spy-glass of wish, and of its real being and quality they were not assured. But Christianity, the goddess of the skies, has erected her oracle on earth, and given faith-sayings that instruct the mind, rejoice the heart, and inspire the hope that throws its

anchor upon the bank of eternity hard by the throne of God, and bids us man our life-boat to make it safe and sure.

The religion of Jesus Christ makes known a downward and upward way, and affirms that our eternal march shall be in the same direction we have gone in time. Under its teachings, the mind is unwilling to abandon man at the grave, but there, with him, it is off and away, as he treads the endless way beyond.—The present dispensation is to end, but then another will begin, and the Christian knows it is transporting "beyond all flight of thought." He now has a foretaste of coming good, but in the present state he cannot grasp the thought of heaven in its wide and full extent. For, beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

1. Jesus will appear. Having come in the flesh to magnify divine law, and atone the guilt of fallen man, the Saviour left the earth after he had accomplished the work which his Father gave him to do, and was soon concealed, by clouds and divine glory, from the eager look of his wondering, weeping Apostles. Disconsolate and downcast in view of his departure, Christ told his followers he would not be absent forever, but that he would come again. The divine arrangement in the economy of grace, made it necessary that Christ should depart out of this world to his Father, and however trying to his people, their present interest and eternal good required it. "If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there you may be also. This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These are the words of eternal, changeless truth to cheer the weeping followers of the Lamb as they make their way, forlorn and lonely, through this desert, hostile land. Amid the evil and suffering of this life, the saints have relief and pleasure in the prospect that their stay here is short, and that Jesus will soon descend the skies to take them all to dwell in his own glorious and eternal home. The dispensation of grace still exists, the appliances of mercy are yet in operation to bring God's sons and daughters from afar and will continue till the earth is filled with the glory of God, till the last sermon shall have been preached, the last offer of eternal life shall have been made to sinners, the last blood-drop of Jesus shall have been sprinkled for the washing away of sin and all uncleanness, and then our Saviour will come in the clouds of heaven, surrounded by all his saints and angels: our probation state shall end, and we shall enter on another better and eternal. Glorious truth, transporting thought, that our Jesus will come to take us from this world of sighs, of sufferings, and of death, to one in which there are no tears, no sighs, no pains, no deaths, for these "former things have passed away."

2. How will Jesus come? He will come in glory; for he shall come in the glory of his Father and of the holy Angels. That is, he shall come in the manifestation of the power and attributes of God the Father, and in the splendour of the angelic retinue. When he comes the second time, without a sin-offering unto salvation, God head, and not manhood, will appear in his looks and actions. At his first advent he mainly exhibited himself as man, but in his second coming he will show himself the great God to dispose of matter and mind, body and soul, atoms and worlds, according to his mediatorial wisdom, justice and grace. Behold, he cometh with clouds and every eye shall see him. Jesus will come riding in the clouds, the chariot of God: ten thousand times ten thousand Saints and Angels shall wait around him, and all eyes shall behold his glory. Oh! what a sight to the "faint, yet pursuing," child of God! He has long cried, I have waited for thy salvation, O God; I have watched for thy revelation from heaven, and lo mine eyes now see thee! I have said, come, Lord Jesus, come quickly, and ere I was done speaking, thou hast appeared "on thy pathway

of cloud; and the heavens with the burden of Godhead are bowed."

3. Christ will appear in grandeur; for he shall be revealed from heaven with his mighty angels, or angels of his power, to take vengeance of those who know not God, and obey not the gospel of the Lord Jesus Christ. And the Lord shall descend from heaven with a shout, with the voice of the Archangel and the trump of God. Our Lord shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. Brethren, just before the second advent of our Redeemer, a shout, a voice of the Archangel, and the trump of God shall be heard ringing in the heavens and echoing along the paths of light, from world to world, declaring that our God-man, Jesus, is on his way to gather his saints together—those that may have a covenant with him by sacrifice. Then the last day fires shall be kindled on the earth and in the aerial heavens, which shall pass away with a great noise, and their elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up, or undergo a radical change, and have new laws of organization. Brethren, is not the second coming of our Saviour grand and beyond the power of tongue? A shout, the voice of the Archangel, and the trump of God, shall be heard: "the worlds on worlds will together blaze;" the wicked shall lament from the rock-tops and mountain caves, and the saints will "loud hosannahs raise" to him that cometh in the name of the Lord, and cry aloud, welcome, Lamb of God, to take us home. Then, Jesus will come, and he will come in glory and grandeur. We know that when he shall appear, we shall be like him; for we shall see him as he is.

The Unanimity of Students of Prophecy.

To the student of prophecy, the annals of the day and the hour rushing past are full of interest. He hears in the events of the present the echoes of ancient prophecies. He sees the inspired word translating itself into facts. To his mind, great statesmen and soldiers are not the sculptors, but the chisels only in the hands of the Divine Sculptor; and the policy of cabinet, and congress, and divan is merely the filling up of the grand programme laid down nearly two thousand years ago. God is in prophecy its inspiration; God is in history its actor.

Standing where prophecy is rushing into history, let us carefully and calmly observe its current, and gather and garner in our hearts hopes, and joys, and bright expectancies that sparkle on the waters and in the sweet sunshine. Fanaticism, and passion, and prejudice, must have no place in such researches. Dogmatism is no less unchristian. Good men differ on the details of

many of the great themes which constitute the burden of the prophetic records. On these it becomes us to speak in temperate language, and with the utmost reserve. But on the leading truths, and their application, there prevails on all sides great unanimity of judgment; a unanimity that increases every day. The writer does not pretend to any originality: he is content to follow, not to lead.

Such men as Bishops Horsey and Newton, Sir Isaac Newton, Mede, Dr. Chalmers, Bickersteth, and Faber among those who have gone up higher; Bishops Villiers and Bickersteth, Edward B. Elliot, McNeile, Dallas, Freemantle, Keith, Bonar, Chamberlain among living divines; Lord Carlisle, and the Author of "Armageddon," and others, have all written with more or less power and originality, and with marvellous agreement, on the subject of prophecy.

—From the Pref. of Dr. Cumming's Great Preparation.

The Resurrection.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" John 11:26

When a navy officer was inspecting one of the schools in the island of Barbadoes, containing two hundred negro boys and girls, a sign was made by one of the children, (by holding up his hand,) intimating that he wished to speak to the master. On going up to the child, who was past eight

years of age, the master inquired what was the matter. "Massa," he replied with a look of horror and indignation, which the officer said he should never forget, and pointing to a little boy of the same age who sat beside him, "Massa this boy says he does not believe in the resurrection."

"This is very bad," said the master, "but do you my little fellow, (addressing the young informer) believe in the resurrection yourself?" "Yes, Massa, I do." "But can you prove it from the Bible?" "Yes, Massa, Jesus says: 'I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live; and in another place 'Because I live ye shall live also.'" The master added, "Can you prove it from the Old Testament also?" "Yes for Job says: 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God;' and David says in one of his psalms, 'I shall be satisfied when I awake with thy likeness.'" "But are you sure these passages are in the Bible? Here is a Bible, point them out to us." The little boy instantly found them and read them aloud.

Antiquity of the Doctrine of the Millennium.

Rabbi Eliezer son of Rabbi Jose, of Galilee, observes: "The days of the Messiah are a thousand years," and, in Sanhedrin it is written thus: "There is a tradition in the house of Elias, that the righteous whom the holy blessed God shall raise from the dead, shall not return again to the dust, but for the space of a thousand years, in which the holy blessed God shall renew the world, they shall have wings—like the wings of eagles and shall fly above the waters." Voice of the church page 23. Bishop Russell, of Scotland, an Anti-millenarian, says: "With respect to the millennium it must be acknowledged that the doctrine concerning it stretches back into antiquity, so remote and obscure that it is impossible to fix its origin." He also says of Rabbi Elias (to whom we have referred above,) that he was a Jewish Doctor of high antiquity, and he lived about two hundred years before Christ.

On page 20 of the Voice, reference is made to Edward Winthrop, and Gesenius version of Dan 12:2: "And many from out of the sleepers of the dust," &c. It is then remarked that "This beautifully harmonizes with the first resurrection of Rev. 20; and as it gives the true meaning of the original, we need not wonder at the pre-millennial faith of the Hebrew Church." This looks as though the pre-millennial writer thought—the pre-millennial faith was consequent upon the belief of a prior resurrection of the righteous.

Again Bishop Russell says of Elias, "He limited the duration of the world to 6000 years, and held that in the seventh millenary," "the earth would be renewed and the righteous dead raised;" on which Russell observes, "That by this resurrection he meant a resurrection prior to the millennium is manifest from what follows." He then goes on to quote from David Gregory, a learned mathematician and astronomer of Oxford, Eng., who died in 1710. He says: "In the first verse of the first chapter of Genesis the Hebrew letter 'Aleph,' which in the Jewish arithmetic stands for 1000, is six times found. From hence the ancient Cabalists concluded that the world would last 6000 years."

Because also God was six days about the creation, and a thousand years with him are but as one day; Psa. 90:4 2 Pet 3:8. therefore after six days, that is 6000 years duration of the world, there shall be a seventh day, or millenary sabbath of rest. This early tradition of the Jews was found also in the Sibylline Oracles, and in Hesiod, as we have seen in the writings of Darius Hystaspes, the old king of the Medes, derived probably from the Magi; and in Hermes Trismegistus, among the Egyptians; and was adopted by the early Christian fathers, Clement, Timotheus, and Theophilus, Bishop of Antioch." There is the origin and progress of the prior resurrection and millennial reign.

[The above is copied from the Voice of the church by Bro. J. T. Sweet, in proof that the

doctrine of the millennium was older than the Apocalypse.
[Original.]

Scripture Quotations.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be (are) shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

"When ye shall see all these things, know that He is near, even at the door." Matt. 24: 33.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel, 1: 15.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord, the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet (See Rev. 11: 15.) and alarm against the fenced cities, and against the high towers.

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of my jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

"For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with fire of my jealousy." Zeph. 1: 14-18. 3: 8.

"Be patient therefore, brethren, unto the coming of the Lord. Stablish your hearts: for the coming of the Lord draweth nigh." "Behold, the judge standeth before the door." James, 5: 7-9.

"Surely I come quickly: Amen. Even so, come Lord Jesus." Rev. 22: 20.

Yours in hope,

L. KIMBALL.

For the Herald.

Waifs from the West. No. 17.

Tuesday, December 4th. It never fell to my lot to hear the gospel of the kingdom from the lips of William Miller—the Low Hampton farmer—though once I went 50 miles on foot to attend a meeting where he was expected. But it being true that we may love the unseen though not the unknown, and having read most of his writings and his "Memoirs," I felt acquainted with him, and from respect to his memory to-day went into the graveyard where his flesh rests in hope. A neat monument marks the place of his repose, and from it I copied the following inscription:

"At the time appointed the end shall be."

Dan. VIII. Dan. XII.
14 And he said unto me, 12 Blessed is he that waiteth unto two thousand and three hundred and cometh to the thousand days; then shall the sand three hundred five and thirty days.

WILLIAM MILLER

DIED

Dec. 20, 1849,
in the 68th year
of his age.

Dan. XII.
13 But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.

The enemy death, how long will he
In triumph o'er God's people reign?

When Christ shall come, they will be free:
From the enemy's land return again.

were rendered a blessing to some. The fact that God has here and elsewhere blessed to the good of souls the labors of men holding the unconscious state of the dead and the extinction of the being of the wicked, is to me no evidence of the correctness of their faith on this subject,—though with some minds it has weight. They seem to forget that a proclamation was made a few years ago that Christ would come in 1843-4; and that while the passing of the time proved the doctrine erroneous, and that the word of God did not teach that He would then come, yet the labors of those engaged in this proclamation were blessed to the conversion of multitudes. And why was this? Surely not because of the error they held, but on account of the consecration which they made of themselves to God, and of the important truths which they presented in connection with this error: so now, persons differing on various doctrinal points may, if earnest, humble and prayerful, preach vital, and momentous truths which will be instrumental in leading sinners to Christ, and yet the fact that their labors are blessed is no evidence that they have the truth on all points. I suppose the day of judgment alone will decide how much error a person may conscientiously hold and yet be saved; but while this is true, it should be the aim of all—especially of those who minister in holy things—to get as full and correct a knowledge of the mind of God as they can. To no small extent we must think and let think, act and let act; and if we regard others as being in gross error, we should endeavor to manifest a kind and Christian spirit towards them, and recollect that hard words never convince like hard arguments.

Monday, Dec. 10th. Leaving the home of Bro. Stevens, the "old disciple with whom we lodged," we took the cars for New Haven Vt. where we arrived about dark. Bro. O. Doud met us at the depot and took us to his quiet residence. In the evening of next day I preached in Brooksville from 2 Corinth. 13: 14. The service was sweet to my own soul and others expressed themselves interested. Here our people have a small chapel, and enjoy the labors of Elder G. W. Burnham half the time. With this beloved brother, with whom we had associated nearly a week, we were now called to part, and did so feeling something of the comfort which springs from the hope of re-union in the better land.

Wednesday, Dec. 5th. Visited during the day with friends and in the evening went a fox hunting: that is, I preached from Canticles 2: 15, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes,"—a text well illustrated by the remarks of Thomas Brooks: "Jacob and Peter and other saints have found this true by woful experience, that the yielding to a little sin, has been the ushering in of a greater; the little thief will open the door, and make way for the greater, and the little wedge knocked in, will make way for the greater. Satan will first draw you to sit with the drunkard, and then sip with him; and then at last to be drunk with him; he first will draw you to be unclean in your thoughts, and then to be so in your looks, and then to be so in your words, and then at last to be unclean in your practices: he will first draw you to look on the golden wedge, and then to like it, and then to handle it, and at last by wicked ways to gain it, though you run the hazard of losing God, and your soul forever: as you may see in Gehazi, Achaz and Judas, and many in these our days."

Thursday, Dec. 6th. Attended the stated prayer meeting of the church and gave them my last words of counsel—being "ready to depart on the morrow." Friday, Dec. 7th. Preached in Hydeville, Vt. A number of friends from Low Hampton attended. The sermon was followed by earnest exhortations from brethren and sisters. We stayed with Bro. Meachem over night and next day went to Bro. Stevens in Castleton.

Sunday, Dec. 9th. Preached thrice in the Advent chapel recently erected through the liberality and perseverance of Bro. Sherman, Dr. Smith and a few others. The church of Adventists in this place was gathered mainly through the labors of Elder Grant, and though nearly all its members differ from me respecting the state of the dead and destiny of the wicked, I visited them by invitation, was treated with Christian courtesy and liberality, and trust the services of the day

me to drink; but I refused the intoxicating draught. After repeated refusals he passed on and went up stairs. He was followed by another carrying a bundle of rags, who urged me to join him, but I declined. In a few moments I saw the Recorder again, who asked me when I intended to return. I replied, If what I have heard respecting the City above is true—and I have reason to think it is—I will not want to come back. He smiled and said, "The King has come." I went to the top of the stairs which I had ascended, and looking down saw One whom I immediately recognized as the Captain of our salvation, with his attendants. Of those who were with Him I remember nothing—He engrossed all my attention. I saw him put on his armor, and with a helmet on his head ascend the steps. O how I felt as he approached me! He was majestic in his appearance, and I seemed to be conscious that his word would seal my destiny. When he came to me he stopped and looked intently at me. O how insignificant I was in my own eyes! I could say but little: I was awed in his presence. With intense interest I watched him. I saw him fix his eye on the pale flower I still held in my hand—it seemed to remind him of the thorny crown and the bloody tree,—the tears rolled down his cheeks. O how I loved him! And as he clasped me in his arms, such were the emotions of my breast as I exclaimed, "My Saviour! my Saviour!" that I awoke and, behold, it was a dream. Yes, it was only a dream; but what Christian does not like to think of Christ when asleep as well as awake, and to be able to say with the spouse, "I sleep, but my heart waketh?"

"O for a vision of the hills
And vales by angels trod!
Haste, oh! my soul, along the way
That leads thee to thy God."

J. M. ORROCK.

(Original.) This Gospel of the Kingdom---Our Work.

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt 24: 14.)

The question was proposed, "What shall be the sign, (or witness) of the end of the world?" vs. 3, and our text we regard as the Saviour's answer,—the preaching of the glad tidings of God's kingdom at hand, by presenting a scriptural view of its nature and nearness as presented in prophecy.

We assume that the kingdom referred to by the Saviour in this chapter, must be the one revealed in Daniel as the fifth universal empire, the final reward of the people of God; and the chronological periods of that prophecy, stand related to that kingdom, and were given for the purpose of forming in part, the subject matter of the proclamation revealed in the text at the head of this article. Hence we regard Dan. 12: 4, as applicable here, "Many shall run to and fro, and knowledge shall be increased;" or in the Saviour's language "This Gospel of the kingdom shall be preached in all the world, for a witness," of the approaching end. Dr. A Clark understands Dan. 12: 4 as teaching that "Many shall endeavour to search out the sense, and knowledge shall be increased by these means." Dr. Coke reads it thus, "Many shall run to and fro, earnestly searching into this sealed book, and knowledge shall be increased; light shall be cast on the prophecies—they will be clear as if written with a sunbeam." Dr. Gill, "Many shall be stirred up to inquire into these things—the knowledge of this Book of prophecy will be increased, things will appear plainer—the nearer the accomplishment of them."

Sir Isaac Newton, born 1642, the greatest of philosophers, who employed his powerful mind in the study of prophecy 23 years, wrote thus: "It is a part of this prophecy (Daniel's) that it should not be understood before the last age of the world; and therefore, it makes for the credit of the prophecy that it is not yet understood; but if the last age, the age of opening these things, be now approaching, (as by the success of late interpreters it seems to be,) we have more encouragement than ever to look into these things. But in the very end the prophecy shall be so far

interpreted as to convince many, "for then," says Daniel, "Many shall run to and fro, and knowledge shall be increased." About the time of the end, in all probability, a body of men will be raised up, who will give their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamour and opposition."

How fully, has Newton's observation upon this text been verified, and how unmistakably plain is our "Specific work," who live in this age of wonders, nearly related in point of time, to "the crowning consummation of all prophetic declarations." The great burden of our message should be, The Lord at hand, and this proclamation sustained by the ample quotation of prophecies, insisting upon their literal interpretation, showing their actual fulfillment in the past and present by the undoubted facts of history; blending, withal, practical truths calculated to prepare the bride for the Bridegroom. If we admit that the obligation of the Saviour's words rests upon us, how important that we be active, and united in our individual and collective capacity; and not turn aside at this late hour, to vain jangling and disputings that are useless, yea worse, really hurtful. Let each one read, hear and understand and act for themselves. What though a Brother may believe it to be his duty to keep holy the 7th day—shall I forbid him? but if I do, he will; and I ought to honour him for his integrity to his sense of duty, while it contravenes no right of mine. A disposition to dictate to others, what they shall, and shall not believe and speak, making matters of mere belief, a test of fellowship, is not the way to promote Christian union.

My brethren of the Advent faith, let us unite to sustain the cause of our coming Redeemer, and let the kingdom at hand, be the rallying cry; let us all unite to proclaim the "Gospel of the kingdom for a witness to" the world of its approaching doom, that some may heed the warning, and be prepared. Let us not be "carnal and walk as men;" but let us redeem the time, for the days are evil, and "study those things that make for peace, and things whereby we may edify one another." Let us not be over-sensitive, but abound in "charity that suffereth long and is kind, thinketh no evil, is not easily provoked—rejoiceth not in iniquity, but rejoiceth in the truth."

CHAS. P. Dow.



ADVENT HERALD.

BOSTON, FEBRUARY 16, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER VII.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters."

It was "in divers manners," that God "spake in time past unto the fathers by the prophets," (Heb. 1:1). He spake audibly, to Moses, "mouth to mouth,

even apparently, and not in dark speeches," (Num. 12:8). He also spake in visions, showing them to men both waking and sleeping. Daniel saw the vision here recorded in his sleep,—while resting on his bed; and when he was awake he made a record of it, or wrote out its leading particulars—the sum, or "head of the words."

The date of this vision was about six years after the death of Nebuchadnezzar, and nineteen years before the Empire of Babylon was subverted by the arms of Cyrus and Darius. The Chaldean empire was therefore then the dominant power on earth.

This vision covers the same events that were revealed to Nebuchadnezzar in his dream of the great image,—as recorded in Dan. 2. An event is no more certain for being twice, or many times predicted, than it would if only once foretold; for God's word is immutable, and no jot or tittle of what has been only once spoken can fail of fulfilment. As, however, God has given "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," in the communication of his will to man, so has he also condescended to repeat the predictions of great events—sometimes giving them over and over again,—to make them more impressive, to reveal in more minute detail what had been before announced in general, or to supply some important connection not before given.

Thus the dream of Pharaoh was doubled unto him twice, to impress on his mind that it was established by God, and was shortly to come to pass, (Gen 41:8); and, in like manner Joseph had successive dreams, first of the sheaves of his brethren bowing down to his, and then of the sun, moon and eleven stars making obeisance to him (Ib. 37:5-11); but the single dreams of the chief Butler and chief Baker, were equally certain of fulfilment (Ib. 40:1-23).

Half a century had elapsed since Nebuchadnezzar had been shown that his empire was not always to continue, but was to be succeeded by another kingdom inferior to it: and as so long a time had passed away, it may have been necessary to remind the Jews that the time of their deliverance was nearing, and that the Babylonian monarchy was soon to lose the dominion.

"Daniel spake, and said: I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea."

That is, Daniel spake with his pen by making a record of what he saw. Some writers think they find a significance in the fact that this vision was given in the night; which they would here make expressive of tribulation. But the time when it was given, was no part of the vision, and such interpretation, consequently, is fanciful. The more calm and quiet the mind, the more favorable would be the time for special illumination.

This vision commenced with a rushing of the four winds of heaven upon each other, on the great sea. Winds are symbolic of any disturbing influence. The wind is invisible, and we witness only its effects, though we may hear the sound thereof, and feel its force. When it blows on the sea, the waves roar and are washed into foam and fury—proportioned to the violence of the tempest.

The numerical designation of the "four winds" is expressive of all the winds, as they come from the four quarters of the heavens. They are usually thus denominated now, and so the Latins spoke of them as "Eurus," the East wind, Auster, or the South wind, Zephyrus, or the West wind, and Boreas, or the North wind. As all the winds thus strove together, they must be significant of all the agencies of commotion and perturbation, that should affect whatever is symbolized by that which they strove upon.

The "great Sea" was a name given by the Hebrews to the Mediterranean or Western sea, to distinguish it from the smaller, on Dead sea or the east. Waters, in the symbolic scriptures, are emblematic of communities: "The waters which thou sawest where the harlot sitteth, are peoples, and multitudes and nations, and tongues," (Rev 17:15); and consequently the agitation of a sea or ocean in a storm, is illustrative of conflict or revolution among nations. Thus we read, "Egypt riseth up like a flood and his waters are moved like the rivers; and he saith I will go up and cover the earth;" (Jer 47:8) also, "The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory;" "and he shall come up over all his channels, and shall go over all his banks" (Isa 8:7); again, "Woe to the multitude of many people, which make a noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters," (Ib. 17:12); and it was said of Babylon, "her waves do roar like great waters a noise of their voice is uttered." (Jer 51:55).

The striving of the winds upon the waters, then, must be symbolic of the moving influences upon the

nations, that excite wars and commotions among them; and the results that follow, are such as result from the conflicts and wars of our race. Thus God said, "Upon Elam will I bring the four winds from the four quarters of the heaven, and will scatter them toward all those winds." (Jer 49:36).

The striving of the winds upon the sea, as seen in Daniel's vision, was not merely introductory to what is afterwards described, but was manifestly continuous; whilst what followed, was successively developed. And thus was symbolized the long succession of strife and conflict among the nations from Daniel's day, and even anterior to it, down to the present time.

"And four great beasts came up from the sea, diverse one from another."

v. 3.

The sea is the habitation of sea-monsters. Thus we read of "leviathan the piercing serpent, even leviathan that crooked serpent," and "the dragon that is in the sea," Isa. 27:1; of "the dragon that lieth in the midst of the rivers," Ezek. 29:3; and of the dragons in the waters," Psa. 74:13. And Egypt is thus apostrophized: "Thou art like a young lion of the nations, and thou art as a whale in the seas." Ezek. 32:2.

In addition to the actual residents of the deep, it was peopled, in the imagination of the ancients, with fabulous creatures. And the sea being the natural element of living monsters, the representation of the emergence from it of huge beasts of strange forms was not incongruous. In like manner John, also in prophetic vision, "stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns," Rev. 13:1.

The peculiarities of these beasts are that they are four, are of huge size, and diverse each from the others, and all emerge from the sea.

We are not left in the dark respecting the significance of this symbolization; for the heavenly interpreter said in v. 17: "These great beasts, which are four, are four kings, which shall arise out of the earth." And they are not denominated "kings" in the sense of individual sovereigns, but of organized sovereignties, dominations, or empires; for he said, (v. 23), "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth." As the fourth beast, which is one of those called a king, is representative of a kingdom, so must be the three first; and as that is said to be "diverse from all kingdoms," so must it follow that the four beasts, diverse from each other, are all respective of kingdoms thus diverse.

These beasts correspond in number to the four kingdoms brought to view by the constituent metals of the great image; which were the kingdom given to Nebuchadnezzar, and represented by the head of gold; "another kingdom inferior" to his, corresponding to the arms of silver; "another third kingdom of brass," and a "fourth kingdom" as "strong as iron."

As "the fourth beast" is affirmed to be "the fourth kingdom upon earth," this "fourth kingdom" must be identical with the fourth kingdom symbolized by the iron legs of the image; consequently the three previous beasts must represent the three kingdoms preceding the fourth in the symbolization; and as those, each in turn, were to bear rule over all the earth, they were to be successive sovereignties which, each in turn, should exercise the dominion of the world, being represented to the Chaldean monarch by four diverse metallic constituents of a great image; and to the Hebrew exile, by four diverse huge and warlike beasts.

Those beasts—although having resemblance to known animals, three of them at least,—had characteristics distinct from any such; and by their being denominated "great beasts," or "huge," as rendered by Stuart, it is evident they were of more than ordinary size. From this it might be inferred that they did not symbolize ordinary kingdoms, but dominant ones, to which ordinary nations paid tribute and rendered homage. And as they each in turn came up out of the sea, it shows that the origin of each was to be earthly, and that they were to be developed by the wars, commotions, and contentions for the mastery, represented by the strife of the winds of heaven upon the great waters.

The Geography of Italy.

(Concluded from our last.)

8. THE KINGDOM OF NAPLES

The kingdom of Naples, otherwise called "the kingdom of the two Sicilies," includes the whole of Italy south of the Papal States, and the island of Sicily. The continental portion comprises 31,407 sq. miles and about 6,000,000 inhabitants; whilst the island has an area of 10,508 sq. miles, and about 2,000,000 of inhabitants.

The limits of the continental portion of this kingdom have hardly varied for the last eight centuries. The island of Sicily passed through various his-

torical changes, till about A.D. 1300, when it became a dependency of Spain, and was governed by Spanish viceroys till 1706, when it was annexed to Austria by a popular revolution. By the peace of Utrecht, in 1711, it was ceded to Savoy, which government, in 1720, exchanged it for the island of Sardinia. In 1734 the Austrians were driven out by the Spaniards, and the infant Don Carlos was then crowned king of the two Sicilies. While the continental part of Naples was held by Napoleon, the island was protected by the English. In 1816 its separate legislature was abolished, and its government administered by Naples. In 1860 the whole of the two Sicilies were liberated by Garibaldi, and annexed by vote of its inhabitants to Sardinia. The governments of the two portions have been placed under dictators, until the meeting of the contemplated Italian parliament, when the relations to the confederated or consolidated states of Italy will be determined.

9. THE PAPAL STATES.

The Papal States, the States of the church, or the Pope's domain, so called from their being governed by the Papacy,—no one being eligible to any civil office who had not first acquired the ecclesiastical rank of Abbot—date their rise as a temporal power many centuries in the past.

At the close of the fourth century the Roman dominions, extending from Britain on the West to the Euphrates on the East, were divided between Honorius and Arcadius. That under Honorius, being west and outside of the dominions of the previous kingdoms, we regard as the territory symbolized by the great and dreadful beast of Dan. 7th and the divisions of which were represented by its ten, and little horn; whilst the eastern empire, being within the territories symbolized by the Goat of Dan. 8th, we regard as the "Little horn" that came up and "waxed exceeding great,"—as brought to view in that chapter.

The western kingdom, being continually harassed by invasions, lost one province after another, till at length Italy was invaded by the Huns; and in A.D. 476, Odoacer, the general of the Heruli, deposed Romulus Augustulus, assumed the title of Rex, and fixed his residence in Ravenna. Odoacer soon gave way to Theodoric, king of the Ostrogoths. And in A.D. 533 Belisarius, the general of Justinian, made Rome a province of the eastern empire. But in 774 it passed under the dominion of the Franks, who retained it till 887; after which for more than three centuries, Rome and Italy was a subject of contention between the emperors of Germany, the numerous states into which Italy had been parcelled, and the Bishop of Rome, who with the title of Pope assumed a right to temporal power.

In A.D. 755, "Pepin, king of the Franks, invested the Pope with the exarchate of Ravenna; to which Charlemagne added the provinces of Perugia and Spoleto. Benevento was given to the Pope by the emperor Henry III. in 1053; and in 1102 the marchioness Matilda of Tuscany bequeathed to the holy see the provinces forming the 'Patrimony of St. Peter.' In 1297, Forli; and the rest of Romagna, and in 1364, Bologna, became portions of the Papal dominion; and at the end of the 14th century the pope acquired full jurisdiction over Rome and Sardinia. Ferrara was acquired in 1598, Urbino in 1626, and Orvieto in 1746." McCulloch's Geog. Dic.

The various divisions of the Papal States, are as follows:

Divisions.	Area.	Pop.
Roma.....	646 sq.m.	284,000
Bologna.....	1425	322,000
Ferrara.....	1065	211,000
Forli.....	1187	194,000
Ravenna.....	901	157,000
Urbino.....	1685	226,000
Velletri.....	636	57,000
Ancona.....	641	158,000
Macerata.....	1033	220,000
Camerino.....	392	37,000
Ascoli.....	477	79,000
Fermo.....	567	90,000
Perugia.....	1727	203,000
Spoleto.....	1362	117,000
Rieti.....	660	60,000
Orvieto and Viterbo.....	1656	138,000
Civita Vecchia.....	174	20,000
Frosinone and Pontecorvo.....	895	140,000
Benevento.....	89	23,000
Totals.....	17,218	2,736,000

Of the above, the provinces of Perugia, Spoleto, Camerino, and some adjoining ones, constituted what was formerly called the March of Ancona, and since known as The Marches; but it was so known more as a tract of country, than as a government.

The French invaded the Papal states in 1797 and annexed a portion of them to the Cisalpine Republic. In 1798 Rome was taken by the French, and declared a republic; and in 1810, the whole of the Papal states was included in the kingdom of Italy. In 1815 the Pope's power was restored; but in 1848 those states declared themselves a republic, and the Pope fled to Gaeta, within the kingdom of Naples. He was restored to his dominions by Napoleon III.

in 1850; but now the greater portion of his territory has been declared, by vote of its inhabitants, a part of the new kingdom of Italy, at the head of which is the king of Sardinia.

10. CORSIKA, a large Italian island, comprising about 8,000 sq. miles and about 200,000 inhabitants, is only 55 miles distant from Italy. It was ceded to France in 1768, and has since been held by that nation, excepting two short periods in 1796, and 1814, when it was occupied by British troops.

11. ELBA, was the temporal residence of Napoleon I. after his first overthrow; but this and the smaller Italian islands need not be here particularly enumerated.

Sixth Annual Report

Of the Treasurer of the Boston Advent Association
—To the Shareholders:

I. There have been received during the year 1860, from rents:

1. From the American Millennial Association, for suite of rooms and office 150.00
2. From the church, for chapel and vestry 150.00
3. From H. Jones, for store No. 48. 327.00
4. From Dr. Dillingham, for store No. 50 till July 1, 126.00

5. From Miss M. Seward for do. since July 20th, 112.00
6. From M. Steimle, for No. 52, 192.00
7. From I. X. Bean, for corner store, 252.00
8. From L. M. Brock for store on Hudson street, to April 1st 36.00

9. From George W. Woods, for do. from November 1st, 25.00
10. From Thomas Kelley for corner cellar for there being \$88 still due from him, which is doubtless worthless 8.00

11. There is due from C. Reives for do. from Dec. 10, \$4; which is also considered of no value
12. From Mr. Tuttle for north cellar for December, 4.00

Total, \$1382.00

II. The Expenses for the year have been as follows:

1. For interest on borrowed money 163.08
2. For city tax for 1860, including \$3 for tax on water closet 123.90

3. For bill of J. W. West for repairs 93.71
4. For a new ventilator on the roof 26.25
5. For repairs in store No. 50 13.67

6. " " in corner store 1.50
7. " " on water closet 5.54

8. " key to, and warning out a tenant in corner cellar 1.50

9. For insurance \$62.50—less \$34.87 for return dividend on old policies 28.13

10. To C.C. Gage for setting glass in cellar 1.75

Total of expense, \$459.03

Deducting these expenses from the whole earnings of the building during the past year, it leaves its net earnings, \$922.97

The indebtedness of the B. A. A., exhibited in the last annual report, was 3414.03

Deduct from this the net earnings, 922.97

And it leaves \$2491.06

which is the amount of indebtedness, more than cash on hand, on the closing up of accounts for the year 1860.

The building then stand thus:

Whole cost, above annual expenses 19,000
There have been issued 311 shares, at par value of \$50 each, amounting to 15,550.00

Amt of debt above cash on hand 2491.06

Net earnings of the build'g above all divid. made, and all annual ex. 958.94

\$19,000

As an offset to the debt, the Association holds 69 shares of unissued stock; which, at \$50, just covers the amount of debt, and net earnings.

The Trustees have made no dividend the present year. And it may be hereafter considered better to pay all the indebtedness before making dividends. If this is done, there will then be no interest to pay, and the same earnings which now net only six per cent. would then net seven, on the shares issued—making them thus much more valuable.

SYLVESTER BLISS,

Treasurer of Boston A. Association.

The action of the Trustees will be given in our next.

"Bring," said an aged dying Christian, as with difficulty he was able to utter that one word. A weeping daughter seated by his bed-side, and supposing he wished something to be brought, asked him if he wished for water. As he shook his head, and continued to repeat, "Bring," various things were suggested, in the hope of gratifying his wish; but all in vain. At last he put forth an extra effort and said,

"Bring forth the royal diadem,
And crown him Lord of all."

And then he fell asleep. He had in mind that glorious "Coronation hymn," beginning with,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A. N. Kimball.—We would like to see the original of those lines, with the name of their author. We think when anything of that kind is given, it should be given as written. What one writes is his own, and we query the propriety of altering, &c. under ordinary circumstances.

H. B. Hyde.—It is on file for insertion, but its length delays it.

R. R. York. Will answer your questions as soon as we get time to turn around.

W. Burnham.—Have commenced an exposition of that scripture, which we may be able to give soon.

T. Smith. We are obliged to you for the name of the new subscriber you send—another result of that extra edition of the Herald.

Extra Edition for Circulation.

About the 1st of March we expect to issue another extra edition of a regular No. of the Herald, adapted to general distribution. It will contain all our articles on the Image of the second of Daniel, given in the Herald about a year since; and the Declaration of Principles adopted by the Albany Conference.

It will be put at the same price as the last Extra Edition viz. \$2, per 100 copies, 50 for \$1, 10 copies for 25 cents, or 3cts. single.

The articles on the Image, nine in number, are on the following subjects.

1. The Chaldean Monarch's dream
2. The Head of Gold—Babylonia.
3. The Breast of silver—Medo-Persia.
4. The Belly and Thighs of Brass—Grecia.
5. The legs of Iron—Rome.
6. The Feet of Iron and Clay—Rome divided.
7. The kingdom of the Stone and Mountain
8. The Smiting of the Image.
9. Stone, Enlarged to a Mountain, and filling the earth.

These articles in a tract form, would make about 50 pages; which would be a ten cent tract.

In order to secure copies, it will be necessary to send orders in season.

REDUCED PRICES.

We wish to call attention to several books we have on hand, which we shall sell for a short time at the following reduced prices.

Several vols. of Dr. Cumming's—viz.

Romanism	50 cts.
Genesis	25
Exodus	25
Leviticus	25
Matthew	25
Mark	25
John	25
Voice of the Day	25
Voice of the Dead	25
Daily Life	25
Church Before the Flood	25
Also, The Time of the End	50
Miller's memoirs	75
Messiah's Throne	50
Army of Great King	25
Fassett's Discourses	10
Scriptural Action of Baptism	25
Memoir of Permelia A. Carter	10
The Pew Edition of the Harp	50

And our bound Tracts 2 vols., 15 cts. each

The above books are now put at from one half down to one third of their original prices. As the number on hand is reduced, to a few copies of any kind on hand, their former price will be restored. Now therefore is the opportunity to obtain those works at those prices.

If sent by mail, the postage will be additional.

A New volume by Dr. Cumming.

We have received from the publishers the second series of "The Great Preparation," by Dr. Cumming; which we send by mail, as the first volume, \$1.—Orders solicited.

We have received this volume only the day before going to press, and have had time only to glance at it. But the style and character of Dr. C.'s works are two well known to require any comment in this connection. We shall read it and mark for publication in the Herald the choice things that we find, as we have done with previous volumes.

The following are the subjects discussed in this volume:

- Quietness and assurance for ever.
- The Latter Rains.
- The Work of the Spirit.
- The Bride.
- The Pentecostal Promise.
- Pentecostal Prayer.
- Waiting and Working.
- The King in his Beauty.
- A glimpse of the glory to be Revealed.
- The Heavenly Observatory.

Sympathy in Suffering.

The Mysteries of Providence.

Precious Stones.

The Victory.

Complications and Future of Europe.

The Yearnings of Nature.

The Satisfying Sight.

The Return to Reign.

The last Warning Cry.

Now or Never.

Proposed Tract.

Brother Bliss: — A few Sundays since, brother Osler preached a sermon on the kingdom of God, which was received by our people with very great favor. We esteem it valuable, as having a tendency to settle the nature and time of the establishment of the kingdom, the nature of Christ's reign, and the location of the inheritance, and of course would be a very valuable sermon to give to our opponents.

Brother Osler has consented to have it published in tract form, and we propose to do so, if there is sufficient encouragement to undertake it. An issue of 3000 copies could be sold at \$1 per hundred, and a larger issue at something less. We could make good use of 1000 or 1500 here. If it is wanted elsewhere, and the friends will inform me how many copies they will take, we will proceed with it at once. If we succeed well with this, one or two more tracts will follow, on other subjects: one, the synchronism of the downfall of antichrist with the commencement of the endless reign of Messiah.—These discourses occupy an hour, to an hour and a quarter, in their delivery.

Should any desire the issue of the first-named, they will please favor me with their orders at once.

ANTHONY PEARCE,

Providence, R. I.

FRANCE.

An influential meeting had been held in Manchester, to devise measures to relieve the cotton trade from a dependence upon the Southern States of America. Resolutions were passed recommending efforts commensurate with the impending danger to be made to prevent calamities; approving of the steps taken for the formation of a Cotton Company; and expressing a desire that a company recently launched should commence operations without delay.

The Paris correspondent of the London Times says the French government had intimated to the other governments interested in the necessity of a meeting of their representatives—in fact, of a Congress—to examine and decide on the situation of Syria, before the 15th of February, as the French occupation, according to treaty, ceases in March.

The Moniteur directs attention to the case about to be brought before the tribunals, in which M. Jerome Bonaparte and Mrs Patterson, the divorced wife of the late Prince Jerome, demand a partition of the Prince's property. The Moniteur recommends that the pleadings be waited for before opinions are formed.

The Moniteur again denies that the government is in any way responsible for the political pamphlets which make their appearance daily.

The Paris correspondent of the Daily News says there is no doubt whatever that extraordinary naval and military preparations are being made in France. The reason given for them is the menacing attitude of Germany toward Denmark, and the speech of the King of Prussia.

AUSTRIA.

The official Wiener Zeitung contains an imperial decree, dated the 18th of January, ordering the emission of a new five per cent. loan of 30,000,000 at 88.

The following resolutions of the Emperor have been dispatched to the Stadholder of Bude by the Chancellor of Hungary: The election to the committee of the country for political reasons are null and void. Several severe punishments are to be inflicted on all persons who refuse to pay the taxes. The Comitats are prohibited from making any ordinance in reference to the taxes. A vote of the Diet alone can bring about a change in the tribunal now existing, or in the present civil and penal codes.

The practical establishment of the institution, granted by the constitution of 1848, is prohibited, and the public functionaries are ordered to oppose it by the most severe measures.

THE DANISH QUESTION.

The Paris Patrie says a rumor is current that England, France, and Russia are on the point of coming to an understanding, in order to bring about a solution of the Danish question by amicable means.

The United committee of the Germanic Diet, to whom this question was referred, purpose that the Diet shall decree the illegality of the Danish financial patent on account of its not having received the sanction of the estates of Holstein, and that the Diet shall call upon the Danish government for explanations. The above proposition is to come before the Germanic Diet for consideration on the 7th of February.

ITALY.

Official dispatches announce that on the morning of the 22d the batteries at Gaeta unexpectedly opened a heavy fire against the Sardinians. The latter promptly replied. Fourteen war vessels were before Gaeta on the 22d and at noon that day they got into line. The Sardinians were actively engaged in erecting new batteries.

A Naples telegram of the 22d says the batteries of Gaeta slackened fire.

Sardinian troops had been dispatched to Abruzzi and Calabria, where the reactionary movements were everywhere suppressed. The reactionary bands were forced to cross the frontier.

Garibaldi, in a letter to the Vigilance committee in Italy, dated Jan. 13, calls for fresh donations to procure the necessary means to enable Victor Emmanuel to enfranchise the rest of Italy. The committee is urged to penetrate every Italian with the idea that in the spring of this year Italy must have a million of patriots under arms. He also says a journal should be established to inculcate upon the electors the choice of Deputies, who having as their first thought the enfranchisement and integrity of Italy, shall obtain from government the arming of the nation.

It is reported that Garibaldi has sent a message of concord and conciliation to Cavour, and had fallen in with Gen. Turr's opinion that an attack on Venetia was inexpedient.

Another version of Gen. Turr's interview with Garibaldi says that the latter declined to adjourn the work of deliverance, unless the Italian parliament relieves him of solemn engagements;

A Constantinople dispatch says that new commercial treaties were advancing to a conclusion on the basis of uniform duties of 8 per cent. on imports and exports.

The Post's Paris correspondent says the opinion gains ground that the terms indicated by the friends of Garibaldi will rather give new guarantees of peace to the world than disturbance.

Immense activity was exhibited at the arsenal at Toulon, as if the Government intended to send three or four fleets to sea, together with twenty steel plated frigates.

Naples, Feb. 24. The powder magazine exploded in the Sardinian camp yesterday, killing twenty persons.

The insurrectionary band at Tagliaozza and Cannemare are completely defeated.

The fire of the Sardinians is vigorously maintained at Gaeta, and is slowly replied to by the batteries.

Pest, Jan. 25. The recalling of refugees is prevented at present



CORRESPONDENCE.

In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Thos. Wardle.

Dan. 8:11. "And by him the daily was taken away, and the place of his sanctuary was cast down."

We had thought that beyond all reasonable doubt the daily, in our text, referred to Paganism. But from recent developments, we are led to believe that some have departed from the faith; therefore we find it needful to look at all the passages where "the daily" is introduced, and as far as we may be able, by the assisting grace of God, determine the meaning of the term "the daily."

In the 12th verse we read, "And an host was given against the daily by reason of transgression, and it cast down the truth to the ground; and it practised and prospered."

The power which demands our attention at this time is introduced in this prophecy at the 9th v., where we are told, "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."

This power, we take to be Rome, 1st. From its place in the prophecy. 2d. From its waxing exceeding great. 3d. From the locality of its rise, as a power, and the direction of the spread of its dominion. 4th. From the acts that it should accomplish, whom it should "cast down" and "stamp upon," and whom he should "magnify himself even to;" and, 5th. What he did take away, and what cast down.

First, then, Rome is said to be that iron kingdom of Dan. 2nd chapter, which was to break all the powers that stood before it, and afterwards to be divided. This was the 4th power that should have dominion. Wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven are, hath he given into the hands of the rightful successor to the dominion of the kingdom, which God gave into the hands of Nebuchadnezzar; and, that fourth beast of Dan. 7th chapter, dreadful and terrible, and strong exceedingly, with great iron teeth. As he whom we call Rome, was to be the third power (exceeding great) counting from the ram with two horns, which we are informed in the 8th ch. 20 v. are the kings of Media and Persia, then next Grecia, with its divided and enfeebled state, not having the power of Alexander's kingdom.

Second, this power of exceeding greatness comes forth, with its character of fierce countenance, and dark sentences, whose rise was to be when the transgressors were come to a full. Rome exceeded in greatness all the powers which were before it, so that Luke says, in the days of Mary's espousal to Joseph, there went out a decree from Caesar Augustus, that all the world should be taxed.

Third, Rome had its rise in one of the four divisions of Alexander's kingdom, and, says a work before me, "The Roman empire included all the countries surrounding the Mediterranean sea. Founded 754 B. C."

"Rome first carried her arms beyond Italy in 264 B. C., and by the expulsion of the Carthaginians from Sicily, began her brilliant career of foreign conquest."

"Sicily, from 212, Sardinia and Corsica, 231, Spain, 206, Gaul, Greece and Macedonia, Asia Minor, Syria, Egypt, and the rest of northern Africa, became Roman provinces, which afterwards fell into the hands of Goths, Vandals, Saracens, Turks and other invaders."

"The entire series of Roman emperors, from the first of the Caesars to the last of the Constantines, extends above fifteen hundred years; and the term of dominion, unbroken by foreign conquest, surpasses the measure of the ancient monarchies; the Assyrians, or Medes, the successors of Cyrus, or those of Alexander."

"Fourth. It cast down some of the host and of the stars to the ground, and stamped upon them. Did Rome cast down the host and the stars to the ground and stamp upon them? ("The seven stars in my right hand are the angels [ministers] of the seven churches," Jesus.)

Let the dancing girl and her mother answer, as

they bear the gory head of John on the charger, in the bloody dance; and listen to the voice from the isle of Patmos, a companion in tribulation, in the kingdom and patience of Jesus Christ,—for the word of God, and for the testimony of Jesus Christ.

Hark! again; from the very capital of Rome, "I am now ready to be offered, and the time of my departure is at hand;" yes, Paul, you kept the faith, but you appealed to Rome, and she demanded thy life, and the Lord Jesus has shown thee how great things thou must suffer for his name sake; but there is a crown of righteousness for you, and for Peter, and James, and all the host who suffered for the word of God and the testimony of Jesus which they held:

"Yea, he magnified himself even to the prince of the host."

That "king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power... and shall destroy the mighty and the holy people. He shall stand up against the Prince of princes."

Rome, not only stamped upon God's people, but consigned the Prince of life to the Jews to be crucified; sealed the tomb with the Roman seal, and set its iron-clad guards to keep the body of Jesus safe, no matter if Pilate did try to shift the responsibility, by sending him to Herod, and afterwards wash his hands, in token of his innocence of the blood of Jesus, declaring, "I find no fault in him;" but they cried, he has spoken against Caesar; "if thou let this man go, thou art not Caesar's friend." Pilate said, "Take ye him, and judge him according to your law." The Jews said unto him, "It is not lawful for us to put any man to death."

Pilate had said, "Knowest thou not that I have power to crucify thee, and I have power to release thee?"

"Thou couldst have no power against me, except it were given thee from above."

No one, who is at all acquainted with the history of Rome, will deny that when Pilate signed the death-warrant of Jesus, it was the official act of the Roman government, and fulfilled the prediction, "Magnify himself even to the prince of the host."

Gibbon says, "For the preservation of peace and order, the governors of the provinces were armed with the sword of justice. They inflicted corporal punishment, and they exercised, in capital offences, the power of life and death."

Pilate, "I have power to crucify thee, or to release thee." Yes! as the representative of Rome, you fulfilled the prophecy; for it was given you from above, according to the testimony of Jesus.

"Why did the heathen rage and the people imagining vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.

"For of a truth against thy holy child Jesus, whom thou hast anointed," (anointed a prince, &c.) "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

Now, is this not enough to satisfy any believer in God's word, that the little-horn of Daniel 8th chap. was Rome, and not Mahometanism, nor yet confined to the same limits as the little-horn of Daniel 7th chapter, which from its coming up among the Ten horns, on the dreadful beast, clearly marking it to be the Papal power. 'Tis true the little-horn of the 8th chapter embraced that of the 7th chapter, but it is under the expression of "The transgression of desolation."

Mahomedanism never did, nor never can fulfil the prophecy we have under review, nor can any other power, present or future fulfil the prediction. They are too minute, and require the presence of the Prince of Princes in his humanity to establish the words of the prophet.

If then, this little-horn is Rome, in her grandeur and strength, it becomes us to show in the next and

Fifth place. What Rome took away, that is here called "The daily."

The evidence which we might present in support of the position we take, that the term "the daily" refers to Paganism, is of such an extended character, that we scarcely know how to bring it within reasonable limits.

Daniel has been presenting in this Scripture, the political governments of the earth, and at the 10th verse, he introduced the church of God, and it is natural that he should here introduce, that system which has been opposed to God from the earliest age of mankind, viz., Idolatrous worship. He therefore names it, apparently, without the necessity of an explanation, and calls it, "the daily."

The explanation comes in as a matter of course; for in the next verse we are informed, "An host was given against the daily by reason of transgression, and it cast down the truth to the ground." Is it not here explained to be the daily transgression? and, by reason of, is here placed to assign the immediate

cause for an host being given against it? Because it cast the truth to the ground and prospered.

Again, in the 13th verse, where it is called the daily, (transgression) as that which follows in its course, is called, the transgression of desolation, could its name and character be given otherwise, unless, the term made use of to express its character, was twice repeated, i. e., The daily transgression, and the transgression of desolation.

And indeed this is the view, the adventists took of it, in years that are past.

Let us try to alter the phraseology of the text, for the sake of seeing how we can improve God's word!

We have seen in the above, that in repeating the word transgression, we add nothing to the force of the passage. Let us transpose the words, and call them the transgression daily, and the transgression of desolation. We see, whilst the latter is expressive of its character and work, the former is by no means improved. We contend, that it is "the daily transgression," call it as some do, the continual: still it is expressive of its character, the daily or continual transgression against God Almighty.

(To be continued.)

From Bro. Levi Hooper.

Dear Editor:—I am in hopes to obtain a subscriber or two for the Herald, which I think has not yet run off the track, but has stuck to the old original principles on which it was founded; which I can say, in the midst of all that's going, I'm heartily pleased with. God is with the Herald, and it will doubtless be supported to the end. Amen. The end now seems to be very near.

Your brother in hope,

LEVI HOOPER.

New Boston, Jan. 6, 1861.

From Bro. C. Beckwith.

Dear Bro. Bliss:—We should not know how to do without the Herald in these perilous times. My prayer is, that the Lord would sustain you in feeding the household. I approve of your manly course in exposing error. From your brother,

CALVIN BECKWITH,
McDonough, N. Y., Jan. 7, 1861.

From Bro. R. Burtenshaw.

Dear Bro. Bliss:—I am again in the field, telling the people our Master is coming. I intend doing all I can for the Herald, and will get new subscribers if I can. I think it the best paper in the land, and if I have not the money to assist in that way, my prayer to God is that you may have grace to endure all, and fight the good fight; and, when our Master comes, receive a crown, with Paul, that shall never fade away. Your brother in hope,

R. BURTENSHAW.

Fingal, C. W., Jan. 7, 1861.

From Bro. H. B. Sevey.

Bro. Bliss:—How do you reconcile Gen. 3:15 and Heb. 2:14, with the theology that the devil will always exist? If the promised Seed will bruise his head, will it destroy him?

The Lord is reviving his work in Mount Vernon, (Me.) Some are returning to their first love. One has found Jesus to be a Saviour of sinners. To God belongs the glory. Our meetings still are interesting.

Yours in hope,

H. B. SEVEY.

The two could not be reconciled if bruising his head and destroying the devil mean his annihilation; but if they mean, as we suppose they do, his incarceration and eternal punishment, which conclusion we are led to by other scriptures, then there is no want of harmony.

ED.

Mr. Bliss:—What reason have you, or any man, to believe in the Advent doctrine? Please give your reasons on all points connected with the doctrine the Adventists advocate. Answer through the Herald.

D. D.

Northampton, Mass., Feb. 4, 1861.

ANS. This is what we are doing continually in the Herald, which the writer of the above will see if he takes it. In the 1st No. of this volume this very thing was attempted; and about the 1st of March there will be another No. of special value in this direction. We should be more specific in this, if we knew the name of our correspondent.

ED.

From Bro. J. D. Boyer.

Dear Bro. Bliss:—I am now residing in Yardleyville. I have taken the pastoral charge of the Morrisville and Yardleyville churches, since Dec. 1, 1860. The last week in December we commenced a protracted meeting, which continued until last Thursday evening. The result of the meeting was good. The church has been much revived, backslid-

ers reclaimed, and seventeen converted to Christ; among this number several young ladies of our Sabbath school found the Saviour precious. Our congregations have been large and attentive, and a great interest to hear the truth bearing upon the consummation of this age was manifested throughout. Bro. Gates was with us three weeks and labored to good acceptance.

My Post Office address is Yardleyville, Bucks Co. Pa. Yours in the blessed hope,

J. D. BOYER.

Bro. R. R. York writes:

"I take pleasure in reading the Herald generally. While I do not agree with all it contains, I can say it is doing a good work in instructing me on many points.

"Yarmouth, Me., Jan. 7, 1861."

From Dr. N. Smith.

Dear Bro. Bliss:—My health is better than it has been for two years. My appetite is good; I have gained flesh, and some strength; yet can work but little. I have to have all my movements slow and moderate. The Advent cause is yet mine. I love it as well as ever. Give my love to all my old friends. Tell them to meet me in the kingdom.

Yours as ever,

NICHOLAS SMITH.

Hallowell, Me., Dec. 27, 1860.

We are glad to learn that our long-esteemed friend, can speak thus encouragingly of his health. May it continue to improve till mortality be swallowed up in life.

ED.

From Bro. L. Buel.

Mr. S. Bliss:—It is with pleasure that I hail the weekly visits of the Advent Herald, laden with the contributions of so many able pens, to diffuse the light on the near advent of our Lord and Saviour Jesus Christ, when he shall come in all his glory and gather his elect from the four quarters of the earth—when we shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, to go no more out forever. There we shall see eye to eye, and be of one heart and one mind. Nothing that defileth or maketh a lie will enter there, and hope will be swallowed up in complete fruition.

Yours in the bonds of love,

LINUS BUEL.

Essex, Jan. 7, 1861.

From Bro. John Gilbreth.

Dear Bro. Bliss:—I am well pleased with the course you have pursued in regard to the Herald, and I love to peruse its pages. I am glad to hear from the scattered flock; but when the Shepherd is glorified, the scattered flock will be gathered. May we all be faithful till the Chief Shepherd shall appear, and then receive a crown of glory that shall never fade away.

Four new subscribers our brother has given us the past year, and he adds:

I hope to obtain more, and shall try to keep the number good. Your brother in hope,

JOHN GILBRETH.

Stanbridge, C. E., Dec. 30, 1860.

Bro. Bliss:—January is nigh at hand, which reminds me of my duty to the Herald. So you will find enclosed three dollars for my subscription of another year. I love to read the Herald, and like to pay for it; and I think three dollars a small amount for a paper I prize as I do the Herald. May the good Spirit of God guide and direct you in the ways of godliness, that you may at last receive that crown of glory that God has promised to all who love him, is the sincere prayer of your friend,

Mrs. MARY EVERETT.

Pawtucket, Dec. 24, 1860.

A paper that is the subject of so many prayers, as there is reason to believe the Herald is, we may hope will be blessed of God in the bestowal of all the needed wisdom and grace that is requisite for its proper guidance. We thank you for your prayers to that end, and also for the needful accompaniment.

ED.

From Bro. Wm. Blackman.

Bro. Bliss—Dear sir:—Without flattery, permit me here to say, I very much admire the spirit of the Herald and its worthy editor. I dearly love those precious doctrines taught in the volume of inspiration and heralded throughout the land by the sincere lovers of truth. Let me say, in the language of another: Truth never did any harm, and never will to all eternity. Then let us have the truth at all times, and leave the event with the Disposer of all things. Your friend, looking for that blessed hope,

W.M. BLACKMAN.

Princeton, Jan. 11, 1861.

From Sister Martha Salt.

Dear Bro. Bliss:—We live in troublesome times. Such a state of things must certainly engage the minds of the whole world. I think 1861 will bring something very important to view in Italy. There is scarcely a nation in the whole world but seems in confusion. It is quite clear, we are on the verge of a great crisis. All things seem to wear a very peculiar aspect. Almost every circumstance that transpires seems to indicate the coming of our Lord and Saviour Jesus Christ. Nothing through the world seems permanent, and scarcely a day rolls back into eternity, but some strange phenomena take place. The strong minded and able statesmen seem bewildered, and admit that some strange thing is coming to pass on the earth. But I must close. May the Lord direct in all things, and make us ready with our lamps trimmed and burning. Yours in Christian love.

MARTHA SALT.

East Liverpool, O., January 30th, 1861.

From Sister S. C. Beckwith.

Dear Brother Bliss:—By the providence of God I am still permitted to live, not only a natural, but I trust a spiritual life, by faith in Jesus. Notwithstanding this I feel a lack of that conformity to the commands of God which I think his word requires. But my daily prayer is, O, Lord perfect me in love. I love the Herald, and its doctrines, and hope it will be sustained.

S. C. BECKWITH.

Mc Donough, N. Y., Dec. 31st, 1861.

Thank you, sister, for the new subscriber accompanying the above.

ED.

From Bro. C. N. Ford.

Bro. Bliss:—It is my earnest wish and desire to see the Herald kept up; for we shall need it as long as time shall continue. I am much pleased with the independent course you have taken with regard to sifting the writings of others on the Scriptures. We want light and truth in these perilous times. We do not want to be deceived. The Bible, and the Advent Herald are the only Advent preachers we have in this land of bondage. The Lord bless you, brother, and give you abundantly the Holy Spirit to lead you into all truth.

Yours in hope,

C. N. FORD.

La Belle, Mo., Dec. 15, '60.

From Bro. G. T. Havens.

Brother Bliss:—The first of January is here. I wish you a happy New Year, and pray that you may be sustained and directed in the discharge of the duties devolving on you.

I prize the Herald highly, above any religious paper I know, and hope and pray that it may be sustained unto the end—to impart light and comfort to the many readers thereof.

I remain yours in hope,

G. T. HAVENS,

St. Catharines, C. W. Jan. 1st, 1860.

All kind wishes are duly appreciated and reciprocated.

ED.

From Bro. H. Asselstyne.

Bro. Bliss:—I must confess, taking all things into consideration, that the day hasteth when He whose right it is to rule will sway his sceptre over the nations. Let us be watching, and have on the whole armor, ready for every event of God's providence. I am sure there will be no loss to those thus found.

I commenced taking the Morning Watch; and I think I have perused all the papers up to this time, with the exception of three or four numbers, which must have miscarried. They often cheer me, a lonely pilgrim. I hope soon to be crowned. May the Lord grant me my hope, for Jesus' sake.

Yours truly, as ever a friend to the Herald,

HENRY ASSELSTYNE.

Swanton, Dec. 24, 1860.

From Bro. T. E. Morrill.

Bro. Bliss:—The Herald comes every week, and is all the preaching we have here. We are all alone, with no meeting to go to. I like the Herald, and am glad to see it come; for it brings glad tidings. It is like cold water to a thirsty soul. I hope it will continue. Hoping to meet in the kingdom, I am yours,

T. E. MORRILL.

Campbell, N. H.

Our brother has been sick; but in the kingdom the inhabitant will not say, I am sick.

ED.

Married,

In Champlain, N.Y., Sept. 6th, 1860, by Eld. C. P. Dow, Mr. HENRY CHURCHILL to Miss JANE ANN BARKER, both of Champlain. "Marriage is a trap, easy to get in, and hard to get out; but as you

wish to be in, and have no occasion to get out, there is no objection to the trap." C.P.D.

In North Attleboro', on the 1st inst., by Eld. C. Cunningham, Mr. THOMAS E. KING and Miss SYLVIA A. CONANT, both of Attleboro'.

LINES.

I'm lonely and sad,
I'm weary of earth,—
Of its tones of grief,
And its voice of mirth.

Of its sin and strife,
That weary and vex,
Of its varied cares,
Which oft times perplex.

I've heard of a land
Where the weary rest,
And the dwellers there
Are forever blest.

That naught enters there
To wither or blight,
For the robes they wear
Are of spotless white.

That tears from their eyes
Are all wiped away;
No night interrupts
One eternal day.

'Tis said that the King
Who reigns o'er this land
Has invited all
To join this bright band.

That soon He'll return
To claim such below,
Full joy to impart—
A crown to bestow.

O then shall I go,
To learn the new song,
And share in the bliss
Of the blood-washed throng.

HATTIE.

Groveland, Mass.

OBITUARY.

Bro. Bliss:—It has fallen to my lot again to record the work of death in our midst. NELSON R., son of Bro. and sister Alanson IRISH, died in Stanstead, C. E., Jan. 27, 1861, of croup, after an illness of about two days, in the third year of his age. He was bright and beautiful boy, and was so active as to be admired by all who knew him. He had won the affections of the parents so much that the sudden bereavement seemed almost too much to be borne, but they could rely upon the promise, "Casting all your care upon him, for he careth for you;" and with the prospect of realizing the promise of God to Rachel fulfilled in their case, they bow in submission, and look for a re-union in the kingdom of God. A discourse was delivered by the writer from a text chosen by the father, Luke 18:16.

How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!

But though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a land whose confines lie
Beyond the reach of death and pain.

Then let the hope of joys to come
Dispel our cares and chase our fears;
If God be ours we're trav'ling home
Where God shall wipe away all tears.

D.W.S.

DIED, at Brush's Mills, Moira, Franklin Co., N. Y., Dec. 21st, 1860, of consumption of the bowels, my honored father, ZENAS DOW, aged 69 years, 8 months, and 17 days.

I trust my respected parent "sleeps in Jesus." In early life, and during some 17 of his married years, he was a Universalist, and educated me during my juvenile years, intending me for the ministry of that denomination; but at the mature age of 40 his opinions became changed, and he publicly professed a loving faith in Christ, and united with the M. E. church, and was for several years a class-leader in that church. In 1843-4 he became interested in, and a believer of the pre-millennial and speedy advent of Christ to "reign on the earth," which faith he cherished until his death.

I visited him twice during his short illness, and conversed with him very freely upon his "hope of eternal life," and was cheered by an assurance from him, as he stood, all emaciated and wasted by disease, on the margin of Death's chill river, his feet already bathed with its waters, that he saw the bright glory of the Resurrection on the other shore, where he should emerge from Death's oblivion, to meet his scattered family; for all with him was peace. Surely, "the righteous hath hope in his death." What a surpassingly glorious victory shall be achieved, when "death is swallowed up in victory!"

"Oh, scenes surpassing fable, and yet true! Scenes of accomplished bliss! which, who can see, Though but in distant prospect, and not feel His soul refreshed with foretaste of the joy."

C. P. DOW.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Serofula and Serofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Serofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that anything you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully, Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ring-worm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocle, Gout, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Gout—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhœa or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Serofulous diathesis. I have cured many inveterate cases of Leucorrhœa by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphillis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which troubled me greatly. I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREAM.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been broken down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these afflictions have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF COUGHS, COLDS, INFUZIA, HEAVERSNESS, CROUP, BRONCHITIS, INCIPIENT CONSUMPTION, AND FOR THE RELIEF OF CONSUMPTIVE PATIENTS, IN ADVANCED STAGES OF THE DISEASE.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know, the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by DR. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

Morning Hours in Patmos, by Rev. A. C. Thompson, D. D. 1.00 .15

Bliss's Sacred Chronology 40 .08

The Time of the End 50 .20

Memoir of William Miller 75 .19

Hill's Saints' Inheritance 75 .16

Daniels on Spiritualism 50 .16

Kingdom not to be Destroyed (Oswald) 1.00 .17

The Last Times (Seiss) 1.00 .16

Exposition of Zechariah 2.00 .28

Laws of Symbolization

sore nipples. Its effect was, a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of serofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by serofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62. For sale at this office.

Buy the Best.

This we believe is WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, phthisic, &c. Certificates like the following are fast flowing in.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases. \$100,000 could be made out of it, if you had the capital to put it fairly before the public.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. Proprietors.
R. R. YORK, Yarmouth, Me.

pd to 1023



French Burr Mill Stones
of all sizes, and all kinds of
mill machinery. No. 23 Water street, Bridgeport, Conn.
(nearly opposite the R. R. Depot.) Ware rooms No. 12
Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

J. V. Himes.

995, pd. to 1001. 1 yr.

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentees and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street,
Providence, R. I.

pd to 1025

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price, 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 16, 1861.

Questions about Moses.

Continued from our last.

73. Did the taskmasters obey Pharaoh?

Ans. "The taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw." Ex. 5:10-13.

74. What was done to the officers of the children of Israel?

Ans. "The officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?" Ex. 5:14.

75. What did those officers then do?

Ans. "Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people." Ex. 5:15, 16.

76. What did Pharaoh say to the officers?

Ans. "He said, Ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the Lord. Go therefore now, and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks." Ex. 5:17, 18.

77. When the officers of the children of Israel saw they were in an evil case, what did they then do?

Ans. "They met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." Ex. 5:20, 21.

78. When Moses told this to the Lord, what did the Lord say to him?

Ans. "Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." Ex. 6:1.

79. What did God command Moses to say to Pharaoh?

Ans. "The Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land." Ex. 6:10, 11.

80. What did the Lord say about Pharaoh's hearkening unto Moses?

Ans. He said, "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." Ex. 7:4, 5.

81. Did Moses and Aaron obey the Lord, and how old were they at this time?

Ans. Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh." Ex. 7:6, 7.

82. What miracle did the Lord command Moses to show Pharaoh?

Ans. "And the Lord spake unto Moses, and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." Ex. 7:8, 9.

83. Did Moses and Aaron do so?

Ans. "Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent." Ex. 7:10.

The Spinner Boy.

Several years ago there was a bright lit-

tle spinner-boy in one of the mills of Glasgow, Scotland. He spun all through the summer vacation to earn money to go to school in winter: and very diligent was he, both at school and in the mill. A great deal of knowledge he picked up; and the best of all was the knowledge of God. When he came to be a man he wanted to become a missionary; and God opened the way when he was of age.

The Missionary Society sent him to South Africa. On our maps of Southern Africa there are large blank spots, denoting that we do not know what is there,—sandy deserts, we suppose. But Dr. Livingstone (for that was the man's name) found them fine countries, watered by large rivers and peopled by negroes much better off than those living on the sea-coast. They had never seen a white man: of Englishmen they had heard, and called them "a tribe that loved the black man."

Was it not dangerous travelling? Oh, yes. He was attacked by fever thirty-one times, and once a lion sprang upon him and broke his arm. There were many wild animals. Zebras and giraffes were excellent food. The people were very kind.

In four years he travelled eleven thousand miles where no white man ever went before; and, as you may suppose, he brought home a great deal of interesting and important knowledge about the interior of Africa. He was gone away sixteen years, and scarcely spoke English in all that time. And, though not quite forty years old, his face is wrinkled and almost as black as a black man's from hardship and exposure.

How could such a great work be done?

It "is not by grand meetings, fine speeches and much excitement that anything great is done," answers Dr. Livingstone. "No, it is by hard working,—working in quiet, working under a sense of God's presence everywhere, and working without expectation of seeing the fruits."

What an answer is that! Let the boys take it for a lesson. We are so apt to be discouraged, we seem to get ahead so little day by day. We complain that we don't see the fruits of our labors. Well, what if we don't? God has given us a work to do, and we must do it; and "it is by hard working—working in quiet, working under a sense of God's presence everywhere, and working without expectation of seeing the fruits—that any thing great is done."

That's it.

A Sabbath School Incident.

Little Mary Wood
Did what she could.

At a meeting in Exeter Hall, London, where there was a vast number of Sabbath school children assembled, a clergyman arose on a platform and told them of two bad little boys whom he had once known, and of a good little girl whom he afterwards learned to know. This little girl had been to Sabbath school, where she learned to do some good every day. Seeing two boys quarreling, she went up to them, told them how wickedly they were acting, made them desist from quarreling, and in the end, induced them to attend Sabbath school. These boys were Jim and Tom. "Now children," said the gentleman, "would you like to see Jim?"

All shouted with one voice, "Yes, yes."

"Jim, get up!" said he, looking over to another part of the stage. A reverend-looking missionary arose and looked smilingly upon the children.

"Now, would you like to see Tom?"

"Yes! yes!" resounded through all the house.

"Well, look at me: I am Tom, and I too have been a missionary for many yrs. Now would you like to see little Mary Wood?"

The response was even more earnest:

"Yes!"

"Well, do you see that lady there in the blue bonnet? That is little Mary Wood, and she is my wife!"

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Second day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

Templeton, 12th; Lowell, 14th; Haverhill, 15th; Lawrence, Sunday, 17th.

L. D. THOMPSON.

The Lord permitting, I shall preach at Lowell, in the chapel on Kirk st. the last Sabbath in this month (Feb.), and continue meetings through the week, and perhaps longer.

T. M. PREBLE.

I shall be at Champlain, N. Y., Thursday evening, 28th Feb.; at Massena the two first Sundays in March, the 3d and 10th.

M. BATCHELOR.

The next session of the Western Central quarterly conference will be held in the Bean school house, Mt Vernon, Me., about three miles east of the village, to commence Thursday, 1 o'clock P. M., Feb. 21st, and continue over Sunday.

I. C. WELLCOME, Scribe.

The Lord willing, I shall try to fulfil the request of brethren in South Waterford, Me., to preach there Sunday, March 3d, and several evenings following; at East Stoneham on Friday and Saturday evenings, and Sunday, March 8th, 9th and 10th. I will also preach in South Paris on the evening of March 1st, if brethren will provide a place and appoint.

I. C. WELLCOME.

Richmond, Me., Feb. 5 1861.

I will preach in Truro, Cape Cod, Sunday the 24th of February, and stop a number of weeks (the Lord willing) W. M. INGHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. Hill, \$3. Sent by Adams ex. the 7th inst.
D. Bosworth. Received the cost of those books.

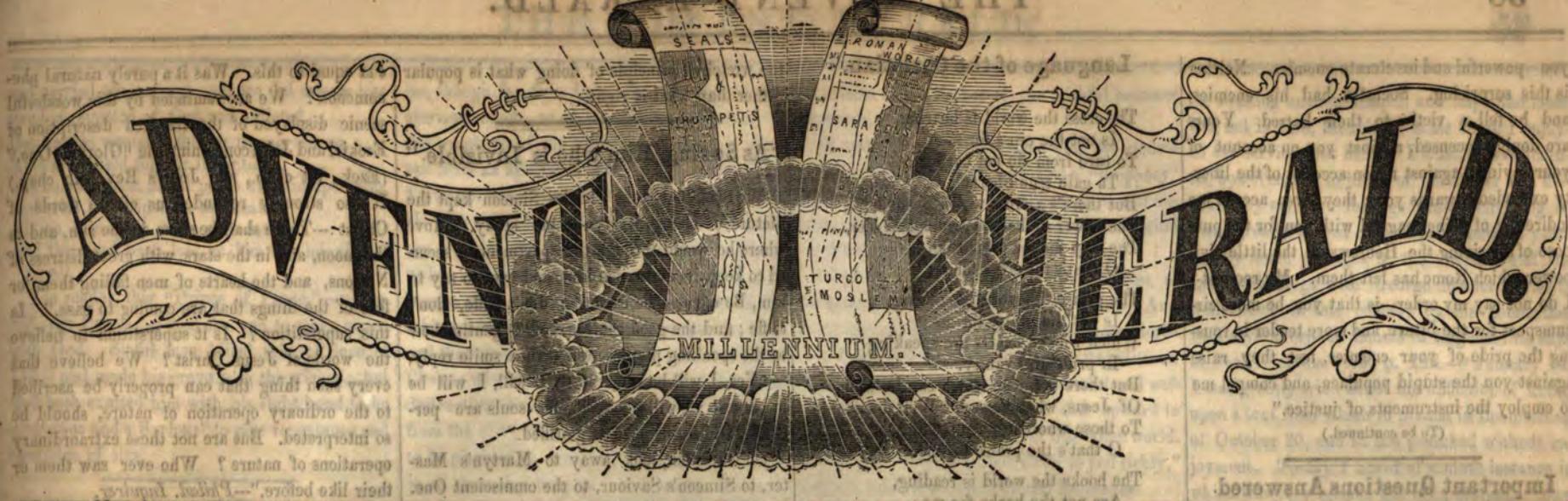
Thayer Lumber. There were 15 Nos. due you when you stopped at 987, which now entitle you to the Herald from 1023 to 1038.

I. C. Wellcome. Deliv'd to Henry Jones, No. 48 Kneeland st., 2 large and 8 small bottles on the 11th inst.—all not before settled with you for.

M. L. Jackson. Sent book the 11th.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books,



WHOLE NO. 1031.

BOSTON, SATURDAY, FEBRUARY 23, 1861.

VOLUME XXII. NO. 8.

THE ADVENT HERALD

Is published every Saturday, at 46-1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. Committee
J. V. HINES, on
O. R. FASSETT, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE SERMON DONE.

[The two following poems were selected for our paper by an esteemed friend:]

Closed was the preacher's last appeal,
The worshipers were gone,
Though some still lingered here and there
Round many a sod and stone,
When up, there ran a little lad,
"Sir, is the sermon done?"

"The preacher's words"—replied the man—
"Are ended, it is true:

But those great duties he has taught
Demand attention too;

And so the sermon is not done,
But it is all to do.

"Tis easy a short Sabbath hour
To hear of wisdom's way,
To listen to the will of God,
And mark what preachers say;
But this is hard—throughout the week
To practice and obey.

"Then will the sermon, boy, be done
When evil is abhorred.
God not alone on this his day
But every hour adored,
And piety makes every place
A temple to the Lord."

A STANZA.

[The last in a poem called "Life," by Mrs. Barbauld, written in her old age.]

"Life! we've been long together,
Through pleasant and through cloudy weather:
Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear:

Then steal away, give little warning,
Choose thine own time;
Say not good night, but in some brighter clime
Bid me good morning."

From the St. Louis Republican.
Pontius Pilate and Jesus Christ.

We lay before our readers this morning a curious document, with which, or something like it some of them are doubtless familiar. It is one that is much prized among the Cherokee Indians and read in the families of the nation as a veritable history of the relation sustained by Pilate to Jesus Christ, and of the scenes attending the trial and crucifixion. It has been forwarded to us to be printed for the use of the Cherokee nation, all the copies of it now in use among them being much dilapidated by constant handling. There are evidently some errors in phraseology in the manuscript as sent to us, some of which

we do not attempt to correct, because of uncertainty as to what substitutions to make. We publish it mainly as we have received it.

Pontius Pilate in Vienne.—Vienne in Dauphiny, a province in France, the ancient capital of transalpine Gaul, under the Romans, is situated on the river Rhone. There, on the left bank of the beautiful stream is seen a tomb of an ancient architecture, which according to tradition is the tomb of Pontius Pilate—Pilate, under whose government Jesus Christ suffered. Passus ist Pontio Pilate.

It was in Vienne also that the Wandering Jew revealed himself in 1777. A most remarkable occurrence; the spot that contained the ashes of the judge of the righteous, was to be trodden on by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript, found in a monastery in Vienne. It was under the reign of Caligula, when C. Marius was praetor at Vienne, that an old man, bent with age, yet of full stature, was seen to ascend from his litter and enter a house of modest appearance near the temple of Mars. Over the door of this house was written in red letters the name of F. Albinus. He was an old acquaintance of Pilate. After mutual salutations, Albinus observed to him that years had elapsed since their separation.

"Yes," replied Pilate, "many years—years of misfortune and affliction. Accursed be the day on which I succeeded Valarius Gratus in the government of Judea. My name is ominous, it has been fatal to whomsoever has borne it. One of my ancestors printed an indelible mark of infamy on the fair front of imperial Rome, when the Romans passed under the Candea Fereulea in the Samnite war: another perished by the hands of the Parthians in the war against Arminius; and I, miserable me!"

"You miserable," asked Albinus, "what have you done to entail misery on you?—True the injustice of Caligula has exiled you to Vienne, but for what crime? I have examined your affair in the Tabitorium.—You are denounced by Vitellius, Prefect of Syria, your enemy, for having chastened the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves on Mount Garizim. You are also accused of acting thus out of hatred against the Jews."

"No," replied Pilate, "no! by all the gods, Albinus, it is not the injustice of Caesar that afflicts me."

"What, then, is the cause of your affliction?" continued Albinus. "Long have I known you—sensible, just, humane, I see it. You are the victim of Vitellius."

"Say not so, Albinus; say not that I am the victim of Vitellius—no; I am the victim of a higher power!"

"The Romans regard me as an object of Caesar's; and the Jews as the severe Proconsul; the Christians as the executioner of their God!"

"Of their God did you say, Pilate? Impious wretches! Adore a God borne in a manger, and put to death on the cross!"

"Beware, Albinus, beware," continued Pilate, "if their God had been born under the purple, he would have been adored. Listen! to your friendship I will submit the events of my life, you will afterwards judge if I am worthy your hospital-

ity: On my arrival at Jerusalem I took possession of the Praetorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Judea, with the high priest and his officers. At the appointed hour no guest appeared.

This was an insult to my dignity. A few days afterwards the Tetrarch deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Gentiles, and to offer up libations with them. I thought it expedient to accept of his excuse, but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors.

"At that time Jerusalem was, of all conquered cities, the most difficult to govern, so turbulent were the people that I lived in momentary dread of an insurrection. To repress it I had but a single centurion and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiate thirst of empire: to extend our conquests beyond the means of defending them! Among the various rumors that came to my ears there was one that attracted my attention. A young man, it was said, had appeared in Galilee, preaching with a noble unction, a new law, in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews. One day in passing by the place of Siloe, where there was a great enclosure of people, I observed in the midst of the group, a young man leaning against a tree, who was calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. His golden colored hair and beard gave to his appearance a celestial aspect; he appeared to be about thirty years of age. Never have I seen a sweeter or a more serene countenance. What a contrast between him and his hearers, with their black beard and tawny complexions! Unwilling to interrupt him by my presence I continued my walk, but signified to my secretary to join the group and listen.

My secretary's name was Manlius. He was the grand son of the chief of the conspirators who encamped in Etruria, waiting Cataline. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me and worthy of confidence.

On entering the Praetorium I found Manlius, who related to me the words Jesus had pronounced at Siloe. Never have I heard in the Petto or in the works of the philosophers, anything that can compare to the maxims of Jesus.

One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar, Jesus replied, 'Render unto Caesar the things which are Caesar's, and unto God the things that are God's.'

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarine: for it was in my power to have had him arrested and exiled to Pontus, but this would have been contrary to that justice which has always characterized the Romans. This man was

neither seditious nor rebellious: I extended to him my protection unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples unrestrained by any Praetorian mandate.

"Should it ever happen—may the gods never avert the omen—should it ever happen I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to his noble toleration Rome shall owe her premature obsequies whilst I, miserable wretch! I shall have been the instrument of what christians call providence and we—destiny.

"But this unlimited freedom granted to Jesus provoked the Jews—not the poor, but the rich and powerful. It is true that Jesus was severe on the latter, and this was a political reason, in my opinion, not to control the liberty of the Nazarine. 'Scribes and Pharisees,' he would say to them, 'you are a race of vipers—you resemble painted sepulchers.' At other times he would sneer at the proud alms of the publican, telling him that the mite of the poor widow was more precious in the sight of God. New complaints were daily made at the Praetorium against the insolence of Jesus. I was even informed that some misfortune would befall him—that it would not be the first time that Jerusalem had stoned those who called themselves prophets; and that if the Praetorium refused justice, an appeal would be made to Caesar if that happened. My conduct was approved of by the senate, and I was promised a reinforcement of troops after the termination of the Parthian war.

"Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to establish the tranquillity of the city, without subjecting the Praetorium to humiliating concessions. I wrote to Jesus, requesting an interview with him. He came.

"O, Albinus! now that my blood runs cold in my veins, and that my body is bent down under the load of years, it is not surprising that Pilate should sometime tremble, but when I was young in my veins flowed the Spanish mixed with Roman blood, as incapable of fear as it was of pu-erile emotions.

"When the Nazarine made his appearance, I was walking in my basalie, and my feet seemed fastened with an iron hand to the marble pavement. He was calm—the Nazarine—calm as innocence. When he came up to me he stopped and by a single sign seemed to say to me, here I am.

"For some time I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters who had given form and figure to all the gods and all the heroes.

"Jesus," said I to him, at last—and my tongue faltered—"Jesus of Nazareth, I have granted you, for the last three years, ample freedom of speech, nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato, but this I know, that there is in your discourses a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against

you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed, against you on account of your sayings, against me on account of the liberty extended towards you; they even accuse me indirectly of being leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is that you be more circumspect for the future, and more tender in rousing the pride of your enemies, lest they raise against you the stupid populace, and compel me to employ the instruments of justice."

(To be continued.)

Important Questions Answered.

Under this caption, the Trumpet, in reply to a correspondent, answers as below three important inquiries. We add, for the benefit of those who may not consider the Trumpet as ultimate authority in questions of this nature, another set of answers from a different source.

Question 1.—Is there, or has there been, a state of future punishment? If not, then—

Question 2.—Does man suffer, in this present life, all the punishment due his sins? If he does, then—

Question 3.—From what does the atonement of Christ save man, and why did Christ suffer?

Answers to Question 1.

Trumpet.—“The doctrine of future punishment has never been proved by the Scriptures. Men will be punished at the judgment-seat of Christ; and the judgment-seat of Christ is in this world.”

Bible—“They that obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction, when He shall come to be glorified in his saints.”

“God hath appointed a day in which He will judge the world in righteousness.”

“It is appointed unto men once to die, but after this the judgment.”

Answers to Question 2.

Trumpet.—“It is presumption to say there is punishment in the future state, when the Bible asserts to the contrary.”

Bible—“At the end of the world, the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth.”

Answers to Question 3.

Trumpet.—“Whatever virtue there was in the death of Christ, we are sure it was not designed to save men from the punishment of sin.”

Bible—“Christ hath redeemed us from the curse of the law, being made a curse for us. We have redemption through His blood, even the forgiveness of sins. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes are we healed.”

Watchman and Reflector.

The Love of Money.

It was related to the writer, by a gentleman who lived in the island of St. Thomas, at the time the town was burnt, (now more than fifty years ago,) that an old man without any family, had accumulated a large amount of money in gold and silver, which he kept in an iron chest. As the fire approached, his distress was inexpressible; he ran to his treasure, but it was so heavy that he could not move it, and no one dared venture in to assist him. He then threw his legs and arms around the chest, and perished with his money.

Another gentleman related the following: A man in Pennsylvania, who began life poor, but was determined to be rich, lived to be old, and had become rich in money and land. He too had no family. At length he was taken sick, and sent for a physician, who honestly told him that he could not live but a very short time. His only reply was: “O, if I could live fifteen years, I could get all Chester County,” soon after which he expired.

What infatuation! this love of riches! On high authority we are warned against the deceitfulness of riches, and the love of the world.

Language of the Christian.

The cross the world is bearing,
Is not the cross for me;
To turn from sin not caring
To gain true liberty;
But there's a cross which Jesus bore,
The power of hell he triumphed o'er,
The way for me preparing.
O that's the cross for me.

The praise the world is seeking,
Is not the praise for me;
Which wicked hearts are speaking
In pride and vanity.
But there is praise which can be won
Of Jesus, when he says “Well done”—
To those who truth are seeking,
O that's the praise for me.

The books the world is reading,
Are not the books for me;
For worldly wisdom heeding
Will lead to misery;
But there's a Book I dearly prize,
Which tells me how from sin to rise,
The way to heaven leading—
O that's the Book for me.

The song the world is singing,
Is not the song for me;
The truth away they're flinging,
They would not Jesus see.
But there's a song the saints will sing,
The song of Moses and their King,
Through heaven 'twill be ringing,
O that's the song for me.

The crown the world is gaining,
Is not the crown for me,
Its beauty soon is waning,
'Mid strife and villainy.
But there's a matchless crown in heaven,
To all the faithful 'twill be given,
When we shall all be reigning,
O that's the crown for me.

The home the world possesses,
Is not the home for me;
Its sorrows and distresses
Oft make our comforts flee;
But there's a home no sorrow knows,
And Christ will bring to that repose
Him who his name confesses,
O that's the home for me.

A. L. GUILFORD.

Monroe, Wis.—Advent Review.

Worldly Wisdom.

Bible wisdom says, be a man, and God will take care of your circumstances,—Worldly wisdom sacrifices the man to his circumstances. This wisdom pushes God out of view, and with nothing else to depend on, make man depend on himself, and so the great question becomes, among the poor, “what shall I eat? what shall I drink?” and among the rich, “What rare fruits from the tropics shall burden my board? what sparkling wines shall enliven my feasts? what costly raiment shall proclaim my wealth?” And before these stern and imperious questions, honesty vanishes, godliness collapses like a bubble, and man becomes the victim of his circumstances. A man does not pass for what he is, but what he is worth. People do not ask, what is he, but who? A wisdom which labels a man worth so many dollars, and passes him through the market a commodity to be speculated on, current or not, as the labelled worth is high or low. Then, to increase his price, and make him more current, a man will barter manliness, truthfulness, and every high, ennobling quality. And when it is done, what is done? Simply the man has managed to gather about him a few more material things, which once belonged to other people, while he himself is any amount less a man than he was before. So in modern merchandise; instead of seeking first of all to be a man, trusting God for the rest, our merchant seeks first of all to be a rich man, with houses, lands and the adornments of luxury.

So in politics. Here obtains the fatal worldly wisdom which puts circumstances above the man. Office is the one thing—a name and place—they must be won at all hazards. A man is nothing. Honesty isn't enough—integrity, virtue, manliness—place is more. So the politician ceases to be a man, and becomes a slave; sells himself to whoever will buy; puts his neck under a yoke, and consents to be driven hither and thither by a mob as fickle as the changing wind. Place is everything, and so becomes demagoguism, sycophancy and pandering to popular appetites;

the wretched principle of doing what is popular rather than what is right.

“As Seeing Him who is Invisible.”

We read that Rev. Charles Simeon kept the picture of Henry Martyn in his study. Move where he would through the apartment, it seemed to keep its eyes upon him, and ever to say to him, Be earnest, be earnest; don't trifling, don't trifling; and the good Simeon would gently bow to the speaking picture, and with a smile reply,

“Yes, I will be in earnest; I will, I will be in earnest; I will not trifling, for souls are perishing, and Jesus is to be glorified.”

Oh Christian, look away to Martyn's Master, to Simeon's Saviour, to the omniscient One. Ever realize the inspection of his eye, and hear his voice of tenderest importunity: “Be instant; entreat with all long-suffering and tears. Be faithful unto death; for lo, I come quickly, and my reward is with me.”—Rev. S. J. Moore, Ballymena, Ireland.

“Poor Man.”

Such is the expression, says the Zion's Herald, that involuntarily comes to our lips when we look upon one of the richest men in America, described as follows by a letter-writer in the Boston Journal:

“One who frequents Broadway or any fashionable promenades, will notice the daily walk of a gentleman who saunters leisurely along followed quite closely by a man, apparently bent under seventy years, and stooping so constantly as to seem almost to crouch as he walks. He follows his leader like a shadow, and goes into all possible places with his attendant. The feeble old man is John Jacob Astor, son of the famed Astor whose name is identified with the Astor Library. He was a bright and promising boy, and till seventeen years of age gave promise of much genius. Reports vary as to the cause of his mental decline; but the best accounts attribute it to the mental forcing system, and to the intense study that occupied his early years. But true it is that he has been for years a hopeless imbecile, and has been as much more care than an infant as a strong and athletic person can be. Ample provision has always been made for all the comfort he is able to enjoy. An elegant mansion on 14th Street is his abode. It is fitted up with elegance and taste. A yard, comprising an entire square, secures all privacy that is needed. Room for walking, riding on horseback, and for recreation is afforded. Horses, carriages and servants wait on his call.”

Magnificent Phenomenon.

In the Lake City (Minnesota) Tribune of Jan. 5th we find the following interesting account of a very singular phenomenon beheld there a few evenings previous:—“It was our privilege to witness on Saturday evening the most beautiful and wonderful lunar phenomenon imaginable—greatly surpassing any celestial scenery we had ever before witnessed or read of. From seven to eleven o'clock the spectacle was grand—grand beyond description. In a direct horizontal line with the moon, at about ten degrees distance, on each side, she was attended by what some would term ‘mock moons.’ These were as brilliant as possible, resembling great gas burners. The moon was surrounded with a clear and well defined halo, the periphery of which just reached the inside lines of the ‘mock moon.’ Then passing directly across the face of the moon was a large and perfect cross, the head, foot and arms of which reached the inner edges of the halo, presenting to some minds the spokes of a great wheel, the moon forming the hub, the halo the rim. Directly above the moon was a beautiful rainbow. Up in the zenith was the form of a crescent, which slowly faded away before the advancing Queen of Night. Then from the North to the South, skirting the horizon, was a zone of light, forming a complete semi-circle of the heavens, and at each terminus a well defined cross. Altogether this was the most magnificent sight we ever witnessed. And we do not remember to have read anything concerning such phenom-

ena equal to this. Was it a purely natural phenomenon? We are reminded by this wonderful scene displayed of the inspired description of Ezekiel and John concerning the “Glorious One,” (Ezek., 1st chap., and John's Rev., 4th chap.) It also strongly reminded us of the words of Christ:—“There shall be signs in the sun, and in the moon, and in the stars, with great distress of Nations, and the hearts of men failing them for fear of the things that are coming to pass.” Is this superstition? Is it superstition to believe the words of Jesus Christ? We believe that every such thing that can properly be ascribed to the ordinary operation of nature, should be so interpreted. But are not these extraordinary operations of nature? Who ever saw them or their like before.”—Philad. Inquirer.

A Mission of the Angel Sorrow.

From Professor Phelps' late work on Prayer, “The Still Hour,” we cull the following:

Often, to deepen our knowledge of Christ in Prayer, is the mission of the Angel Sorrow. The truth is, that we never feel Him to be a necessity. Therefore God makes us feel that necessity.—He tries us here, and He tries us there. He chastises us on this side, and he chastises on that side. He probes one sin, and another and a third, which have lain rankling in our deceived hearts. He removes one, after another, the objects in which we have been seeking the repose of idolatrous affections. He afflicts us in ways we have not anticipated. He sends upon us the chastisement which He knows we shall feel most keenly.—He pursues us when we would fain flee from His hand, and, if need be, He shakes to pieces the whole framework of our plans of life by which we have been struggling to build together the service of God and the service of self, till at last He makes us feel that Christ is all that is left to us. . . . On the basis of that single experience of Christ as a reality because a necessity, there arises an experience of blessedness in communion with God which prayer expresses like a revelation. Such devotion is a jubilant Psalm.

Would you See the King?

Not such as the sovereign of England, the Emperor of the French, the Autocrat of all the Russias, nor like any earthly monarch that ever reigned in passing pomp and splendor; but the King Immortal, the King of Glory, the King of Kings and Lord of Lords? Who shall see Him and find favor in His sight?

“He that walketh righteously and speaketh uprightly; He that despiseth the gain of oppression, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from seeing evil; He shall dwell on high; His place of defence shall be the munitions of rocks; Bread shall be given him; His waters shall be sure. Thine eyes shall see the King in His beauty; They shall behold the land that is very far off. Look upon Zion, the city of our solemnities; Thine eyes shall behold Jerusalem a quiet habitation, A tabernacle that shall not be taken down; Not one of the stakes thereof shall ever be removed; Neither shall any of the cords thereof be broken. But there the glorious Lord will be with us—a place of broad rivers and streams; Wherein shall go no galley with oars, Neither shall gallant ships pass thereby. For the Lord is our Judge, The Lord is our Lawgiver, The Lord is our King; He will save us. And the inhabitants shall not say, ‘I am sick;’ The people that dwell therein shall be forgiven their iniquity.”

You may read this in the 33d chapter of Isaiah. Would you see this King? Once he was on earth; but he had no form or comeliness, and when he was seen of men there was no beauty in him that caused them to desire him. He was despised and rejected of men—a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him. He was despised, and we esteemed him not. Surely he has borne our griefs

and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, He was bruised for our iniquities; The chastisement of our peace was laid upon him, And with his stripes we are healed. All we, like sheep, have gone astray; And the Lord hath laid on him the iniquity of us all.

Yes reader, this "Prince of Peace,"—"Messiah, the Prince,"—died for you to make peace with God. Sinful men killed this "Prince of Life," and made his grave with the wicked; but God hath exalted him with his right hand to be a "Prince and a Saviour" to give repentance and remission of sins.

Meanings of Words.

How many words men have dragged downwards with themselves, and made partakers more or less of their own fall! Having originally an honorable significance, they have yet, with the deterioration and degeneration of those that use them, or those about whom they are used, deteriorated, degenerated thereto. What a multitude of words, originally harmless, have assumed a harmful meaning, as their secondary lease: how many worthy have acquired an unworthy. Thus "knaves" once meant no more than lad (nor does it now in German mean more), "villain" than peasant; a "boor" was only a farmer; a "varlet" was but a serving-man; a "menial" one of the "many" or "household"; a "churl" but a strong fellow, a "minion," a favorite; "man is 'God's dearest minion,'" (Sylvester.) "Time-server" was used 200 years ago quite as often for one in an honorable as in a dishonorable sense, "serving the time." "Conceits" had once nothing conceited in them; "officious" had reference to offices of kindness and not to busy meddling; "moody" was that which pertained to a man's mood, without any gloom or sullenness implied. "Demure" (desmoures, of good manners) conveyed no hint, as it does now, of any overdoing of the outward demonstrations of modesty. In "crafty" and "cunning" there was nothing of crooked wisdom implied, but only knowledge and skill; "craft" indeed, still retains very often its more honorable use, a man's "craft" being his skill, and then the trade in which he is well skilled. And think you that the Magdalene could have ever given us "maudlin" in its present contemptuous application, if the tears of penitential weeping had been held in due honor by the world?

The Promise of Christ's Coming.

These scoffers who shall be in the last days, walking after their own lusts, will say, Where is this promise of the coming of our Lord? what do you mean by it? show up the foundation of it; prove the likelihood of its fulfilment; the truth is, they say, it is all a myth, a dream, a fable;

all things continue as they were from the beginning until now. Were any one to ask the question soberly where is this promise of the second glorious advent of Him who comes crowned with many crowns, to reign and rule, and shine before his ancients gloriously; I can refer him to an illustration from a prophet, although the prophet speaks of many; and an illustration from an apostle, though he speaks of many apostles. The promise is given in the prophet Daniel, where he says, in the seventh chapter, at the ninth-v.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like a fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven; and came to the Ancient of days, and they brought him near before him. And there was given him," that is after he had come, "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall be destroyed." I take this as the fullest prom-

ise, though far from being the only one, of this glorious epoch, or of his coming, contained in the prophets of the Old Testament. I select one from an apostle in the New Testament; and I will not take Peter's testimony, but Paul's. He says in 2 Thessalonians i. 7: "To you who are troubled rest with us," a sabbath with us, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." If therefore the question be asked, where is the promise of his coming in the pages of a prophet? that prophet's testimony I have given; if it be asked, where is the promise of his coming in the words of an apostle? that promise we have now read. I need not add, that with the Bible in our hands, the promise of that grand era which still lies in the future, but looms already in the horizon, and comes nearer every day, are scattered over the Scriptures like grains of gold in the quartz, or like stars in the sky, as seen on a frosty evening, or like flowers on the bosom of the earth in the mid time of June and summer. You can barely open a page of the Bible without reading them; and therefore, if the scoffers of 1860 ask the question soberly, Where is it? We are ready to respond. But they do not want the information: like Pontius Pilate they ask the question, and take care to run away lest they should hear the answer. They mean a very different thing by

Where is the promise of his coming; they mean it is all nonsense. But whatever they think, we are to fortify ourselves against their scoffs, and against the satire, or the seeming effects that may be in those scoffs; and the apostle says to do so we must be mindful of the words spoken by the prophets. The way to be mindless of the scoffs of the wicked is to be mindful of the words of the prophets and the apostles spoken before; the way to be sure, and to stand fast, and not to be shaken in our faith or in our hope, is to fall back on what God has said, and to level his words against all the probabilities, and all the scoffs, and all the sneers of a world that know not the truth, and loves not Christ's appearing. But plainly, when the world scoffs, we are not to scoff again; when it derides, we are not to return derision for derision, nor reviling for reviling. Our armoury is the Scripture alone; the weapons of our warfare are not carnal, but mighty; ours must be Scripture against scepticism, patience in spite of scoffs, and fervent prayer without ceasing in the midst of both—

The Great Preparation.

If material wants press upon you, the modest petition of Agur (which was also a "prophecy" Prov. 30.—as every believing prayer is) will express the easily contented desires of a holy mind—"Feed me with food convenient for me!"

"I adore," said Tertullian, "the fullness of Scripture" (adoro plenitudinem Scripturæ). And in no respect is this Divine fullness more admirably displayed than in the variety of its petitions. They express every emotion of a sinful and suffering soul struggling backward and upward to God from the sin and misery of this fallen world.

Let this "word of Christ dwell in you richly," and you will never lack material for prayer.

And then, what particularly commends these petitions to our use, is that they were inspired prayers. They were accepted prayers. They were uttered by "holy men of God who spake as they were moved by the Holy Ghost." And of nearly three hundred of them recorded in Scripture, all but some five or six were answered by actual granting of the petition—and all, without exception, procured blessings such as God alone can give.

Terrible Inundation in Holland.

A correspondent of the London Daily News, writing from Rotterdam on the 25th January, describes a terrible inundation which had occurred in Holland:

"In the beginning of January it was observed that the vast accumulation of snow in this district was causing the rise of the river to a dangerous extent. With anxiety and dread the inhabitants watched the daily increase of the invading waters, now laden with immense masses of ice, and strenuously exerted themselves to strengthen the resistance offered by those artificial barriers, by which alone Holland is preserved from total submersion. But still the flood rose, and the ice-masses formed themselves into huge battering rams, pressing with irresistible strength against the dikes and dams. Higher and higher rose the waters, and soon the surface of the ponderous shifting ice-mass stood within half an inch of the dike-level. At last a bulging out in the dike directed the anxious gaze of all to one spot—for the waters were pressing hard upon it. With the strength and energy of despair they tried to stay the progress of the flood as it sought egress from its narrow channel into their fields and dwellings.

Suddenly the dikes yielded, and the waters poured through—the ice-masses and the flood rose above it, and swept on in their terrific course submerging fields, barns and cottages, drowning the cattle, destroying all. The aged and the sick, the women and children, sought a refuge in their attics, where, benumbed with cold, without bedding, clothes, fire or provisions, they had to pass days of inexpressible terror—of horrible starvation. For a long time it was impossible to approach them, and it is feared many a cottage has been swept away in the flood, and its inhabitants frozen to death on the ice masses.

One family of seven persons was rescued from the attic in which they had sought shelter, so thoroughly exhausted by cold and hunger that they could not even answer the questions of their deliverers. A poor mother with her infant, to which she had given premature birth, was lying in bed in the bleak attic of her homely dwelling.

If you are utterly embarrassed and perplexed that one petition of Saul will invoke light on your path from the source of all light—"Lord, what wilt thou have me to do?"

If you are overwhelmed with a sense of sin so as scarcely to dare to lift up your eyes toward heaven, or venture on a direct address to a holy God, there is the prayer of the publican at hand for you—"God be merciful to me a sinner!"

If you desire inward renovation, profound, complete spiritual transformation rather than the prayer of David expresses that wish in its full and perfect form—"Create in me a clean heart, O God, and renew a right spirit within me!"

If you desire illumination in the deep things of God, derive a prayer from the intercession of Paul, Eph. 3, 14 to the end. How the soul unfolds its wings in the vastness of that supplication, culminating and resting in a rapturous act of adoration!

If your heart is burdened with anxiety for some beloved one still destitute of grace, there is the fervid intercession of Abraham—"O that Ishmael might live before thee!" Substitute the name which your affection prompts, and the in-

tercession of the Father of the faithful becomes your own.

If material wants press upon you, the modest petition of Agur (which was also a "prophecy" Prov. 30.—as every believing prayer is) will express the easily contented desires of a holy mind—"Feed me with food convenient for me!"

"I adore," said Tertullian, "the fullness of Scripture" (adoro plenitudinem Scripturæ). And in no respect is this Divine fullness more admirably displayed than in the variety of its petitions. They express every emotion of a sinful and suffering soul struggling backward and upward to God from the sin and misery of this fallen world.

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Terrible Inundation in Holland.

A correspondent of the London Daily News, writing from Rotterdam on the 25th January, describes a terrible inundation which had occurred in Holland:

"In the beginning of January it was observed that the vast accumulation of snow in this district was causing the rise of the river to a dangerous extent. With anxiety and dread the inhabitants watched the daily increase of the invading waters, now laden with immense masses of ice, and strenuously exerted themselves to strengthen the resistance offered by those artificial barriers, by which alone Holland is preserved from total submersion. But still the flood rose, and the ice-masses formed themselves into huge battering rams, pressing with irresistible strength against the dikes and dams. Higher and higher rose the waters, and soon the surface of the ponderous shifting ice-mass stood within half an inch of the dike-level. At last a bulging out in the dike directed the anxious gaze of all to one spot—for the waters were pressing hard upon it. With the strength and energy of despair they tried to stay the progress of the flood as it sought egress from its narrow channel into their fields and dwellings.

Suddenly the dikes yielded, and the waters poured through—the ice-masses and the flood rose above it, and swept on in their terrific course submerging fields, barns and cottages, drowning the cattle, destroying all. The aged and the sick, the women and children, sought a refuge in their attics, where, benumbed with cold, without bedding, clothes, fire or provisions, they had to pass days of inexpressible terror—of horrible starvation. For a long time it was impossible to approach them, and it is feared many a cottage has been swept away in the flood, and its inhabitants frozen to death on the ice masses.

One family of seven persons was rescued from the attic in which they had sought shelter, so thoroughly exhausted by cold and hunger that they could not even answer the questions of their deliverers. A poor mother with her infant, to which she had given premature birth, was lying in bed in the bleak attic of her homely dwelling.

If you are utterly embarrassed and perplexed that one petition of Saul will invoke light on your path from the source of all light—"Lord, what wilt thou have me to do?"

If you are overwhelmed with a sense of sin so as scarcely to dare to lift up your eyes toward heaven, or venture on a direct address to a holy God, there is the prayer of the publican at hand for you—"God be merciful to me a sinner!"

If you desire inward renovation, profound, complete spiritual transformation rather than the prayer of David expresses that wish in its full and perfect form—"Create in me a clean heart, O God, and renew a right spirit within me!"

If you desire illumination in the deep things of God, derive a prayer from the intercession of Paul, Eph. 3, 14 to the end. How the soul unfolds its wings in the vastness of that supplication, culminating and resting in a rapturous act of adoration!

If your heart is burdened with anxiety for some beloved one still destitute of grace, there is the fervid intercession of Abraham—"O that Ishmael might live before thee!" Substitute the name which your affection prompts, and the in-

tercession of the Father of the faithful becomes your own.

"I am not one of those who wander Unaffectionately here and there,

But my heart must still be fonder Of my sites of joy or care;

And I point sad memory's finger,

(Though my faithless foot may roam)

Where I've most been made to linger,

In the place I called my Home."

Having returned to Canada, the reader has now before him the last of my Waifs from the West. These sketches of a five months' tour—imperfect as they are—have cost me considerable time and labor, but I have reason to believe some have been interested in their perusal. The tour itself, though made at a pecuniary sacrifice, I do not regret. The health of myself and of my companion has been very much improved. We have continued in the work whereunto we were called; and if anything has been written whereby the reader has been pleased and profited I have but to say,

"And when thou bend'st to God the suppliant knee,

Remember me."

J. M. ORROCK.

(Original.)

Thomas Walsh.

Bro. Bliss:—As you have given in the Herald the views of John Wesley concerning the second advent, some of your readers perhaps would be glad to know the faith of one of his most intelligent and pious fellow-laborers. Thomas Walsh. He was born in Ireland and was a member of the (so-called) Catholic church; but was thoroughly converted to the protestant faith and was a most devoted and zealous preacher. And we learn by his biographer, that the Bible was his principal study, and that he soon made himself acquainted with the original tongues, and thought no sacrifice too great to be made that could help him to rightly understand the word of the Lord. He was a man of prayer, and gave himself a living sacrifice to God. But as he wrote no comment on the sacred word, that we learn, we have but a few words of his concerning the kingdom of God; but these were the words of one who had taken the Bible for his guide, and who was untrammled by the teachings of uninspired men. As he had no expectation of living to the time of the appearing of Christ, when he should be saved from the curse pronounced against all the natural seed of Adam his mind could not have been biased by this hope. But his knowledge of the Bible as connected with the history of the world, showed him that

For the Herald.

Waifs from the West. No. 18.

Wednesday, December 12th. Bro. Doud very kindly conveyed us to-day to Waterbury, Vt.—a distance of nearly 40 miles. Here we were the guests of Elder D. Bosworth, the pastor of the Advent church. I addressed his people in

the Second Advent of Christ was at the very door. His biographer says, page 159, in a note at the bottom of the page.

"For some considerable time before, and during great part of his last sickness, his thoughts entered deeply into the prophecies of Daniel and the Revelation. He calculated the times with great exactness, and spared no labor and pains to be fully informed concerning the great things which those passages insinuate still await the world. In short, he was wrapt up in those future scenes, hastening to the coming of the Son of God, in his kingdom of grace and glory. His opinion was, that great and amazing things were at the very doors, and has frequently said to a young man 'My brother, if you live to the years of a man (meaning threescore and ten) you shall see these things.'

He died April 8th, 1759. It will be well for the Methodist church in these days, to compare these words of the learned and pious Thomas Walsh with the teachings of their bishops in these days, and it would be well also for them to read the life of that holy man, that they may have some tolerable knowledge of the difference between the first Methodists and the present professors of that faith.

A Gentile Methodist.

Mc head, Sept. 25. 1860.

Scripture Illustrations.

NO. 82. NO PROFANESS.

"But I say unto you, Swear not at all." Matt. 5:34.

A merchant in one of our seaports, on fitting out a ship for India, told the captain, at the time of making the contract for the voyage, that there must be no swearing among the crew; that he, the captain, must engage not to swear himself, nor permit others to be profane; that he must do as he pleased, with respect to taking command of the ship on these terms; but if he accepted the employment, it would be expected, that he should rigidly adhere to the stipulation, and that it should be known, as the law of the ship, that no profaneness should be indulged. The captain seemed to have no objection to reforming, but inquired, "How can I suddenly break off an inveterate habit?" "I will take care that you be reminded of your duty," said the owner. "Wear the ring that I will give you, and let the law of the vessel be explicitly known." Accordingly he procured a ring for the captain, with this motto engraved upon it, "Swear not at all." The vessel soon sailed, and after performing the voyage returned to the seaport from whence he sailed. On being inquired of respecting the subject, the supercargo declared, that there had been no profaneness on board excepting a little within the first twenty days after sailing. At the close of this short period, the old habit was entirely destroyed; and during the remainder of the voyage, both in sea and in port, the success of the experiment was complete.

GREAT MEN. A great man is always willing to be little. While he sits on the cushion of advantages, he goes to sleep. When he is pushed and disappointed, tormented, defeated, he has a chance to learn something; he has been put on his wits; he has gained facts; he learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more to his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo! he has passed on invulnerable. As long as all is said against me, I feel a certain assurance of success, but as soon as honeyed words of praise are spoken for me, I feel as one that lies unprotected before his enemies.—Emerson.

It is the duty and the privilege of the Christian to trust Christ in all, for all, with all, above all: are you doing so?



ADVENT HERALD.

BOSTON, FEBRUARY 23, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE WINGED LION BEAST—BABYLONIA.

The first beast was like a lion and had eagle's wings: I beheld till the wings thereof were plucked, and it lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

v. 4.

As gold is considered the most precious of metals, so is the lion regarded the king of beasts. It is an animal distinguished for its strength and courage. Among the valiant acts of Jehoida, it is recorded that "he slew two lion like men of Moab," 2 Sam. 23: 20. A nation thus symbolized would, then, be noted for its bold and successful achievements.

That these characteristics are significant of Babylon, is evident from its being several times denominated a lion. Thus Jeremiah, in predicting the desolations of Jerusalem, said, "The lion is come up from his thicket, and the destroyer of the gentiles is on his way: he is gone forth from his place to make thy land desolate," Jer. 4: 7. "A lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities," Ib. 5: 6. The destroyer of Edom is said to "come up like a lion from the swelling of Jordan" Ib. 49: 19. And Joel said, "A nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he bath the cheek teeth of a great lion," 1: 6.

This first beast had not only the characteristics of a lion, but it "had eagle's wings;" which evidently symbolize characteristics developed in the celerity of the movements and rapidity of the conquests of Babylon. "Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah," Jer. 49: 22. "He shall fly as an eagle, and spread his wings over Moab" Ib. 48: 40. "Behold, he shall come as clouds, and his horses are swifter than eagles," Ib. 4: 13. "Our persecutors are swifter than the eagles of heaven," Sam. 4: 19. "For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are dreadful and terrible; their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat," Hab. 1: 6-9.

Under the figure of "a great eagle with great wings," taking "the highest branch of the cedar" of Lebanon and planting it by great waters, is illustrated the coming of the king of Babylon, to Jerusalem, and his removing the king and people thereof to Babylon; Ezek 17: 3, 12. There is an appropriateness, therefore, in representing it by a symbol combining characteristics of the king of beasts, and of the king of birds. This however, represented Babylon only during its period of successful conquests.

After that period of prosperity, Babylon was to endure a period of adversity. Her victorious arms were to be staid, and she was to be restrained from farther aggressive movements. And this is symbolized by the plucking of its wings, and the placing of the lion in an erect position like a man, with the bestowal on it of a man's heart—this being the loss of its former lion and eagle-like propensities.

At first, the prophet saw only the eagle winged

lion. As he "looked steadfastly," as Stuart renders it, at this singular appearance its wings were plucked. Quills are plucked by pulling them from the wings; but in this instance the entire wings seem to be removed; which must symbolize the loss of its power for rapid conquest. Daniel beheld until this was done,—implying that it was not accomplished at once, by any sudden act; and the power of Babylon may have been gradually restrained, until it ceased to extend its triumphs over the world.

The lifting of the lion from the earth, was the placing it in an erect posture on its hind feet—it being made to "stand upon the feet as a man." This position, and the possession of a man's heart, would indicate a change from the previous aggressive and ferocious character of the nation it represented, to a more feeble and inefficient one. The successors of Nebuchadnezzar were weak and indolent princes; and this last condition of the symbol is strikingly appropriate to the last quarter of a century of Babylonian rule.

Juvenile Hymns.

"I'm dying, dying, dying!" said little Eliza Perkins of Cortland Ill.—a little girl of seven summers to her mother, about ten o'clock on the evening of Dec. 28th 1860—as with great exertion she drew her breath, and the croup rattle in her throat but told the premonition of her thoughts, that the work of death had now begun. With complete composure she bade her parents and little brothers adieu saying,

"I'm going home to die no more;" soon adding, "Don't weep for me; I'm going home to God."

She evidently had in mind the chorus of the hymn; of which the first stanza is:

"We go the way that leads to God,

The way that saints have ever trod:

So let us leave this sinful shore,

For realms where we shall die no more.

We're going home, we're going home,

We're going home to die no more;

To die no more, to die no more,

We're going home to die no more."

She lingered till 8 o'clock the next morning, after saying, "O Lord, have mercy on me! O my Savior, have mercy on me!"—with expressions of reliance on Him for salvation—coming from the depths of her little heart. And nearly her last words were "I am almost home."

"Thine eyes shall see the King in his beauty: they shall behold the land that is very far off," Isa. 33: 17.

On this scripture is founded that beautiful hymn, sung by children in all Christian and missionary lands, beginning with,

"There is a happy land,

Far, far away."

We suppose from what follows in the same connection, that the distant land referred to by the prophet, was the regenerated earth,—then more than twenty five hundred years in the future, and thus then far away. Taking the hymn in the same sense, it is a beautiful lyric, and it is sung by infant voices in lands widely distant and far away from each other. Rev. Dr. Thompson of Roxbury—on being welcomed home from his visit to India, where he and Dr. Anderson had been sent as a deputation of the "American Board" in 1854, by the children of his congregation, who sang this hymn on that occasion—related to them various reminiscences respecting it; which he repeated at a Sunday School Concert on the 10th of Feb. 1861 in an address to them as follows:

My young Friends. When you have heard familiar tunes away from home, have you not been specially pleased? If another canary bird sings like yours you notice it. If you hear a robin in the country, you sit and listen, partly because his notes are so like one who used to sing in the tree by your house. When I go to my native place, it seems as if the swallows and whip-poor-wills are the same ones that used to twitter and pipe when I was a boy, and they make me a child again. So too if you are passing a house, or a Lecture Room, and there swells out sweetly the hymn that your mother sings at home, or that you have often heard here, you stop very likely for a moment, and listen, and perhaps a tear starts into your eye.

So having heard you, my birds, sing here, I have always been greatly pleased to hear red-breast and canary birds sing like you elsewhere. For instance, in April 1852, when visiting the Choctaw mission I accompanied Rev. Mr. Hotchkiss to his station called Good Water. As we approached his house in the woods, just at dusk, we heard girls of the Boarding School singing a tune familiar to me, but the Choctaw words I did not understand. "What is that?" I said to the missionary. "That," he answered, "is the hymn,

"There is a happy land,

Far, far away."

Again in January 1855, when Dr. Anderson and myself stopped at Trevandrum, the capital of Trav-

ore, on the south western coast of India, we visited a station of the London Missionary Society in that city. The pupils of the mission School came out to salute us; and sang several pieces in the Malayalam language, which was as unintelligible to me as the Choctaw. "What is that hymn?" I inquired of the Rev. Mr. Coxe. "There is a happy land," he replied.

It was in April of the same year that we reached Jaffna, the northern part of Ceylon. Our first visit was at Oodoovalle, where is the Girls Boarding School. The next morning after arriving, we accompanied Mr. Spaulding, a well known missionary, to the building where the girls were assembled. They sing in Tamil, a language of which I knew as little as of Choctaw or Malayalam. "What is that?" I inquired of Mr. Spaulding, after one of the pieces.

"There is a happy land," said he.

Since coming home, as before going out, I have repeatedly heard this, as well as other Sabbath schools, sing that same hymn in our dear mother English; but never without thinking how the same, being translated, is sung by the red children of the West, and their dark-skinned brethren and sisters in the east; how "the sounding aisles of the dim woods," and how the aisles of christian sanctuaries, on every continent, and on islands of the sea, ring with young voices, as they pour forth the words:

"There is a happy land,

Far, far away,

Where saints in glory stand,

Bright, bright as day;

O how they sweetly sing,

Worthy is the Saviour King,

Loud let his praises ring,

Praise, praise for ay."

Only one language, however, is used there. The judgment of Babel is removed. An interpreter is not needed to tell any one that every group of saints in glory, each company of children, though redeemed out of every kindred, and tongue, and people, and nation, is singing the one song of Moses the servant of God, and the song of the Lamb.

We have already mentioned, but will give again in this connection the following: A little boy, aged six years, who died in Haverhill early in Jan'y. 1852 loved the sabbath school, and his mother noticed a few weeks before his death that he often sang the hymn commencing with, "There is a happy land." He was taken with the croup, and when in great agony he would say, "sing Happy Land." And when the grief of surrounding friends had become so great that they could no longer sing, he began to sing in a faint voice;

"There is a happy land,

Far, far away."

And thus singing, he breathed his last breath.

The Feeling Abroad.

The intelligent correspondent of the Newark Daily Advertiser, residing in Florence, Italy, writes to that paper and says:

"Fearful reports from the dis-United States have spread gloom over the entire American circle, affecting individuals differently according to their different temperaments. But, whilst the few of desponding tone forbode the worst, the majority, more sanguine in hope, look expectantly for some compromise that will settle in favor of the Union the contending questions. Meanwhile we must blush to see our Republic held up to disgrace in the light of all Europe, and writh under the comments of other nations, who already use the disunion of the States as the strongest example whereby to warn Italy against Republican tendencies."

"Verily Revolution is abroad in the earth! The whole world almost seems now a boiling caldron of human passions. And poor Italy! so far from being out of the woods, seems at this date to be in the very thickest. The tangled schemes of Napoleon, Cavour, Garibaldi, and Mazzini, threaten to entrap the very spirit of Liberty, while the war-dogs, scenting the battle afar off, are struggling to get loose from the leash of diplomacy. The coming spring is looked forward to from the four corners of the earth as the birth-time of great events, with which the present is pregnant. But, while Southern Italy is a prey to conspiracies of every sort, Florence seems comparatively tranquil, and self-assured for the future. The Tuscans can even enter on the Carnival with appetite for its pleasures, and have already enjoyed two of a series of the grand democratic balls given by the governor of the Province, in the historic hall of the Palazzo Vecchio; the last is to occur on the 28th inst., and will be a fancy ball. Few of the Americans have taken heart and spirit enough to join these fetes; or, to open their own houses for parties among themselves. The chief excitement with them is looking anxiously for, and receiving in mutual sympathy the American mails. God grant that these may soon bring us more comforting news."

Never overvalue your own attainments or good deeds; if you do, God will surely humble you.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

W. P. Woodworth. Will answer your questions soon.

A. Brown. Received and sent him.

H. B. Woodcock. Yours of the 4th is received.

O. R. Fassett. Received yours of the 15th.

A. Pearce. The side of the obituary had gone to press, so that it was too late to fill the blank.—We know nothing of him you enquire respecting.

F. G. Brown. Thank you.

Extra Edition for Circulation.

About the 1st of March we expect to issue another extra edition of a regular No. of the Herald, adapted to general distribution. It will contain all our articles on the Image of the second of Daniel, given in the Herald about a year since; and the Declaration of Principles adopted by the Albany Conference.

It will be put at the same price as the last Extra Edition viz. \$2, per 100 copies, 50 for \$1, 10 copies for 25 cents, or 3cts. single.

The articles on the Image, nine in number, are on the following subjects.

1. The Chaldean Monarch's dream
2. The Head of Gold—Babylonia.
3. The Breast of silver—Medo-Persia.
4. The Belly and Thighs of Brass—Grecia.
5. The Legs of Iron—Rome.
6. The Feet of Iron and Clay—Rome divided.
7. The Kingdom of the Stone and Mountain
8. The Smiting of the Image.
9. Stone, Enlarged to a Mountain, and filling the earth.

These articles in a tract form, would make about 50 pages; which would be a ten cent tract.

In order to secure copies, it will be necessary to send orders in season.

FOR SALE,

One or more shares on the "Boston Advent Association."

A Bro. owning a few shares in our Chapel building, wishes to realise from them for the purpose of aiding the advent cause. He would be willing to sell at a little discount from the par value. Any Bro. wishing such investment, might feel that in the purchase, of from one to three shares, he was aiding a brother to do good with the money.

A Proposition.

A Bro. proposes, if any brother or sister who feels unable to pay \$2 a year for the Herald, and will pay one dollar a year for it, and also forward the name of a new paying subscriber, that he will pay the other dollar for them—to the number of fifty or more dollars.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Cumming's Great Tribulation. First and 2d vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Sister Lydia Thompson, whose obituary will be found in another column, died on the 24th of December.

Bro. Amos L. May, of Unity, N. H., wishes to know the P. O. address of one Dr. E. C. Bowker, a magic lotion pedler. If any one knows, will they write him?

A new subscriber writes:

"I inclose you one dollar subscription for the Advent Herald for six months. I have never seen but one number, and I like it very well. If I may take that for a sample, I think I shall become a regular subscriber."

The seed sown by the circulation of the Extra edition of our first No. is evidently yielding some fruit.

"Cassell's Popular Natural History, By Cassell, Petter and Galpin, 37 Park Row N. Y."

Part 22 of this very instructive serial is published, and is devoted mainly to the various varieties of the sheep and the goat, profusely illustrated with engravings.

"Cassell's Illustrated Family Bible, by the same publishers."

Parts 23 and 24 of this have been received, extending from the 7th chapter of Nehemiah to the 38th chapter of Job. It contains a large number of fine and large engravings illustrative of the subjects in the books of Esther and Job.

Each of the above works are issued in parts about once in two weeks, at 15 cts. a part.

A young brother, C. Leverton, proposes to devote himself entirely to the work of the ministry. To this end he is combining study and practice, and wherever he goes preaching, the churches may have no hesitancy in receiving him into full fellowship. His Christian character is above reproach. Being of a modest and retiring disposition he should have the sympathy and encouragement of the brethren.

JOHN PEARSON, JR.

THE GREAT PREPARATION.—The Rev. John Cumming, D. D., of London, has prepared a second series of sermons, called "The Great Preparation, or Redemption Draweth Nigh," and Rudd & Carlton, of this city, publish the volume. Some of the most exciting and interesting subjects in connection with the second coming of Christ; the signs of the times, as they appear in the moral and political horizon, are here treated with fervid eloquence, polished rhetoric, profound reverence, and great research in the bearings of prophecy and the revelation of history. He must be a dull christian who can read these glowing pages without profit. They stir the depths of the soul, as the sound of a trumpet, and the great truth they teach is to be heard and heeded by every man who believes in a future state.—N. Y. Ob.

ROMAN CATHOLIC TESTIMONY FOR THE BIBLE.—A Roman Catholic periodical of Paris, the *Revue des Deux Mondes*, thus discourses: "Much may be said on Protestant diversities and sects, but one fact remains certain: it is, that nations where the Bible circulates and is read have preserved a strong, deep, and enduring religious faith; while in the countries where it is not known, one is obliged to deplore a moral superficiality and want of principles, for which a splendid uniformity of rites cannot compensate. Let the learned theologians discuss on the authenticity of such and such texts; what are such miseries compared to the healthful and pure atmosphere which the Bible spreads, wherever it is read, whether in low or elevated classes!"

Likeness to Jesus is the highest excellency to which you can attain: let it be your constant aim.

Rev. Daniel Burgess, a dissenting minister of London, in the seventeenth century, preaching on the robe of righteousness, said: "If any of you would have a good and cheap suit, you will go to Monmouth Street; if you want a suit for life, you will go to the Court of Chancery; but if you wish for a suit which will last to eternity, you must go to the Lord Jesus Christ, and put on his robe of righteousness."

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return some of her playmates endeavored to dissuade her. They said, "Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people—everybody will have forgotten you." "What! she said, 'do you think I could keep the 'Good News' to myself? Do you think that I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they may get it too! I would go if I had to swim there!'

[Juvenile Miss. Herald.]

Calvary is a little hill to the eye, but it is the only spot on earth that touches heaven. The Cross is foolishness to human reason, and a stumbling-block to human righteousness; but there only do mercy and truth meet together, and righteousness and peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation in no other. There is no mercy-seat in the universe but at His feet.—Dr. Hodge.

OLD AGE WITHOUT RELIGION.—Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which He gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order, for the term of thy pilgrimage is at hand." The playmates of youth, the fellow-laborers of manhood, die away, and take the road before us. Old age is like some quiet chamber in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.—Tholuck.

A NEW PLAN.—The perplexity has been how to allow the Pope to remain in Rome, and still have Victor Emanuel King, holding his court there. Here would be two courts, and two having power, unless

the Pope should be stripped of all courtly appendages. All who have studied the history of this city know that the section on the west of the Tiber, where is located St. Peter's and the Vatican, was not originally a part of Rome, nor was it included within the walls. It was added by one of the Leos, and a separate wall built around it, so that it really forms a ward or section by itself. Now the plan is to set apart this enclosure, which is known as the Leonite City, for the residence and dominion of the Pope—allowing him supreme authority here; and then Victor Emanuel is to have Rome proper as his residence, and as the capital of all Italy. By this arrangement the Pope would have St. Peter's, the Vatican, and a section containing some 20,000 people, without interfering with his spiritual powers as the Supreme Bishop. But it is one thing to make a plan, and quite another thing to get all the parties to consent to it.

Christians. To this mode of service I was especially stirred up through the recently received truth of the Lord's second coming, having it impressed upon my heart to seek to warn sinners, and to stir up the saints, as he might soon come." Page 51.

In December, 1829, he dissolved his connection with the society, in order, as he adds on page 52, "to go throughout the country preaching (being particularly constrained to do so from a desire to serve the Lord as much as in me lay, before his return), and to trust in him for the supply of my temporal wants."

It will be seen by the above quotations from the original narrative of Mr. Muller, that his belief in the personal, speedy coming of Christ to reign upon the earth led him to the attainment of the higher life, to his entire trust in God, to his mighty power in prayer, and to his great and godlike enterprises for the good of the church and the world. It is, therefore, a matter of astonishment and regret that the editor of the American edition should have entirely omitted these important and essential doctrines believed and stated so distinctly by Mr. Muller.

Is he chargeable with the same unpardonable prejudice and bigotry which induced some other publishers, who bear the Christian name, to mutilate the best productions of the age, so as to destroy their bearing on the abomination of slavery? And suppose they should succeed in this, as a matter of personal or worldly policy, what will they be able to say when they meet the good men thus misrepresented, and their God, whose truth they have dishonored, in the day of accounts.

It seems to be the object of the advocates of what they call progress, and the conversion of the world before the coming of Christ, whenever in their power, to expunge from our theological literature the premillennial faith, or by principles of spiritual interpretation to explain away the promises pertaining to the literal reign and personal coming of Christ—to our modern Greeks foolishness, and to our Jewish spiritualizers a stumbling-block, as with Christ's first coming and cross to the ancient Greeks and Jews. And yet this doctrine of the personal coming of Christ is the "wisdom and power of God," as proved in the labors and success of George Muller, given in his narrative, now published as his "Life of Trust," the opposers of this doctrine being witnesses.

Notwithstanding the omissions referred to above, we are happy to find one important passage, expressive of his opinions on the Second Advent, by which the American reader will get a clear idea of his views of the design of the gospel.

In 1829 he went to London to enter into the service of the London Missionary Society, in which capacity he served for a short time among the Jews in London. Being taken ill, and in his own estimation apparently beyond recovery, he was advised by friends to visit the country for his health. The Lord directed his steps to Teignmouth. Here, through the agency of some of God's faithful servants, God gave him new light, "for which," he says, "I shall have cause to thank him throughout eternity." He gives a clear account of this new light in his original narrative, from which the "Life of Trust" is taken. It appears that among the things that the Lord shewed him was the speedy personal coming of Christ. He says, page 48, "Another truth, into which, in some measure, I was led, was in respect to the Lord's coming. My views concerning this point, up to that time, had been completely vague and unscriptural. I had believed what others told me, without trying it by the word. I thought that things were getting better and better, and that soon the whole world would be converted. But now I find in the word, that we have not the least scriptural warrant to look for the conversion of the world before the return of our Lord. I find in the Scriptures, that will usher in the glory of the church, and uninterrupted joy to the saints, in the return of the Lord Jesus, and that till then, things will be more or less in confusion. I found in the word that the return of Jesus, and not death, was the hope of the apostolic Christians; and that it became me, therefore, to look for his appearing. And this truth so entered into my heart that though I went to Devonshire weak, scarcely expecting that I should return again to London, yet I was immediately, on seeing this truth, brought off from looking for death, and was made to look for the return of our Lord. Having seen this truth, the Lord also graciously enabled me to apply it, in some measure, at least, to my own heart, and to put the solemn question to myself, 'What may I do for the Lord before he returns, as he may soon come?'

He adds: "In addition to this truth, it pleased the Lord to lead me to see a higher standard of devotedness than I had seen before. He led me, in a measure, to see what is my true glory in this world even to be despised, and to be poor and mean with Christ. I saw then, in a measure, though I have seen it more fully since, that it ill becomes the servant to seek to be rich, and great, and honored in that world where his Lord was poor, and mean, and despised."

When he came to the conclusion to leave the Missionary Society, he says: "The only plan that showed itself to me was, that I should go from place to place throughout England, as the Lord might direct me, and give me opportunity, preaching wherever I came, both among the Jews and nominal

Boston, Feb. 1861.

J. V. HINES.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Trustees' Meeting of the B. A. Association.

Boston, Feb. 11, 1861.

At a meeting of the Trustees of the Boston Advent Association at the Herald office this day noon, it was

Voted, That the Treasurer's report of the receipts and disbursements for the past year be accepted.—(See Herald of last week.)

Voted, to pass making a dividend for the past year.

The following address to the shareholders was presented by Eld. Himes, and adopted.

Attest: S. Bliss, Sec'y.

ADDRESS TO THE SHAREHOLDERS.

In view of the difficulty of making a disposition of the unsold shares of the Association, the Trustees addressed the shareholders last year, and asked advice as to the best course to be pursued.

We give the following extract from that address:

"There have been sold three hundred and eleven shares, and there are now on hand unsold sixty-nine shares. The debt of the Association is about \$3414, which might be paid in either of two ways. One is, to sell, among the present stockholders and other friends, the remaining shares on hand; the other is, to take the income of the building for three years to come, and apply it to the liquidation of the debt. The latter course would depreciate the stock for several years, but would make it more valuable thereafter. We are not decided which will be the better mode, though the Trustees are decidedly in favor of paying the debt by the sale of the unissued stock, if that can be effected. We now lay the matter before the shareholders, and will be glad of an expression of their opinion as to what course it is best to pursue."

To this we have received no response.

It will be seen by the report of the treasurer that the net earnings of the chapel property have been about six per cent. for the last year. And as nearly every part of the building is now let, we have a reasonable prospect of as large a per centage for the coming year.

The articles of the Association stipulate that dividends may be made, after the debts of the Association are paid. The trustees have not considered the Association in debt, in the strict sense of the term, as we have shares, to the full value of the debt.—

And in the expectation of selling these, from year to year, we have made annual dividends. But of late we have had difficulty in hiring money to meet the calls of those to whom the Association was indebted, and have therefore used the earnings of the

Association to pay, in part, the debt. We cannot make a dividend this year, therefore, without getting a loan to that amount. As it is, the debt has been reduced \$922.97 from \$3413.03, leaving a balance of \$2491.06. In two years more, it might be nearly cancelled, and after that the dividends might be raised to 7 per cent.

We are therefore obliged to say to the shareholders, that unless they will take up the unissued stock, or aid us in getting a loan, till said stock is sold, we shall be compelled to withhold the dividends, till the debt is cancelled. We shall be glad of an immediate response from all concerned.

JOSHUA V. HIMES,
Chairman of the Board of trustees.

From Bro. Thos. Wardle.

(Continued from our last.)

We come now to the question, What had Rome to do with paganism? Much every way:

It was the religion of the Roman empire; it was defended by its laws, nourished by all the officers of that mighty and extended dominion, its priesthood was supported and fed by the revenue of Rome.—

"They received, from the consecrated lands and the public revenue, an ample stipend, which liberally supported the splendor of the priesthood, and all the expenses of the religious worship of the state."

The emperors of Rome claimed and exercised the

office of high priest, officiating at the altar of sacrifice, and from the time of Julius Caesar, says Gibbon, "the imperious spirit of the first Caesar too easily consented to assume, during his life-time, a place among the tutelar deities of Rome." The same may be said of Caligula and Domitian.

Guizot says that "Romulus himself had received the honors of apotheosis."

Roman history abounds in facts of the deification of deceased emperors, warriors, senators, and men of eminence; indeed it was a nation of gods:—"Rome gradually became the common temple of her subjects; and the freedom of the city was bestowed on all the gods of mankind," Gibbon; and the Pantheon was the temple of all the gods.

This will here suffice on this point, to be resumed in another part of our argument.

The daily being paganism, when and by whom was it taken away?

Down to the days of Constantine the Great, paganism had had the continual support of the senators and emperors of Rome; they, the emperors, were the heads of the system of pagan worship.—The office of Supreme Pontiff was constantly exercised by the emperors themselves. The office of supreme pontiff, which, from the time of Numa to that of Augustus, had always been exercised by one of the most eminent of the senators, was at length united to the imperial dignity. "The first magistrate of the state, as often as he was prompted by superstition or policy, performed with his own hands the sacerdotal functions; nor was there any order of priests, either at Rome or in the province, who claimed a more sacred character among men, or a more intimate communication with the gods."—Gibbon.

The King of the Sacrifices represented the person of Numa, and of his successors, in the religious functions, which could be performed only by royal hands.

So much then for the office, and connection of the emperors of Rome with the daily, or pagan worship. Before we proceed to show how, or in what manner Constantine the Great, the first Christian emperor, did take away the daily, we must look at the condition of the Roman empire. What was the condition of the church of Christ? and also what was the character of the Roman emperors, prior to the taking away of the daily?

Daniel says, An host was given against, the daily, by reason of transgression; or according to the marginal reading. The host was given over for the transgression against the daily.

This passage may have a two-fold signification.

But if we take the marginal reading, it would seem that Providence permitted the church to suffer from persecution, under imperial Rome, to purge out the unfaithful and corrupt, who had connected themselves with the church of Christ. Certain it is that during the ten years' persecution under Diocletian, Maximian and the wicked Galerius, thousands of the professing church proved their character by abjuring the religion of Jesus, and some of them, like Paul of Samosata, the prelate of Antioch, who was arrogant, rigid and inexorable, whilst he relaxed the discipline, enriched himself from the coffers of the church, and indulged in the basest of passions.—God permits such things to occur, sometimes, to purge out the rebels.

During the period above referred to, thousands suffered martyrdom for the faith of the gospel.

Whether these were given over, for the daily transgression, to fill up the measure of its iniquity or not, we will not say. Certain it is, God does permit such outbursts of wickedness, blood and carnage, to occur, to punish nations and systems.

But we are inclined to take the reading in the text as a sure guide. In either view, history will sustain our position.

And an host was given against the daily, by reason of transgression.

What had paganism been doing during the period previous to the time, to which we assign the fulfilment of this scripture?

It had, by the decrees of the highest authority in the Roman empire, and the highest authority in pagan worship, commanded that on the 23d of February of the year 303, the day of the festival of terminalia, the principal church of Nicomedia should be leveled to the ground. On the next day, the general decree of persecution was issued, commanding

First. The instant demolition of all the Christian places of worship.

Second. The death of all who dared to worship.

Third. The delivery of the Scriptures to be burned.

Fourth. The confiscation of all property belonging to the church.

Fifth. The acceptance by the tribunals of every charge brought against a Christian; the refusal of every complaint brought by a Christian, and finally

the exclusion of the whole body from the protection of the law. Second Advent Manual, p. 69.

The edict of Diocletian was executed in all its rigor during the remainder of his reign. Guizot.

Diocletian, tired of the cares of the empire, abdicated the purple, and retired into private life; but before this event, even in the splendour of the Roman triumph, Diocletian had meditated his design of abdicating the government, and as he wished to secure the obedience of Maximian, he exacted from him a promise, under the solemnity of an oath, before the altar of the Capitoline Jupiter, that he would follow his example of abdication, whenever it should occur; but the restless spirit of Maximian caused him to resume the purple. He terminated his life in about three years afterwards, by an ignominious death, through perfidy to Constantine, who had married Fausta, his daughter.

Constantius, the father of Constantine the Great, was a Caesar under Diocletian and Maximian. Being of a mild and humane temper, he was averse to the oppression of any part of his subjects, and when elevated to the supreme and independent dignity of Augustus, gave a free scope to the exercise of his virtues. He established a system of toleration, the precepts and examples of which he left to his son Constantine, who, from the first moment of his accession, declared himself the protector of the church, and the first emperor who publicly professed and established the Christian religion.

When Constantius was promoted to the rank of Cæsar, his son was about eighteen years of age. In figure tall and majestic; dexterous in all his exercises; intrepid in war; affable in peace; the active spirit of truth was tempered by habitual prudence, his mind engrossed by ambition, in favor with the people and soldiers, who named him as a worthy candidate for the rank of Caesar; these qualities only served to exasperate the jealousy of Galerius, and, though prudence might restrain him from exercising any open violence, an absolute monarch is seldom at a loss how to execute a sure revenge.

Every hour increased the danger of Constantine, and the anxiety of his father who by repeated letters (he being in Italy) expressed the warmest desire of embracing his son. For some time the policy of Galerius supplied him with delays and excuses; but it was impossible long to refuse so natural a request of his associate, without maintaining his refusal by arms.

Constantine hastened to his father, and accompanied him into Britain, where Constantius died in the imperial palace of York. His death was immediately succeeded by the elevation of Constantine.

Did the Lord by the mouth of the Prophet say, "An host was given him against the daily?" The legions of the emperor his father were sufficient to save him in his youth from the jealousy and malice of Galerius; if after the death of his father, he needs an host by which he may defy the disappointed rage of his father's colleague in the empire of Rome, the flower of the Western armies, with Britain, Gaul and Spain, will suffice, who are said, to prefer Constantine, whom they salute with the titles of Augustus and emperor, rather than a stranger to reign over them, which the sovereign of Asia might send to rule over them. Had the time come when the haughty ruler of Rome, who said, "I alone am emperor," must be humbled? The army of Constantine has crossed the Alps, and scaled the City of Susa, defeated the army of Maxentius in the plain of Turin, and entered the imperial palace of Milan.

The celerity of Constantine's march, has been compared to the rapid conquests of Italy by the first of the Caesars: he rests not till the victory is completed, by the slaughter of the tyrant's army, and his body finding a watery grave, as he plunges into the bosom of the Tiber from the Milvian bridge.

Constantine is master of Rome. The servile senate assign him the first rank among the three Augusti, who governed the Roman world.

But he, who was assigned so important a part in the fulfilment of prophecy, could not long endure a rival in the government of the Roman empire, though the empire but lately had been governed by six emperors. Constantine must reign alone. Licinius must lay down, not only the purple, but himself, at the feet of his lord and master.

By this victory of Constantine, the Roman world was again united under the authority of one emperor, thirty-seven years after Diocletian had divided his power and provinces with Maximian.

The successive steps of the elevation of Constantine, from his first assuming the purple at York, to the resignation of Licinius at Nicomedia, . . . contributed to the decline of the empire by the expense of blood and treasure, and by the perpetual increase as well of the taxes, as of the military establishment. The foundation of Constantinople, and the establishment of the Christian religion, were the immediate and memorable consequences of this revolution. Guizot's Gibbon, vol. I., page 156.

Maine Advent Mission.

I now wish to call the attention of those in Maine who are interested in this Mission, and inform them that we have succeeded in obtaining the services of Eld. E. M. Haggett, of Livermore, who has entered upon the work of an evangelist. He is a faithful, devoted laborer, and will by God's blessing do good to those who are favored with his labors. Brethren and friends living isolated from the society of believers, who see prospect of good being accomplished in their places by preaching the word, will call on Bro. Haggett to come among them. Those who wish the word preached for the salvation of souls wherever doors may be opened for it, will make an effort to sustain the Mission, by devoting some of their substance to support the evangelist, and seek to awaken others to the same duty. Many have forgotten that it is a part of their duty to support those who preach the gospel. Let such be admonished and exhorted to duty. The committee of the "Maine Advent Mission" is composed of the following brethren: I. C. Wellcome, (Chairman and Treasurer,) Geo. Humphrey, Yarmouth, Ralph Herley, Sheepscott, I. Wight, Augusta, and E. M. Haggett, Livermore, all of whom will receive the free offerings of those who will contribute to the treasury for the support of an evangelist. A small amount has been paid in, and more pledged. We hope there will yet be a more general interest on this subject, which will call out the means for the support of not only one, but several evangelists, to be constantly occupying the vast field of labor in Maine. All our ministers will interest themselves in awakening brethren on this subject, and will receive whatever friends in their vicinities wish to give, and send it to some one of the committee.

Those wishing to send in their mites by mail, can send to I. C. Wellcome, the treasurer, or to either of the committee, who will give an account of the same. Come, brethren, let us do what we can in the cause of Christ while it is a day of mercy. Soon the Judge will come and reckon with us for the exercise of our stewardship. Come, you who "have buried your talent in" the interests of "earth," put it into the Lord's bank, and it will increase to your good. Come, you who used to pay much to aid the churches you have left, can you not do as much for Christ's soon coming? You who are doing all you can other ways, and you who have nothing to do with, can pray the Lord to bless our effort and bring good out of it. Yes, you can pray and God will bless. Christ told his disciples to "pray the Lord of the vineyard to send forth more laborers." And certainly it will be right to ask the Lord to show his stewards the duty of supporting them.—In behalf of the Mission,

I. C. WELLCOME, Scribe.

Richmond, Me., Feb. 5th, 1860.

From Bro. I. C. Wellcome.

Bro. Bliss:—We have some good news to communicate from Richmond. The Lord still works here. During the winter several wanderers have come back to the Lord, and found mercy. Three have been converted to God, and several others are in trouble with their sins, and want salvation. One of the last year's converts has commenced preaching, and the Lord is blessing him in obedience. There is much to do, and few faithful ones to do it. I am out in the high ways and hedges most of the time. Find an attentive ear to hear, and much inquiring everywhere. The midnight cry still accomplishes its specific work. It wakes up the virgins. The Lord will soon come. Let us be ready.

Yours still waiting, I. C. WELLCOME.
Richmond, Me., Feb. 14. 1860.

From Bro. J. V. Pinto.

Dear Brother Bliss:—I have been a subscriber to the paper ever since it first commenced in 1842, under the name of the *Midnight Cry*. After I commenced taking it, some of the opponents asked me in derision how long the paper was going to last. I told them, I thought as long as time continued. They laughed and said that after the 21st of March or April, 43, or 44, the paper never would be heard of. I have lived to see their words falsified, and I still think, and hope, that my answer to them may be verified. I have been generally pleased with the paper, and I always did and do yet, intend to take it, and pay for it, as long as I can. I am truly sorry there are so few adventists in Maryland. I am alone in this County; but I will not let anybody laugh me out of my own opinion. I know I have been benefited by taking, and reading the Advent papers, and this satisfies me.

JOHN V. PINTO.

Princess Anne, Md.

From Bro. C. Dow.

I am highly edified in reading the writings of most of the contributors of our paper—yes, our paper. Perhaps this sounds sectarian to you. I would not be misunderstood as saying there are no other papers published in Christendom doing a good work, but the Advent Herald is the paper for the times in

which we are living,—giving the household of faith a friendly warning.

I feel that it is our duty to watch and pray and strive to overcome the world and its charms; for they come in like a flood upon this generation. We have the promise of help, if we ask it.

I have tried to get new subscribers, but have been unsuccessful. I would be glad to do more, but poor health deprives me of doing what I have a heart to do.

Praying for the prosperity of the Herald and all that are seeking for eternal life, I am, &c.

CHARLES DOW,

Inverness, N. Y. Jan. 14th, 1861.

From Bro. A. Haskell.

Dear Bro. Bliss:—I love the truth the Advent Herald proclaims. The evidence that the coming of our Lord and Master is near, to end the strife and sufferings of this world, is cheering and rejoicing to a weary pilgrim, longing for home and rest. May the Lord give us patience and love to hold out to the end, and do cheerfully and joyfully all which he has for us to do. May the Lord bless you, and your labors of love, is the prayer of your brother in hope,

ADOLPHUS HASKELL.

Harvard, Mass., Jan. 31, 1861.

From Dr. N. Smith.

My dear Bro. Bliss:—Never have I been better pleased with the Herald than now. The first number of this volume was worth the price of a volume to them that love the truth. The contributions, original and selected, and the editorials thus far in this volume, are superb. May it continue so through the whole volume; and for that end may the good Lord help you by his grace, and may it thus continue to the end. The extra numbers went like hot cakes. I shall try to make more of an effort for the next extra. Yours striving to be prepared for the coming Saviour,

NICHOLAS SMITH.

Hallowell, Me., Jan. 21, 1861.

We are glad to learn, brother Smith, that your health is still improving, and are obliged for the name of a new subscriber accompanying this. We are pleased to learn that it was a fruit of the extra edition of the 1st No.

ED.

From Bro. L. Howe.

Dear Bro. Bliss:—I like the Herald, and hope and pray it may be conducted, as I trust it has been, in the spirit of love, firm in the truth, and not having men's persons in admiration, because of advantage.

Yours, &c., LEWIS HOWE.

Woodstock, Vt., Dec. 24, 1860.

That is the principle on which the paper should be conducted, and we thank you for your prayers to that end.

ED.

From Bro. M. S. Perkins.

Dear Bro. Bliss:—I cannot do without the Herald. This paper and the Bible are my life. We live entirely isolated from any brethren of like precious faith, not having had the opportunity of listening to a sermon since father Chapman left us, who used to stop with us some during his labors in the West; and I can attest that they were not in vain in the Lord. I hope to be a paying subscriber for the Herald while time shall last, and then see its light gently merged into the light of heaven, to be obscured only by the brightness of His coming, whose right it is to reign.

M. S. PERKINS.

Cortland, Ill., Dec. 29, 1860.

From Bro. D. Elwell.

Bro. Bliss:—The Lord is in great mercy reviving his work among us. About five weeks ago we commenced a protracted meeting in this place. We continued the meeting for four weeks, being aided and cheered from time to time by our Bro. Hollen. Eighteen professed to find peace in believing. Last Sabbath eight were baptized and ten received into the church. The Spirit of God is still at work in the community, and the general interest appears to increase. To God be all the glory; and our prayer still is, "Lord, revive thy work!" Brethren, pray for us.

D. ELWELL.

Shippen, Feb. 7, 1861.

Likeness of Edwin Burnham.

The friends of Bro. B. have got out a photographic likeness of him, which is pronounced to be the most perfect likeness yet taken. It is a sitting picture, which shows his person in fine proportions.

They can be obtained of me at one dollar each. Friends in the states, by sending a club order for five pictures or more, shall receive them free of express charge. The profits arising from the sale of them, are for the benefit of the church in Philadelphia, where he has been laboring with success.

THOS. WARDLE, M. D.

No. 246 No. 10th st., Philadelphia, Pa.

From Bro. J. Litch.

Dear Bro. Bliss:—The labors of Bro. E. Burnham have been greatly blest in Philadelphia in the arousing of the people to study the Bible and the salvation of souls. He left us for Morrisville last Wednesday. Almost every church in Pennsylvania has this fall and winter been blest with a revival.

J. LITCH.

From sister E. Peacock.

Bro. Bliss:—So highly do I prize the Herald, that I feel I cannot well do without it. I think it preferable to any paper printed, and shall continue to take it so long as fortune favors me with enough for my yearly subscription. Yours respectfully,

Mrs. E. PEACOCK.

Norwich, N. Y., Jan. 15, 1861.

From Bro. A. Haskell.

Dear Bro. Bliss:—I love the truth the Advent Herald proclaims. The evidence that the coming of our Lord and Master is near, to end the strife and sufferings of this world, is cheering and rejoicing to a weary pilgrim, longing for home and rest. May the Lord give us patience and love to hold out to the end, and do cheerfully and joyfully all which he has for us to do. May the Lord bless you, and your labors of love, is the prayer of your brother in hope,

ADOLPHUS HASKELL.

Harvard, Mass., Jan. 31, 1861.

From Dr. N. Smith.

Boston, Feb. 18, 1861.

OBITUARY.

DIED, Jan. 21, 1861, JULIA TAYLOR, wife of Bro. John Taylor of New Sharon, Me.

Sister Taylor was a great sufferer, being confined to her bed, and unable to move herself for sixteen months, with spine and hip disease, and in addition to this, afflicted with that terrible disease, cancer. She died in hope of a blessed immortality, through Christ at his coming. She believed that land to be very near where sickness and its accompanying sorrows never can come. O what a "blessed hope" is that, that is able to sustain us through such affliction and suffering! Bro. T., with six children, mourns his loss—"not as those who sorrow without hope."

J.V.H.

DIED, in this city, Jan. 18th, of pulmonary consumption, SABRA M., daughter of Arnold and Jerusha SAUNDERS, aged 23 years.

Our sister was sick about a year, and was confined to her room about five months. Her attention was effectually called to the claims of Christ when Bro. E. Burnham was laboring here last spring.—During her sickness, she gave satisfactory evidence of a renewed heart; and left, as a comfort to her mourning parents, the hope, that when Jesus comes, he will bring her with him. Bro. and sister Saunders are indeed afflicted, as in the death of sister Sabra the last of five children is taken from them; and a very remarkable feature in the divine allotment is, that all their children lived to maturity, and then died. The circle was first broken in 1853, when their son Seth died, aged 23 years. In the same year, a married daughter, Sarah A. Fenner, died, aged 25 years. Another married daughter, Mary E. Chase, aged 24, died in 1856. Emily Jane Wells, another daughter, died in 1857, aged 22.—Then followed the subject of this obituary. During this period, two grandchildren have gone with their parents. Our brother and sister feel bereft indeed, but as all their children died in Christ, they are sustained and cheered by the divine assurances that their loved ones will be restored in the resurrection of the just, when those

"Will meet again who have loved,
And their union will be sweet
At the dear Redeemer's feet,
When they meet to part no more
Who have loved."

L. OSLER.

Providence, Feb. 12.

DIED, in this city, of consumption, Dec., 1860, after an illness of about eight months, LYDIA B. THOMPSON, aged 47 years.

Sister Thompson gave her heart to God at an early age, embracing Christianity when about 17 years old. She became interested in the doctrine of the pre-millennial advent, some 16 years since, in Cincinnati, O. She came to this place about nine yrs. ago, and immediately identified herself with the Advent church here, of which she continued an honored member until her death. She leaves four children, a father, six brothers, and two sisters.

Sister Thompson was one of the few who showed in her every-day experience, the power of the faith she cherished. She walked with God; she died in faith; her memory is blessed; and those who live and reign with Christ will, I have no doubt, see sis. Thompson among the shining throng. May her children heed the counsel of a dear and faithful mother.

L. OSLER.

Providence, Feb. 12.

ADVERTISEMENTS.

AYER'S CATHARTIC PILLS.



Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs

its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGIDGE.

As a Family Physician.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Hendache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say that all we ever treat with a purgative medicine, I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER, Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Billious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1855.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartics we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I call to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsey, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent purgatives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend none other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its inept use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all

Druggists and Dealers everywhere.</

reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure." — Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62

For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEY, for Coughs, Colds, Bronchitis, Phthisic, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

From I. Wright, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisic and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR.—is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER.—is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butternuts, N. Y.—Ira Townsend. Hartford, Ct.—O. S. Borden. N. Barnstead, N. H.—Tho. K. Proctor. Derby Line, Vt.—J. W. Babbitt. Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street.

I. C. WELLCOME, Richmond, Me. R. R. YORK, Yarmouth, Me.

Pd to 1023



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." J. V. HIMES.

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SOMETHING NEW AND VERY DESIRABLE!—**PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.**—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

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Convinced by the working of the Stoves in use, the Patenttee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

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Dr. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

Dr. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch, 127 N. 11th st., Philadelphia. No 1010—if

VOICE OF THE PROPHETS. The first No. of vol. 2 is now out. The following are its contents:

1. Occupy till I come. 2. What is the Scriptural principle of Prophetic Interpretation? 3. What is the Design of the Second Advent of the Saviour? 4. The Morning dawns. 5. The Church Now and Then. 6. The Time of Blessedness. 7. The Reunion. 8. A Dialogue between an Adventist and Opponent. 9. A Sermon. 10. What should we expect? 11. The Life of Trust. 12. Publisher's Address to Friends. 13. A Charming Book. 14. Business item.

Six cents single. 50 cents per dozen. Address J. V. HIMES, Boston, Mass.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 23, 1861.

Questions about Moses.

Continued from our last.

84. Whom did Pharaoh then call?

Ans. "Then Pharaoh also called the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart that he hearkened not unto them; as the Lord had said." Ex. 7:11-13.

85. Did the Lord bring the children of Israel out of Egypt?

Ans. "He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years." Ex. 7:36.

86. What plague did the Lord then send upon Egypt to convince Pharaoh?

Ans. "The Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood: and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone." Ex. 7:19.

87. Did the waters thus turn to blood?

Ans. "And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." Ex. 7:20, 21.

88. What did the magicians of Egypt then do?

Ans. "And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also." Ex. 7:22, 3.

89. What was the next plague that the Lord sent upon Egypt?

Ans. "The Lord spake unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." Ex. 8:5-7.

90. What effect did the frogs have upon Pharaoh?

Ans. "Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the Lord." Ex. 8:8.

91. What did Pharaoh do when the frogs had disappeared?

Ans. "When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said." Ex. 8:15.

92. What was the third plague that the Lord sent on Egypt?

Ans. "And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land be-

came lice throughout all the land of Egypt." Ex. 8:16, 17.

93. Could the magicians bring forth these?

Ans. "The magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." Ex. 8:18, 19.

chapel on Kirk st. the last Sabbath in this month (Feb.), and continue meetings through the week, and perhaps longer. T. M. FREEL.

I shall be at Champlain, N. Y., Thursday evening, 28th Feb.; at Massena the two first Sundays in March, the 3d and 10th. T. M. BATCHELOR.

The next session of the Western Central quarterly conference will be held in the Bean school house, Mt Vernon, Me., about three miles east of the village, to commence Thursday, 1 o'clock P. M., Feb. 21st, and continue over Sunday. I. C. WELLCOME, Scribe.

The Lord willing, I shall try to fulfil the request of brethren in South Waterford, Me., to preach there Sunday, March 3d, and several evenings following; at East Stoneham on Friday and Saturday evenings, and Sunday, March 8th, 9th and 10th. I will also preach in South Paris on the evening of March 1st, if brethren will provide a place and appoint. I. C. WELLCOME.

Richmond, Me., Feb. 5, 1861.

I will preach in Truro, Cape Cod, Sunday the 24th of February, and stop a number of weeks (the Lord willing) W. M. INGHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

G. Higgins, \$2. That sent last year was received and paid to No. 1023. This pays to 1075. We receipt only in the paper, except when specially requested. We send you one with this.

Thomas Wightman. We put the Herald to clubs, where one man will take and be responsible for ten or twenty copies, taking them in his own name, at one dollar; and fifty cents a copy, per year. Two persons might take each copy jointly between them, and so make the reading of it very cheap. Will you not act as agent to that effect?

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RECEIPTS.

UP TO TUESDAY, FEB. 19.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed.

An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their name! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Wm. Wood, by J. L. Clapp, 1054, S. Overstreet 1036, and \$1 for book to A. H. O., sent the 15th, R. B. Scott 1040, W. H. German 1053, M. B. Fridd 1056, to about the middle of August, H. Bullis, S. Wheeler, each to

ADVENT HERALD

WHOLE NO. 1032.

BOSTON, SATURDAY, MARCH 2, 1861.

VOLUME XXII. NO. 9.

THE ADVENT HERALD

Is published every Saturday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent,*
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. { Committee
J. V. HINES, } on
O. R. FASSETT, Publication.

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

HOLD ON, HOLD IN, HOLD OUT.

BY BENJ. SCHMACKE, BORN 1672.

Hold on, my heart, in thy believing!
The steadfast only wins the crown.
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he whom Jesus holds through all
Shall stand, though Heaven and earth should fall.

Hold in thy murmurs, Heaven arraigning!
The patient see God's loving face;
Who bear their burdens uncomplaining,
'Tis they that win the Father's grace;

He wounds himself who braves the rod,
And sets himself to fight with God.

Hold out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow;
The cross points on to Paradise.

The Father reigneth; cease all doubt;

Hold on, my heart hold in, hold out!

Scripture Illustrations.

NO. 83. LIBERALITY PREACHED AND PRACTICED.

"Give to him that asketh thee and from him that would borrow of thee, turn not thou away." Matt. 5: 42.

The following is an extract from the private diary of the Rev. J. C. Lavater of Zurich, in Switzerland, dated Jan. 2, 1769.

Awoke at six o'clock—remembered that I am mortal: gave thanks to God; and read the fifth, sixth, and seventh chapters of Matthew. What a treasure of pure morality! I now went to my avocations, and continued them till noon.

My wife asked me during dinner, what sentiment I had chosen for the day. "Give to him that asketh thee; and from him that would borrow, turn thou not away." "Pray, how is this to be understood?" said she. "Literally: we must take the words as if we heard Jesus Christ himself pronounce them. I am the steward, not the proprietor of my possessions." Just as I arose from dinner a widow desired to speak to me. "You will excuse me, dear sir," said she, "I must pay my rent, and I am six dollars short. I have been ill a whole month, and could scarcely keep my poor children from starving. I have laid by every penny, but I am six dollars short, and must have them to-day or to-morrow; pray hear me, dear sir." Here she presented me a

book engraved with silver. "My late husband," said she, "gave it me when we were betrothed. I part with it with reluctance, and know not when I can redeem it. O, dear sir, cannot you assist me?" "My poor woman, indeed I cannot." So saying, I put my hand in my pocket and touched my money; it was about two dollars and a half. "It won't do," said I to myself; "and if it would, I shall want it." "Have you no friends," said I, "who would give you such a trifle?" "No, not a soul living; and I do not like to go from house to house; I would rather work whole nights. I have been told that you are a good-natured gentleman; and if you cannot assist, you will I hope, excuse me for having given you so much trouble. I will try how I can extricate myself; God has never forsaken me; and I hope he will not begin to turn his back on me in my 76th year." The same moment my wife entered the room.

I was—O thou traitorous heart!—I was angry, ashamed, and should have been glad if I could have sent her away under some pretext or other, for my conscience whispered to me, "Give to him that asketh thee." My wife, too, whispered irresistibly in my ear, "She is a pious, honest woman; she has been ill; assist her if you can." "I have no more than two dollars," said I, "and she wants six; how therefore can I answer her demand? I will give her something and send her away." My wife squeezed my hand tenderly, smiling and beseeching by her looks. She then said aloud, what my conscience had whispered to me before, "Give to him that asketh thee, and turn not away from him who would borrow of thee." I smiled, and asked her whether she would give her ring in order to enable me to do it. "With great pleasure," said she, pulling off her ring. The old woman was either too simple to observe this, or too modest to take advantage of it; however when she was going, my wife told her to wait a little in the passage.

"Were you in earnest, my dear, when you offered your ring?" said I, as soon as we were in private. "I am surprised that you can ask that question; do you think I sport with charity? Remember what you said a quarter of an hour ago. You have been always so benevolent, and why are you now backward in assisting that poor woman? Why did you not give her what money you had in your purse? Do you know that there are six dollars in your bureau, and that it will be quarter-day in ten days?" I pressed my wife to my bosom and dropped a tear. "You are more righteous than I! Keep your ring; you have made me blush!" I went to the bureau and took the six dollars. When I was going to open the door to call the widow I was seized with horror because I had said "I cannot help you." O thou traitorous tongue! thou deceitful heart! "There take the money," said I, "which you want." She seemed at first to suppose it was only a small contribution, and kissed my hand. But when she saw six dollars her astonishment was so great that for a moment she could not speak. She then said, "How shall I thank you; I have got nothing but this poor book, and it is old." "Keep your book and the money," said I, "and thank God, and not me. Indeed I do not deserve it, because I have hesi-

tated so long to assist you. Go and say not one word more."

NO. 84. WRATH TO COME.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?" Matt. 13: 7.

An irreligious young man went to hear Mr. Whitefield, who took the above passage for his text: "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me, I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, "Oh my hearers! the wrath to come! the wrath to come!" These words sunk deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went, 'The wrath to come!' The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

Pontius Pilate and Jesus Christ.

(Concluded.)

The Nazarene calmly replied:

"Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountains, because it will uproot the trees of the valley; the torrent will answer you that it obeys the laws of the Creator. God alone knows whither flow the waters of the torrent. Verily I say unto you, before the Rose of Sharon blossoms, the blood of the just shall be spilt."

"Your blood shall not be spilt," replied I with emotion. "You are more precious in my estimation, on account of your wisdom, than all the turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Caesar, and construe our bounty into fear. Insolent wretches, they are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as an asylum, it is a sacred asylum."

Jesus carelessly shook his head, and said, with a grace and divine smile:

"When the day shall come there will be no asylum for the son of man, neither on the earth, nor under the earth, the asylum of the just is there (pointing to the heavens) that which is written in the books of the Prophets must be accomplished."

"Young man," answered I, mildly, "you oblige me to convert my request into an order. The safety of the province, which has been confided to my care requires it. You must observe more moderation in your discourses. Do not infringe my orders, you know. May happiness attend you. Farewell."

"Prince of the earth," replied Jesus. "I came

not to bring war into the world, but peace, love and charity. I was born the same day on which Caesar Augustus gave peace to the Roman world. Persecution proceeds not from me. I expect from others and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the tabernacle of expiation."

So saying, he disappeared like a bright shadow behind the curtains of the basilie.

Herod, the Tetrarch, who then reigned in Judea, and who died devoured by vermins, who was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves to wreak their vengeance on the Nazarene.

Had Herod consulted his own inclinations he would have ordered Jesus immediately to be put to death, but though proud of his royal dignity, yet he was afraid of committing an act that might diminish his influence with Caesar.

Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarene.—I replied that Jesus appeared to me to be one of those great philosophers that great nations sometimes produce; that his doctrine was by no means sacrilegious, and that the intention of Rome was to leave him that freedom of speech which was justified by his actions.—Herod smiled maliciously, and saluting me with ironical respect, he departed.

The great feast of the Jews was approaching, and their intention was to avail themselves of the popular exultation which always manifests itself at the solemnities of a passover. The city was overflowing with a tumultuous populace clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the Temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote to the Prefect of Syria, requesting a hundred foot soldiers, and the same number of cavalry. He declined. I saw myself alone, with a handful of veterans, in the midst of a rebellious city, too weak to suppress a rebellious order, and having no other choice left but to tolerate it. They had seized upon Jesus, and the seditious rabble, although they had nothing to fear from the Pretorium, believeth in the faith of their leaders, that I winked at their sedition, continued vociferating "crucify him," "crucify him!"

Three powerful parties had combined together at that time against Jesus. First the Herodians and the Sadducees, whose seditious conduct seemed to have proceeded from double motive. They hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the Roman emperor, and, although in this instance I committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility. My proposal was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the govern-

ment, but they bore with bitter reprimands which the Nazarene, for three years, had been continually throwing out against them wherever he went. Too weak and pusillanimous to act by themselves, they had eagerly embraced the quarrels of Herodian and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition and to profit by the disorder and confusion that resulted therefrom.

Jesus was dragged before the council of the priests and condemned to death. It was then that the High Priest, Caiaphas, performed a devious act of submission.

He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him that as Jesus was a Galilean, the affair came in Herod's jurisdiction, and ordered Jesus to be sent thither.

The wily Tetrarch professed humility, and protesting his preference to the lieutenant to Caesar, he committed the fate of the man to my hands. Soon my palace assumed the aspect of a besieged citadel, every moment increased the numbers of the seditions. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the devoted city.

I had taken a wife, a girl from among the Gauls, who pretended to see into futurity.—Weeping, and throwing herself at my feet, "beware" said she to me, "beware and touch not that man, for he is holy." Last night I was with him in a vision—he was walking on the waters he was flying on the wings of the wind. He spoke to the tempest, to the palm trees, to the fishes of the lake—all were obedient to him. Behold! The torrent Mount Kepran flows with blood; the statues of Caesar are filled with the filth of gemondine, the columns of the Interium have given way, and the sun is veiled in mourn-like a vestal in the tomb. O! Pilate, evil awaits thee. If thou wilt not listen to the vows of thy wife, dread the curse of a Roman Senate—dread the frowns of Caesar."

By this time, the marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the Hall of Justice, followed by my guard, and asked the people, in a severe tone, what they demanded. "The death of the Nazarene," was their reply. "For what crime?" "He has blasphemed; he has prophesied the ruin of the temple; he calls himself the son of God—the Messiah—the King of the Jews." "Roman justice," said I, "punishes not such offences with death." "Crucify him, crucify him," belched forth the relentless rabble. The vociferations of the infuriate mob shook the palace to its foundations. There was but one who appeared to be calm in the midst of the vast multitude. It was the Nazarene. After many fruitless attempts to protect him from the fury of his merciless persecutors, I had the baseness to adopt a measure, which at the moment, appeared to be the only one that could save his life.

I ordered him to be scourged, then calling for an ewer, I washed my hands in the presence of the clamorous multitude, thereby signifying to them my disapproval of the deed.

But in vain, it was his life that these wretches thirsted after. Often in our civil commotions, I have witnessed the furious animosity of the multitude, but nothing could be compared to what I beheld in the present instance. It might have been truly said that on this occasion, all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk; they are borne off, and whirled as a vortex rolling along like waves, from the portals of the Pretorium even unto Mount Zion, with howling screams, shrieks and vociferations, such as were never heard in the seditions of Pannonia, or in the tumult of the Forum.

By degrees the day darkened like a winter twilight, such as had been at the death of the great Julius Caesar. It was likewise towards the ides of March. I, the continued Governor of a rebellious province, was leaning against a column of my basilie, contemplating athwart the dreary gloom these fiends of Tartarus dragging to execution the innocent Nazarene.

All around me was desert; Jerusalem had

vomited forth her indwellers through the funeral gate that leads to the Gemoniea. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, to display a shadow of power, was endeavoring to maintain order. I was left alone, and my breaking heart admonished me, that what was passing at that moment appertained rather to the history of the gods than to that of man. Loud clamors were heard proceeding from Golgotha, which borne on the winds appeared to announce an agony such as never had been heard by mortal ear. Dark clouds lowered over the pinnacle of the Temple, and large ruptures settled over the city, and covered it with a veil. So dreadful were the signs that were manifested, both in the heavens and on the earth, that Dionysius, the Areopagite, is reported to have exclaimed, "Either the Author of nature is suffering or the universe is falling apart."

Towards the first hour of the night I threw my mantle around me, and went down into the city toward the gates of Golgotha. The sacrifice was consummated. The crowd was returning home still agitated, it is true, but gloomy, taciturn and desperate. What they had witnessed had struck them with terror and remorse.

I also saw my little cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief, and I overheard some of the soldiers murmuring strange words, which I did not comprehend. Others were recounting prodigies almost similar to those which had so often smote the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt, then looking backward toward Calvary would remain motionless, in expectation of some new prodigy.

I returned to the Pretorium, sad and pensive. On descending the steps which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several women in tears. He threw himself at my feet and wept bitterly. It is painful to see an old man weep. "Father," said I to him, mildly "who are you, and what is your request?" "I am Joseph, of Arimathea," replied he, "and come to beg of you upon my knees the permission to bury Jesus, of Nazareth. "Your prayer is granted," said I to him, and at the same time ordered Manhus to take some soldiers with him, to superintend the interment lest it should be profaned. A few days after the sepulchre was empty. The disciples of Jesus published all over the country that Jesus had risen from the dead as he had foretold. A last duty remained for me to perform, it was to communicate to Caesar the details of this deplorable event. I did it on the night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn. At that moment the sound of clarions, playing the air Diana, struck my ear.— Casting my eyes towards the Cæsarean gate, beheld a troop of soldiers, and heard, at a distance, other trumpets sounding Caesar's march. It was the reinforcement that had been promised me—two thousand chosen men—who, to hasten their arrival, had marched all night." "It has been decreed by the Fates," cried I, wringing my hands, "that the great iniquities should be accomplished—that for the purpose of averting the deeds yesterday, troops should arrive to day! Cruel destiny, how thou sportest with the affairs of mortals! It is but too true, what the Nazarene exclaimed, when writhing on the cross—"All is consummated."

It is proper that we should add, in connection with the above, that we have no confidence in the genuineness of the above account. Eo.

Anti-Christs.

[We are indebted to Bro. F.G. Brown for the following extracts from an address by Tho. H. Stockton, chaplain of the U. S. House of Representatives, delivered in the Hall of the same, on the late national fast day of Jan. 4th.

It is true that whatever, and whoever, is not in agreement with Christ is anti-Christ. The term may be used in this sense, but the Anti-Christ of 2 Thess. 2, chap. we regard only as the organized ecclesiastical usurpation of Christ's prerogatives, which has so long had its seat in

the seven-hilled city. But, speaking of individual anti-Christs of the present age, he says: Eo.]

"Now, as of old, there are many Anti-Christs in the world: persons, parties, powers; infidels, artistic, scientific, philosophic, economic; from the merest sceptics to the sheerest deists, atheists, and anti-theists: these, with their inventions, theories, systems, and instruments of influence. Constitutionally, educationally, by proud and vain self-culture, and by the clique venom of mutual flattery and impious pretensions, these enemies of God and man, taken just as they stand, in sum total of life, are haughty, contemptuous, narrow-minded, ignorant, shallow to simple simmering, incapable of appreciating the highest truth; blind, deaf, dumb, thoughtless, and heartless to the whole spiritual universe, and yet, captivated by innumerable brilliant but deceptive idealities, hallucinations of super-loftiness, with a manner of unequalled sublimities and elegancies of intellectual and moral contemplation. These are the Anti-Christs. They do not know Christ. They despise Him. They hate Him. They oppose him. They say anything but Christ! I need not call them fools. But one who was inspired of God did style them fools, and, therefore, on Divine authority, which is decisive, they are fools.

These Anti-Christs, like their master, are imitators, meagre and miserable imitators. Rejecting Christ's redemption, they fashion a substitute. Redemption? Certainly. What! Human perfectibility true? Unquestionably. And actual perfection in prospect? Most assuredly. In a word, say they, we too, have an Evangel, a glorious Evangel, and our Evangel is, "There's a good time coming!" But, where is it coming? To all the world. And how will it be marked? Will the soil be more fruitful, the air more healthful, social conditions more equal, and life nearly or quite exempt from disease, will be greatly prolonged. And when will this time come? Within the lapse of the innumerable and immeasurable ages. And by whose miraculous advent will it be introduced? Oh! we have nothing to do with advents or miracles. We have long since discarded the fables of our early childhood.

It will happen so. It will be the natural result of the common and magnificent progress of our race. It will be the final triumph of the march of mind. And so, to the demoniac music of such a march as this, tramp, tramp; tramp, tramp; the hosts of Anti-Christ push through the darkness of time to the blackness of darkness in eternity. Sin in the past, sin in the present, and sin in the future; sorrow in the past, sorrow in the present, and sorrow in the future; death in the past, death in the present, death in the future; sin, sorrow, and death, all, utterly, and forever unredeemed—this is "the good time coming," the Evangel of Satan, the salvation of the world without a Saviour!

And so, at this stage of human progress, when it is inquired—what does the world need? these enthusiasts of superficial enchantments reply: Let Japan be thrown open to commerce; let China dust her buttons at the feet of the allied barbarians; Let Russia annex Turkey; let France annex Spain; let England annex Egypt, let Hungary humble Austria, and let the unity of Italy be completed by the subjugation of Venetia and the submission of Rome.

Let the admiring and sympathetic authorities of Europe—Denmark, Sweden, and Russia; Portugal, Spain, and France; Holland, Great Britain, and all others concerned, commend to our protection and resign to our rule all their American possessions; and Mexico, Central America, and even Hayti, learn to confide in us, and claim our kindness and care, until, from the smallest mission in Greenland, to the rudest fort near Bering's Straits, and all around by the shining isles of the Gulf and the smoking mountains of the Isthmus, the whole northern continent, with all its appurtenances, from the Bermudas to the Sandwich Islands, shall have become ours,—peacefully, honorably, happily ours, with no desire or dream of secession or disunion within all its bounds. What now? Is this what we need? Would this be enough for us? Could this satisfy us?

Ay, ay! shouted the Anti-Christs. That is

what we need! That would be enough for us! That well might satisfy us, whether God or man should work the change!

But cease your shouting, ye witless Infidels! Be dumb as death ye silly Anti-Christs! This is not what we need. This would not be enough for us. This could never satisfy us. All this, and infinitely more of the same sort, were "nothing, less than nothing, and vanity," in comparison with our true want. "For what shall it profit a man, if he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his own soul?" A man is more than South Carolina. A man is more than the United States. A man is more than the whole world. Since South Carolina determined to secede, how many hundred of her citizens have died. Since the President issued his call for this day of National humiliation, fasting, and prayer, how many thousands of the citizens of the United States have died. Since the report of our dissensions went forth to other lands, how many myriads of mankind, in all the world have died. And, before these dissensions shall be settled, how many millions more, some here, some there, some everywhere, will have died. What did they want? What do theirs survivors want? What as one with them, do we want? A change in the civil government? Or, the perpetuation of the government as it is? Alas! for the Anti-Christs!

And so it has been for six thousand years! The earth, smitten, ravaged, broken, parcelled out among the nations: the nations, relatively, increasing and diminishing—empires rising and falling—governments, forming, flourishing, falling; but, under all circumstances, at all times, and in all places, man—sinning, sorrowing, dying. Such a world, O! ye Anti-Christs! if purposely made so, and hopelessly kept so, were a shame, a disgrace, a curse to its Maker. And do ye still bespeak for it the innumerable and immeasurable ages? Aha! God knows better and will do better!

There is a Being, hidden from us, though not we from Him, clothed in our nature, perfected and glorified, sitting and reigning at the centre and zenith of this universal circle of light and life, of whom it is declared—"In the beginning was the Word, and the Word was with God, and the Word was God;" and again—"In the beginning God created the heavens and the earth:" for "All things were made by Him; and without him was not anything made that was made:" over whose creations, all perfect like Himself, "the morning stars sang together, and all the sons of God shouted for joy." This is He "whose goings forth have been from of old, from the days of eternity;" even "Jesus, the Christ, the same yesterday, and to-day, and forever:" into whose hands the Father has committed "all power in heaven and in earth;" "in whom dwelleth all the fullness of the godhead, bodily:" "whom, having not seen, we love; in whom, though now we see him not, yet believing, we rejoice with joy that is unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls;" and waiting for the end of our hope, also, even the salvation of our bodies, in the beauty and glory of the resurrection.

From the fall of Adam until now, not a year, or day, or hour, or moment has passed, but His eye has watched our planet, and his heart been intent on the redemption of our race. By the sufferings of his first advent, he made an atonement for sin itself, and, by the miracles of the second, he will set us free from its consequences. At the close of his last prophetic interview, with his last surviving apostle, He declared:—"Surely I come, quickly; Amen:" to which the apostle replied, in behalf of the church and the world—"Even so, come Lord Jesus!"

I profess no skill, or assurance, in determination of prophetic times and seasons. I simply wait on the Lord. Nevertheless, I cannot but understand that we are now nearly eighteen centuries nearer the fulfilment of the promise than when it was given. Neither can I forget that many lines of prophecy, relating to the same great event, appear to converge about the present Era. And neither can I be unobservant of the facts—that the world is now open from pole to pole—that the Gospel has already performed its office, to a great extent, as a witness for

Christ among all nations—and that the condition of nature and society, everywhere, seems to invite Divine intervention for the resurrection of the dead, the transformation of the living, the judgment of all, the renovation of heaven and earth, the establishment of everlasting righteousness, and the universal development and triumph of the kingdom of glory and of God.

All we can say is,—and this must be said with infinite reverence—"the sooner, the better," the sooner Christ's time comes, the better for all who wait for his coming. If, amidst the conflict of empires, the revolution of kingdoms, the crumbling of republics, and the consequent amazement and alarm of all mankind, we seem to hear a repetition of the promise as just about to be realized—"Surely I come quickly!"—let our hearts leap within us as we answer—"Even so, come, Lord Jesus!"

Here is our want—Christ! "Thou, O Christ, art all we want!" He, essentially and truly, whether known or unknown, is, "the desire of all nations." Let the Anti-Christs say what they will, the only hope of the world is in Jesus Christ. I shall gain my chief object, if I can only persuade you duly to remember this. Whatever personal dangers, or social dangers, may at any time press upon us; however we may humble ourselves before God, and fast, and pray for deliverance from them: and even though our prayers be heard and answered, and the dangers which threatened us be removed—still in all conditions, and at all times, our own supreme and most urgent want, and that of the whole world quite as well, is—Christ, Christ's person, Christ's spirit, Christ's advent, Christ's miracles, Christ's kingdom, Christ's government, Christ's people, and Christ's perfect and everlasting salvation!

The Two Extremes.

Some men "deny that Christ is to come at all; or if he is to come, it is not in their day." If some students, therefore, are so rash as to fix the "day and hour" of his coming, these men are so daring as to deny that he will come at all; if some show a curiosity too itching, these men show a carelessness and an unbelief that are surely vastly worse. We are to adopt neither extreme; no man can fix the day or the hour, but no man is warranted to say it will never come; while every man, according to our blessed Lord's exhortation, is to watch the signs of the times, and to judge by them of the nearness of the day just as we judge of the clouds in the morning, and predict whether the day will be fine or whether it will be rainy, or what sort of weather it will be.—*Dr. Cumming's Great prep.*

The Trial of our faith.

Till tried, we know not how little faith we have.—Faith must be put in the scales with something very near our hearts—yes, with what is nearest, for it must still be "more than these." The furnace must be heated in proportion to the increase of our faith. Is it because God willingly afflicts? No, but the trial of faith strengthens; faith consumes its dross.—The trial is precious to God, more precious than gold, because it shall endure. It is his riches, his treasure—precious to him is it to have proof from his child—"Lord, thou knowest all things, thou knowest that I love thee." Is not every painful providence a messenger direct from the throne to our hearts—a ministering spirit sent forth to the heirs of salvation? It brings this message—Now I will put home the question in a way that shall be felt. Are we ready to say, I could have borne any thing but this? Then let us remember that the greatest kindness God can do us is to heat the furnace to the utmost. He is in fact then saying, "Great is thy faith." Little furnaces are for little faith. And is not trial valuable even to earthly affection?

Do we not seize every opportunity to give proof to expressions of love? Oh! let us count the cost when we say, we believe. It is a word of deep meaning in the dictionary of God.

Love that has nothing but beauty to keep it in good health, is short-lived. *Erasmus.*

[In compliance with a request of Elder Himes, we copy the following, from the 4th No. of his "Voice of the Prophets." Ed.]

Anniversary Sermon,

DELIVERED BY ELDER JOSHUA V. HIMES, AUGUST 19, 1860, ON THE THIRTYEIGHTH ANNIVERSARY OF HIS PASTORAL LABORS IN BOSTON.

"Thou shalt remember all the way the Lord thy God hath led thee these forty years in the wilderness, to humble thee and prove thee and know what was in thine heart, whether thou wouldst keep his commandments or no."—Deuteronomy viii. 2.

The dealings of God with his people in this wilderness state should be carefully considered. We should call to remembrance former days as motives to bless and praise God. We should review our lives, and celebrate the wisdom and mercy which have followed us during our pilgrimage. "It is not in man that walketh to direct his steps." The Lord our God leadeth us. He has a place and purpose for every one; a plan in reference to all his children; and he leads them in accordance therewith: so that in all their afflictions, wants, and dangers, in all their comforts, blessings, and deliverances; with all their corrections and chastenings, he leads them, and overrules all for his glory and our good; and he will prove our hearts, whether we will be true to him or not.

As Christians who are soon to enter the land of rest, it is peculiarly proper that we should review the dealings of God with us, since the lessons derived from them are of more value to us than all worldly possessions. We should never distrust our Father's care, but keep close to duty, and cast all our care on him, for he careth for us. Our existence and history are not the result of chance. There is a mysterious girding of the Lord upon us, leading us on to the fulfilment of our mission. Every one has his talent, and consequently must have his place, his work and destiny.

"No one is born into the world whose work is not born with him. There is work enough for all, and tools to work withal, for those who will."

There is much truth in the following proposition as given by Dr. Bushnell: "But God has a definite life-plan for every human person, girding him, visibly and invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished."

"Many persons," he adds, "I am well aware, never even think of any such thing. They suppose that, for most men, life is a necessarily stale and common affair. What it means for them, they do not know, and they scarcely conceive that it means anything. They complain, venting heavy sighs that while some few are set forward by God to do great works and fill important places, they are not allowed to believe that there is any particular object in their existence. It is remarkable, considering how generally this kind of impression prevails, that the holy Scriptures never give way to it, but seem, as it were, in all possible ways, to be holding up the dignity of common life, and giving a meaning to its appointments, which the natural dulness and lowness of mere human opinion cannot apprehend."

I agree with these sentiments. God has a definite purpose to accomplish in the life of each of his children. He raises some out of obscurity, and some already great he brings down. David is raised from the sheepfold to the throne, and Saul goes into obscurity. Elisha is taken from the plough, and Nehemiah from bearing the cup to the king.

I believe it is the privilege of every moral being to walk in the secret guidance of God. And if he guides, there must be some chosen work for us to perform; some path into which we are to be guided. I believe that, in accordance with this principle, God designed that I should come to this city thirty years ago, and enter the field of labor he had prepared for me.

And in every step of the progress, both in the earlier and later field, God has been with me, and the true and faithful people of my care, working out the good of mankind and the praise of God so far as it is permitted to frail mortals.

It is on this principle that we are to remember all the way the Lord our God hath led us.

Thirty years ago I commenced my ministerial labors in this city. I was invited here by Deacons William Gridley and John G. Loring, of the First Christian Church. They called upon me in Swansey, Mass. at the Christian Conference, which they attended in August, 1830, with a view to obtain a pastor. At their earnest request I agreed to visit them, on a trial of three months. But my and youth inexperience, together with the fact that I had but lately been called from the mechanic's shop, forbade the idea, in my own estimation, that I should remain longer. I supposed a city clergyman should be a man of thorough literary and theological education in order to succeed, and as I had acquired neither of these, I did not indulge the thought of a permanent settlement in the metropolis.

I came in "weakness and fear and much trembling" to visit a scattered remnant of what was once a large and flourishing church. I found only seven families with which to commence. A discouraging commencement indeed, which naturally led to the enquiry, "By whom shall Jacob arise, for he is small?" My first sermon was from Psalm lxxx. 14, "Return, we beseech thee, O God of hosts; look down from heaven, and behold and visit this vine." With the few and feeble remnant there was now much prayer, and faith, and hope, although they had but lately consulted on the propriety of giving up all further efforts to sustain themselves as a church. But with the prospect of regular preaching, and the service of a pastor, the people began to gather in, and give their support. Union among the members was secured, and a plan of operation was agreed upon; this renewed our courage, and we soon had the happiness of seeing anxious inquirers, and happy converts added to the church.

Dea. Loring, in his address to the church, in 1844, makes the following reference to this part of their history: "We were increased in strength and numbers, and the greatest harmony existed among ourselves, and between the church and the pastor." He added,—what referred to a later date,—"Elder Himes was of an ardent temperament, and anxious to engage in enterprises which he thought would result in the public good. But some of his brethren were perhaps too cautious and reserved in these things; but, for a long time, there appeared to be a mutual desire to yield to each other in these matters, and live in harmony and love. Our numbers, which had gradually increased from the commencement (1830) of the labors of Eld. Himes, strengthened our hopes of becoming a people who would one day be able to sustain the cause with honor. We went on prosperously till 1836. In the fall of that year Eld. Himes resigned his charge."

Among the enterprises to which Deacon Loring referred was the cause of ministerial education in the Christian connection, which had not only been neglected, but opposed by both ministers and laymen. After a hard struggle we got up a Manual Labor School in Beverly, Mass., which for a time bid fair to be permanent. At one time there were sixty young men in the institution, and most of them could earn their board and tuition by their labor. The fruits of that controversy and of that institution are manifest in the change of sentiment in the denomination, on the subject of education.

For soon after the discontinuance of the school at Beverly, the Academies at Durham, N. H., and Starkey, N. Y., were established; and the wave went on, till the denomination, in conjunction with the Unitarians, reared the noble institution at Yellow Springs, Ohio,—Antioch College.

Other enterprises, to which reference was made, were those of Anti-slavery, Temperance, Peace, and Moral Reform. I took the deepest interest in these reformatory enterprises, because I regarded them as the harbingers of the millennium. I believed in the conversion of the world before the Second Advent of Christ, and that the Jews would return to Palestine, and the glory of God fill the earth, about the year 1866.

My theology was what was termed in those days liberal, or Unitarian, though not in the sense of "Congregational Unitarianism." For I held to the pre-existence of Christ, the atonement for sin, the depravity of the heart, salvation by

faith, the influence of the Holy Spirit, and instantaneous conversion. Yet there was after all an anti-orthodox vein running through all these views. And yet, I prayed to Christ with my people. God blessed us, and souls were continually converted under the earnest preaching of these views. As a matter of course, there were some in the church that did not like my views on Anti-slavery, Temperance, and other questions. Complaint was made by these that I did not devote all my time to the interests of the church. And yet my labors in other causes did not injure the interests of the church; for we never had greater prosperity than when I was most absorbed in them. But as it became a serious question with some of the leading men, I saw that it would be impracticable for me to continue my advocacy of the great reforms of the time, without serious disaffection, and so I resigned my pastoral charge in the autumn of 1836.

I began with seven families, in 1830, and now we had an audience of about 400, and a church of about 200 members, with a Sabbath school, and other interests in proportion.

Here the period of my labor closed. I had come into the city to remain three months, and toiled about seven years; so that the first seven years of my time in Boston were devoted to indefatigable labors for the Christian church then worshipping at the corner of Summer and Sea streets, and now at the corner of Tyler and Kneeland streets. During the seven years, I solemnized 142 marriages; baptized 250; attended 125 funerals; preached 1,350 sermons; attended 2,340 meetings. To this is to be added much labor abroad in preaching, attending conferences and conventions in the cause of religion and education, and the great reforms of the day. This brings me to the

SECOND PERIOD.

In the autumn of 1836 the Christian Society was organized, and I commenced my labors among them January 1, 1837. The Second Christian Church was organized, February 1, 1837, with sixteen members. We worshipped, the first year, in Lyceum Hall, in Hanover Street. Our place was soon filled to overflowing; souls were awakened and converted, so that we added fifty members the first year. The Society was made up of the laboring and poorer classes. But they were active, earnest, and liberal; and though they had a rent of \$500 a year, and to support their pastor, it was done without difficulty. But our place soon became too strait for us, and we began to look about for a more commodious one. It was about this time my attention was called to the empty stable of the old Parkman Mansion in Chardon Street, and I was impressed with the idea of its being a good location for us, and that it might be fitted up at little expense, for a place of worship for my humble and increasing flock.

The Society at once procured a lease, and proceeded to rebuild and alter it for their accommodation. It was dedicated Nov. 7, 1838. It cost about \$4,000; of this, \$2,300 were raised before the dedication, notwithstanding we were all among the poor of this world.

Providence seem to fix upon this spot, and at this time, for our convenience and success.

The house was soon filled, and our labors blessed abundantly.

Seventy-five souls were added to the church this year, mostly by conversion; and much improvement was made in the gifts and graces of the young members of the church.

The Sabbath school was large and prosperous.

It was a year of prosperity; but 1840 was marked with still greater success.

One hundred and fifty souls were added, and in spiritual and temporal things we were much blessed.

I now, if possible, took a more open stand on the reforms of the day. The Anti-slavery and Temperance causes, which were very unpopular at this time, found an open door at our humble chapel. Chardon Street Chapel is and will be remembered by thousands, as the asylum of the hated reformers of the day. My pulpit was free, and the house was free to plead the cause of the manacled slave, the despised drunkard, and the fallen daughters of sorrow and crime, when other and popular churches were closed against these godlike reforms.

There were, at this time, among the Christians,

two denominational papers: the "Christian Jour-

nal," published at Exeter, N.H., and the "Christian Palladium," at Union Mills, N.Y., neither of which was Anti-slavery. I had to meet the cold influence of these, and maintain my position as best I could, under great disadvantages. They shut out the truth, or so garbled it that its power and influence were perverted. Under these circumstances, I made my appeal to the people. I started a periodical entitled "The Christian," which was published semi-monthly one year in Boston. By this I was able to plant a battery under my own direction, and pour in upon them the whole artillery of truth, till at the end of the year both papers were opened to the defence of the bleeding slave.

I still held to the conversion of the world, and the return of the Jews to Palestine, and I believed this event was nigh. I looked, with learned commentators, to 1866 as the epoch for the glorious day. While thus laboring for the salvation of souls, and the promotion of the vital reforms of the times, with a view to the world's conversion, I was startled by a new view of the future, from the writings of a man in Low Hampton N.Y. "Behold the Bridegroom cometh! Go ye out to meet him." This voice thrilled through my whole moral being. But with my old views the world must be converted, and the Jews must first return before such an event could take place, and so I gave it no special attention for a time. I had always, on moral and religious questions, stood on the unpopular side, and had to bear the reproach of boldly advocating hated reforms, and now to think of embracing the idea of the end of the world about 1843 was repugnant to all my feelings. Besides, I had just got my society into a prosperous condition, and had in prospect years of prosperity in the enjoyment of our labors. But this worldly idea was soon lost in the contemplation of the judgment scenes just before us, as taught by the "signs of the times," and by the prophetic word.

(To be continued.)



ADVENT HERALD.

BOSTON, MARCH 2, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A.M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE HALF RISEN BEAR—MEDO-PERSIA.

"And behold another beast, a second, like to a bear; and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh," v. 5.

This being called "another beast," shows that it is separate and distinct from the lion, and therefore the symbol of another empire; its being denominated "a second," shows that it was subsequent in the order of time; and its resemblance to a "bear," an animal less noble than a lion, is in harmony with the symbolization of the 2d of Daniel; where the silver breast and arms were representative of "another kingdom, inferior" to, and that was to arise "after" the Babylonian, represented by the head of gold. These conditions are found in the empire of Medo-Persia, in its relation to Babylon:

and no other kingdom has sustained such relation. That was the kingdom that succeeded Babylon in the government of the world. Its supremacy was later in the order of time; it was a distinct power from that, its succession was immediate, and the Medes and Persians were less refined and civilized than the Babylonians, and thus were inferior in the constituent elements of national greatness.

"The magnificent grandeur of Nebuchadnezzar and Babylon, was never equaled by the Persian kings and their capital of Susa. There was extension of size, as the first symbol denotes, but a plain and evident abatement of imperial majesty," T.R. Birks, *First two visions of Daniel*. p. 43.

Some writers have been very curious and minute in their enumeration of supposed resemblances between Medo-Persia and the characteristics of a bear. Thus Willet said, "The bear is of a weak sight, and of a tender head, but of a vast and handsome body, whereby is signified that the Persians did fight rather with their vast and huge numbers, than with material stratagems and policy;" But whilst such resemblances are fanciful, there was undoubtedly a propriety in the selection of the bear, in preference to any other animal, as the representative of Medo-Persia. A bear, as was remarked by Aristotle, "is an all devouring animal." It is rapacious and cruel, and it is chiefly in these particulars that the resemblance is to be looked for. To be chafed in their minds, as a bear robbed of her whelps in the field" (2 Sam. 17:8), is a simile most expressive of ferocity. "Let a bear robbed of her whelps meet a man," said the wise king of Israel, "rather than a fool in his folly;" (Prov. 17:12).

And God said of Ephraim, "I will meet them as a bear that is bereaved, and will rend the caul of their heart," Hos 13:8. And, like a revenging bear, was it predicted that "the spoiler is come up on her, even upon Babylon," Jer. 51:56. God said, "Behold I will stir up the Medes against them which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah," Isa. 13:17-19.

Bishop Newton says of the Medes and Persians, that "Instances of their cruelty abound in almost all the historians, who have written of their affairs, from Herodotus down to Ammianus Marcellinus, who describes them as proud, cruel, and exercising the power of life and death over slaves and obscure plebeians. They pull off the skins, says he, from men alive by pieces or altogether: and they have abominable laws, by which for one man's offence all the neighborhood is destroyed. Well therefore might a learned French commentator say, that the Persians have exercised the most severe and the most cruel dominion that we know of. The punishments used among them beget horror in all who read them."

"And it raised itself up on one side." Its lifting itself up on one side, would seem to imply that the animal was represented as in the act of rising from a recumbent posture, or one of repose. And it at first only partially arises—puts out one foot, perhaps, and elevates one side, preparatory to assuming a position for action. Mundel describes a symbolic figure found on one of the stones of Babylon, representing an animal kneeling on the right fore foot, and in the act of rising on the left, as if it had been crouching down but had assumed an attitude of watchfulness, as well as repose, or was about to arise in search of prey. The reading in the margin is, "Or, it raised up one dominion." Medo-Persia was originally two dominions, Media and Persia. Media was at first the strongest power; but under Cyrus, it yielded the ascendancy to Persia, though the sovereignty was shared by both.

"And it had three ribs in the mouth of it, between the teeth of it." This evidently must denote conquests made by the bear, previous to its present rising—symbolic thus of provinces subjugated by Medo-Persia, before the time here symbolized. It may not be easy definitely to specify these. It has been assumed that the three ribs stand for Media, Persia, and Babylon: but the two former are symbolized by the beast, and not by the ribs in its mouth: the latter was not subjugated by it at the epoch brought to view, and if an animal is symbolic of a kingdom, the ribs of one, or of more, to continue the analogy, should represent fragments or provinces of one or more kingdoms, seized by Medo-Persia anterior to this epoch.

On recurring to the history of those times, we find that Nebuchadnezzar, king of Babylon, on his succeeding to the crown, made great preparations for a war against the Medes. In self defence, Darius, king of the Medes, called Cyrus his nephew, king of Persia, to his assistance. Cyrus came with thirty thousand Persians, joined the Medes, and was made commander of the joint forces against the Baby-

lonians, he being the general of the confederate army, though the regal power was in Darius. On learning of the union of the arms of the Medes and Persians, the king of Babylon sent ambassadors to the neighboring nations for assistance. The king of Armenia, who had been in subjection to the Medes, thinking this a good opportunity to recover his independence, refused longer to pay tribute or send his quota of auxiliaries for the war; whereupon Cyrus marched immediately into that country, with the best of his troops, and compelled the recognition of his authority. This was in the second year of Neriglissar; who in his fourth year, met the Medo-Persians in the field, and was slain in the contest, his army being routed. Neriglissar was succeeded by Laborosoarchod, whose tyranny caused two of his principal nobility, Gobrias and Gobates, to revolt to Cyrus; and after nine months his own people slew him. Cyrus penetrated into their country and took possession of the provinces they governed. He ended the campaign by taking three fortresses on the frontiers, entered into winter quarters, and sent for Cyaxares to come to him in Media, to consult about future operations. On consultation, "it was found that by ravaging and plundering the countries of the Babylonish empire they did not at all enlarge their own; and therefore it was resolved to alter the method of the war for the future, and to apply themselves to the besieging of the fortresses, and the taking of their towns, that so they might make themselves masters of the country; and in this sort of war they employed themselves for the next seven years." Prid. Con. An. 555.

It was at the commencement of this period that Nabonassar, the Belshazzar of scripture, succeeded Laborosoarchod on the throne of Babylon; and it was in the first year of his reign that Daniel had this vision. As Daniel first beheld the bear with the ribs in its mouth, these would fitly represent the provinces plucked from Babylon—those ruled by Gobrias and Gobates, to which may be added that of Shushan, the prince of which, Abradates, revolted to Cyrus near the commencement of Belshazzar's reign.

It would seem to be about this epoch of Medo-Persia that was thus represented by the bear, with one side elevated, Media being in the ascendant, with the ribs in its mouth, the provinces or fortresses it had already become possessed of, and its attitude being that of an animal partially arisen for future action. It was not, however, fully risen; for the command was:

"Arise, and devour much flesh." This apostrophe indicates the overruling hand of Providence in those Persian wars, whereby the supremacy of the world was changed from the Babylonian to the Medo-Persian rule. For, "they said," implies that it was the God of heaven who gave the command or permission to devour much flesh—to make aggressions on the nations. Evidently synchronous with this command, is that in Isaiah, (21:2), "Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease." God had said, "I will stir up the Medes against them," Ib. 13:17. "The Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon to destroy it," Jer. 51:11. The command, therefore, to "Arise," &c. must have respect to this epoch, when the Medes and Persians resolved to change their tactics, and extend their possessions.

"Much flesh," must symbolize the many nations now about to be conquered by and incorporated into the Medo-Persian kingdom—they being about to be devoured by that empire, as a bear devours food.

Cyrus began the conquest of Babylon, and made great progress in subjecting its fortresses and towns. This alarmed Belshazzar, who, in the fifth year of his reign, went into Lydia to king Croesus, confederate, and by his aid hired "a very numerous army of Egyptians, Greeks, Thracians, and all the nations of lesser Asia, appointed Croesus, their general, sent him with them to invade Media, and returned again to Babylon," (Prid. Con. An. 555). Cyrus engaged and put all this numerous army to flight, and conquered Lydia, the kingdom of Croesus. He continued in lesser Asia till he had subjugated the nations there; he then did the same in Syria and Arabia, and then in the upper countries.

On subjecting Babylon, Cyrus concluded all his conquests, after a war of twenty one years; for so long was it from his coming out of Persia with his army, for the assistance of Cyaxares, to his taking of Babylon; during all which time, he lay abroad in the field, carrying on his conquests from place to place, till at length, he had subdued all the east, from the Egean Sea to the River Indus, and thereby erected the greatest empire that had ever been in Asia to that time." Prid. Con. An. 539.

As the Medo-Persian empire was not materially enlarged after this, the command to devour much flesh would seem to have been in respect to these early conquests; for it must have been in devouring

other nations, and not in the slaughter of its own subjects, that this prediction was to be fulfilled.

Dear Bro. Bliss:—As you have so kindly consented to receive my interrogations in relation to some passages of Scripture, I will avail myself of such a favor, and present them for your consideration. And I will here say, that my only object in so doing is to obtain what light I can upon certain passages of scripture that appear to be contradictory to each other.

As the truth must shine the brighter, the more it is examined, and will ever bear a close examination, I trust you will be able to throw such light on the passages presented, as will silence the cavils of some, who now doubt the plenary inspiration of the Bible.

For convenience' sake, I will arrange all articles in numerical order; this being—

Interrogations No. I.

1. In Ex. 33:23, God is represented as being seen by man. Also in Ex. 24:9, 10, 11, and Gen. 32:30 we find similar expressions. Yet in John 1:18, Ex. 33:20 and 1 Tim. 6:16 it is declared that God never was seen by man.

2. Jer. 18:11, Isa. 45:7, Amos 3:6, and Ezek. 20:25, read as though God created evil; yet he is represented very differently in 1 Cor. 14:33, Deut. 32:4, and other passages.

3. Ex. 15:3 teaches that God is a man of war, in opposition to Rom. 5:33, where he is declared to be the God of peace.

4. The Lord says in Jer. 17:4 that his "anger shall burn forever," but David says in Psa. 30:5 that his anger endureth but a moment."

5. Heb. 6:18 declares that "it is impossible for God to lie," while 1 Kings 23:23 and Ezek. 14:9 appear to teach differently, or at least that he puts a 'lying spirit' in some, and 'deceives' others. The same lack of harmony is apparent when we compare Josh. 2:4-6 with James 2:25.

6. In Ex. 22:27 and Isa. 58:6 slavery is forbidden; yet in Gen. 9:25, Lev. 25:45 and Joel 3:8 it appears to be sanctioned.

7. Can Eph. 4:26 be reconciled with Eccl. 7:9 and Prov. 22:24?

8. The principle of non-resistance is taught in Matt. 5:39; 26:52; but in Luke 22:56 and John 2:15, the opposite appears to be presented.

The foregoing may have been answered by yourself and others before; but having never seen any thing satisfactory, I am desirous to see a harmony, if such can be obtained.

Yours in truth,

R. R. YORK.

Yarmouth, Me., Feb. 1, '61.

1. There could be no reconciliation of this, did not the scriptures reveal God as existing as the Father, Son and Holy Spirit. We must conclude, therefore, that there is a sense in which God cannot be seen, and one in which he may be. As to the Father, no man hath seen, nor can see him; and hence, all the manifestations of God, recorded in the Old Testament, must have been manifestations of the second Person of the glorious Triune One, the Logos, who afterwards was made flesh and dwelt among us, and manifested to us his glory.

2. The word "evil" is used in two senses, in the sense of suffering, and in that of sin. The infliction of punishment is an evil, though justly deserved, to those subjected to it. All such evils are created and sent by God; but he is not the author of sin.

3. God is both a God of war, and a God of peace,—of war to the wicked, and of peace to the just.

4. His anger will burn for ever against the impenitent; but only for a moment when men turn to him.

5. It is not lying, on the part of God, when he tests the loyalty to himself of those on probation by permitting them to choose between his words and the words of lying spirits who deny him.

6. It was sanctioned under some circumstances and forbidden under others. Heavy burdens and oppression are forbidden under all circumstances; and when slavery was sanctioned, it was only on heathen subjects, who were to be treated, by those holding them, like their own selves; whilst whosoever should willfully maltreat a worshipper of Jehovah, or a believer in Jesus, a place at the bottom of the sea with a millstone about his neck would be preferable to his final condition.

7. We do not regard Eph. 4:26 as any justification of "anger." It is no command to foster that passion. It may be regarded as an enquiry whether we can be angry without sinning; and the command to speedily overcome all angry feelings is certainly unequivocal on that point.

8. We see no inconsistency between the two passages. We may defend the right, and rectify wrong in a proper spirit, without passionately retaliating when imposed upon.

When a series of questions come in course, we cannot examine them very minutely.

Christ Our only Hope.

The late Bishop Cobbs, of Alabama, in an address to his diocese sent from his dying bed, made the following avowal:

"If I have done any kind deeds or any good works, I am sure I make no merit of them, but cast them all behind my back, and nauseate them, and spit upon them 'as filthy rags,' and counting myself 'an unprofitable servant,' I look only 'unto Jesus, the author and finisher of our faith,' and say,

'In my hand no price I bring,
Simply to Thy cross I cling.'

Such should be the hope of every dying Christian, who, with expiring breath, should be able to sing:

"Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,—
Save from wrath and make me pure.

"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone:
Thou must save, and thou alone.
In my hand no price I bring,
Simply to thy cross I cling."

Laying down to Sleep.

A little boy, in a family where they were in the habit of reciting texts of scripture in connection with their morning devotions, repeated on one occasion simply the words, from Psalm 3: 5 "I laid me down and slept."

"Why do you not?" asked his mother, "say the rest of the verse my son?" "I awaked; for the Lord sustained me."

"No, no," said he, "my text is simply this: 'I laid me down and slept.'"

Prophetic words, were those, to that little boy; For that day he was taken sick, was sick for several days, and then he slumbered for a few hours, and slept on until he had slept his life away.

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

"Asleep in Jesus! O for me
May such a blissful refuge be:
Securely shall my ashes lie,
Waiting the summons from on high."

Extra Edition for Circulation.

The second No. of the Herald after this, will contain a series of nine articles on the Image of the 2d chapter of Daniel; and also the Declaration of Principles adopted at the Albany Conference in 1845. After supplying our regular subscribers, we shall take out the advertisements, and issue an extra edition of it to fill orders, at \$2 per 100 copies; 50 copies for \$1; ten copies for 25 cents, or 3cts. single.

It will be necessary that all orders for it should be received before the 10th of March, as we print only according to the demand.

"THIRTY-SIX THIRTY." The reader who is curious to know exactly where runs this oft-mentioned line, will get a clear idea of it by taking the map and tracing it as follows: It commences at the point on the Atlantic coast where the dividing line between Virginia and North Carolina commences;—passes along the line dividing those States;—along the line between Tennessee and Kentucky;—along the line between the States of Missouri and Arkansas, thence through the territory of the Cherokee nation, through New Mexico, striking the eastern boundary of the State of California a short distance south of the middle, striking the Pacific a short distance south of Monterey bay. On the south of that line there are about 300,000 square miles, including Indian reservations, while on the north there are about 1,300,000 square miles.

GEN. BUTLER, of Lowell, is a wit. The Boston Courier reports that he was in Washington the other day, and during a conversation with Southern men, one of them, a Georgian, said: "I do not believe there is an honest man in Massachusetts." After a moment's reflection, he added: "I beg to assure you, Mr. Butler, I mean nothing personal." The general responded: "I believe there are a great many honest men in Georgia; but in saying so, sir, I do not mean anything personal."

The President elect arrived in Washington on Saturday, Feb. 23d. in advance of programme for his arrival there; which was hastened by a telegram from the Secretary of war, that well authenticated intelligence had discovered a plot for Mr. Lincoln's assassination, on his contemplated tour through Maryland. The plots, conspiracies, frauds stealings, falsehoods and wickedness of every kind, that mark the efforts made for the dismemberment of the American Union, show a degree of corruption, that promises any thing but God's approval of the new confederacy attempted to be formed.

While the Presidential party were dining at Erie, N. Y., certain gentlemen offered Mr. Lincoln some wine, and rather forced it upon him. Mr. Lincoln replied: "I have lived fifty years without the use of any liquor, and I do not think it worth while to change my habits now."

Foreign News.

We have but little news from Europe the present week; but that little indicates a waning of cordiality between France and England, Lord John Russell having taken an unfavorable view of Napoleon's New year's speech.

The Italian question remains stationary.

At Paris, the speech of Lord John Russell delivered Tuesday night, is considered extremely warlike.

Turin, Feb. 7. At Gaeta within the last thirty-six hours the besiegers have blown up three powder magazines and destroyed the side curtain of the Citadel. The garrison has asked an armistice of forty-eight hours to bury the dead. This has been granted by General Cialdini, who has, besides, sent to the place necessaries for the wounded.

The Russian Ambassador in Turkey has presented to the Porte a strong note in reply to the Grand Vizier's report. The note reiterates the sentiments of Russia, that the Christians are oppressed, and the Porte continues to refuse assent to the prolongation of the French occupation in Syria.

Drafts of treaties of commerce, about to be concluded between England, Turkey, and France, have been sent home for approval of the French and English governments.

GREAT BRITAIN.

In the Commons on the 7th, Lord John Russell defended his foreign policy at length. He thought that if the Pope could be induced to allow the King of Sardinia to occupy the position of head of the kingdom of Italy, while he resigned his temporal power, still having accorded to him rank and title of a sovereign Prince and maintaining his post of head of the Catholic Church, he would prove himself one of the greatest patriots Italy had ever seen.

FRANCE.

The Independence Belge says: "We are informed from Paris that on the 4th. a convention was signed which definitively cedes Menton and Roquebrune to France. The sum paid to the reigning Prince is 4,000,000, francs. He moreover, retains the town of Monaco and its 3000 inhabitants."

The death of Marshal Bosquet is announced. His career, though short, was one of the most brilliant among the French military celebrities. He was but 51 years of age. He never completely recovered a wound he received at the Crimea.

AUSTRIA.

Austria continues in Venetia its preparations for war. There have just been presented to the Emperor plans for defense to be adopted in case of invasion by an enemy, whether on the side of the Mincio and the Po, or on that of the Adriatic. A letter from Venice states that the plan enclosed by the Tagliamento and the Livenza is selected for the formation of a camp of observation, which will extend from the mountain slopes on the Aviano side and descend to the level lands of the Carolo.

SYRIA.

The Paris papers publish a telegram from Marseilles announcing that letters had been received from Beyrouth stating the agitation was increasing. Twelve hundred Druses were assembled at Moktara, and intended to prevent the execution of those who had been condemned to death for taking part in the massacres. Fuad Pasha had returned from Moktara.

MASSACRE IN SOUTH AMERICA.

The Brazilian mail brings tidings of a horrible massacre at San Juan. It appears that the inhabitants rose en masse on the morning of the 16th November last and attacked the house of the Governor. The infuriated mob not only massacred the Governor, Jos A. Virasoro, but they wreaked their vengeance on his brother and about a dozen of his friends.

[Being requested to copy the following, from the "Voice," and our correspondent columns being now somewhat crowded, we defer articles of our own to give it place, without making any endorsement of the position therein taken,—as might be inferred from the place given it, without this explanation.]

The Time of Blessedness.

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. . . . And from the time that the daily sacrifice shall be taken away,

and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." —Daniel xii. 7. 11-13

We call attention to these three periods, as being fraught with special interest to the waiting church at this time.

1,260, —1,290, —1,335.

1. They have a common commencement, and are parts of one and the same great period, which is divided into three parts. At the termination of each there is a marked event. The 1,290 being an addition of thirty years to the 1,260 and the 1,335 an additional period of forty-five years to the 1,290.

2. They relate to three lines of history. The 1,260 relates to the papal power. The 1,290 to the Eastern Antichrist. The 1,335 to the time of universal blessedness.

3. The period of commencement. They commenced in A. D. 533. The best authorities sustain this position. Among those who have taken this view is the late George Croly D. D. LL. D., of the Church of England. We will give the substance of his argument on this point, mostly in his own language, and given his words verbatim where the argument is involved. We quote from his work on the Apocalypse, published in 1827.

He says: "Some years since, in a casual reading of the Apocalypse, I was struck with the apparent reference of the eleventh chapter, that of the 'two witnesses,' to one of the most extraordinary events of our time or any other, the abjuration of religion by government and people! a circumstance perfectly alone in the history of the world. But I further found that this event was declared to mark the conclusion of an era, on which the whole chronology of the Apocalypse was fixed, the well known 1,260 years, which in their turn were declared to mark the papal supremacy, from the time of its commencement until the cessation of its 'power over the saints,' —its power of persecution.

"This abjuration occurred in 1793, the first year of the French Republic; reckoning 1,260 years back led to their commencement in A. D. 533. On referring to Bishop Newton's work, to ascertain whether this date had been noticed, I found a note mentioning the opinion of Dr. Mann, of the Charter-house, then deceased, that the year 533 was to be considered as the true epoch of the papal supremacy. On reference to Baronius, the established authority among Roman Catholic annalists, I found the whole detail of Justinian's grant of supremacy of the Pope, formally given."

His statement "received an unanswerable support from the books of the imperial laws in which the grant of the 'primacy and precedence over all the bishops of the Christian world,' is registered and repeated in a variety of forms. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."

The removal of the seat of empire from Rome to Constantinople greatly increased the influence of the Roman bishop. He became the mediator of barbarians of the west, and the representative of the emperor of the east. Constantinople, the imperial residence, claimed the primacy of Christendom. But Rome disputed this claim, from its ancient sovereignty. The spirit of ambition spread, and after long and factious struggles, the Council of Chalcedon recognized five patriarchates,—of Rome, Constantinople, Alexandria, Antioch, and Palestine. Leo, bishop of Rome, protested against this equality of the other sees; but the emperor for the time sided with the council. But the papal power was fixed on a foundation not to be shaken by councils or emperors. The fifth century had been one of fierce convulsions, and the northern barbarians had broken in upon the empire of the west, and taken it into their own hands. The emperor was perplexed with his loss of power in the west, and with the quarrels of his people in the east, and in this state of things Rome urged her claim to the primacy, and did not rest till the guilty title was conferred by Justinian, in 533.

"In the beginning of this memorable year, Justinian sent two of the eastern bishops as his envoys, to state his case before John, 'the most holy archbishop and patriarch of Rome.' They were furnished with an imperial rescript detailing the controversy, expressing 'the emperor's anxiety in all instances to communicate touching the general church, to his holiness,' and declaring 'that for the purpose of preserving the unity of the apostolic see, and the existing establishment of the holy churches of God, he had lost no time in subjecting and uniting all the priesthood of the entire East to his holiness.' The rescript further declared the Roman bishop 'head of all the churches,' and concluded by making the knowledge of the doctrine held by his holiness, the standard of the faith, and source of unity to all the

Christian world." The act was done, and sanctioned by all the forms of state, and never abrogated,—the act of the first potentate of the world.

"From this era the church of Rome dates the earthly acknowledgment of her claim. Its heavenly authority is referred to the remoter source of the apostles. . . . Fifty years had scarcely passed before the patriarch of Constantinople dared to assume the name of 'Universal Bishop.' . . . But Gregory, the bishop of Rome, protested. And a successor, Boniface III. obtained from the emperor Phocas the recognition of the original title. And the bishop of Constantinople was consigned forever to the second rank."

4. The reception and confirmation of this title, by the pope, or bishop of Rome.

The emperor's letter must have been sent before the 25th of March, A. D. 533. For in his letter of that date to Epiphanius, he speaks of it as having been sent, and of its contents, viz. that the bishop of Rome was made "head of all bishops and the true and effective corrector of heretics."

In the same month, 534, the following year, the pope returned an answer, repeating the language of the emperor, applauding his homage to the see, and adopting the titles of the imperial mandate in the following words. He calls the emperor a "shining star, and approves his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all, as was testified by the rules of the fathers, the laws of princes, and the declarations of the emperor's piety."

In other words, he expressed himself thus: "I have accordingly received with my habitual reverence, the letter of your serenity. . . . The consent of my brothers and fellow-bishops having been given to it in the interval; which edict, since it is conformable to apostolic doctrine, I confirm with my authority."

The following decree of the emperor, under the head of ecclesiastical titles, in the "Novella" of the Justinian code, confirms the whole transaction:

"We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."

It is true that the patriarch of Constantinople did after this claim the primacy, or "universal bishop." But Gregory the Great then bishop of Rome, spurned his claim of supremacy. And on the accession of Phocas, the question was decided. In A. D. 606, Boniface III. obtained from the emperor Phocas the original title. It was confirmed, not given anew.

"The highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year A. D. 533."

We thus establish the date of these times, by historic testimony of the clearest and most reliable nature.—A. D. 533.

Next, we notice the events that are to take place at the termination of the period.

1. The 1,260 years terminated in A. D. 1793. The pope was to hold the saints in his hand, and persecute, kill and carry into captivity, and take by spoil, 1,260 years. At the end of this period "the judgment was to set, and they (the ten kingdoms) were to take away his dominion, (as given by Justinian,) to consume and destroy his power till the end," Dan. vii. 25, 26.

The fulfilment of this period took place in 1793. The judgment sat in that year, and they began to take away and to consume and destroy this power. For sixty-seven years this work has been going on, and it is now almost accomplished. We only wait for the coming of the Son of Man from heaven, to destroy him by the brightness of his coming.

The 1,290 relate to the Mohammedan power, that was broken and began its decadence in 1822, the argument for which will be given in another number.

The 1,335 relate to the time of universal blessedness. Daniel is to "stand in his lot in the end of the days." In the end of the thirteen hundred and thirty-five days. 533 plus 1335 = 1868.

How glorious the prospect of deliverance to the waiting people of God. Just as these times are being filled up, the Great Tribulation has commenced, and the signs in heaven and on earth all declare that the kingdom of God is nigh at hand.

Church of the living God, awake! and behold your glorious prospects! Behold your king cometh, in the resurrection of the dead, and the restitution of the earth to the Eden of eternal blessedness.

A few years at the most will bring the Sabbath of rest and blessedness.

Church of the living God! Do not treat these things as "idle tales." They are solemn realities. Let us not be among the foolish virgins, and perish in our slumbers. Awake! arise and be ready.

J. V. Himes.

Boston, Feb. 1861.



CORRESPONDENCE.

In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Heavenly Inheritance.

My design in writing the following is to distinguish between the holy city, the new Jerusalem, and the church of Christ, and deduce from the Scriptures arguments, favoring the theory of a literal city; for which the church may look in the last time.

Reference is doubtless made to this holy city by the prophet, when he says, in those beautifully figurative words, Isa. 54:1, "Sing, O barren, thou that didst not bear: break forth with singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." By comparing the foregoing with Gal. 4:26, 27, we learn that it is the new Jerusalem which is called upon to rejoice over her fruitfulness. And at this stage of progress, in the plan of redemption, she may well rejoice and sing; for her Lord had gained the victory over death and hades. His victory is brought to view in the last verses of the previous chapter (Isa. 53d), where we are taught that after our Saviour had been bruised, put to grief, and had travailed in soul, after he had borne the sins of many by pouring out his soul unto death, he arose, to justify many, to be satisfied with a portion among the great, to divide the spoil with the strong, &c. &c. Hereupon the holy city is called upon to rejoice over the triumph of her Redeemer.

Now Paul tells us, Gal. 4:26, "Jerusalem, which is above, is free, which is the mother of us all." — Is this Jerusalem which is above, the church, or the mother of the church? Paul says she "is the mother of us all." Isaiah teaches that she is the mother. They who contend that she is the church triumphant, are driven to the necessity of making the mother and children to compose the same, since the church triumphant is the church militant in a state of victory, and the church militant are known as the children of the holy city. Happy children, with such a mother! Happy mother, with such children as the redeemed church will be!

Further, it is plain that in these scriptures the apostle is contrasting the Jerusalem which then was, which was in bondage with her children, with the Jerusalem which is above; and I know not why we should make the latter spiritual, while the former is literal. And to this agree the words of the same apostle, to the Hebrews, 10:34, "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." In this the brethren are encouraged to believe in a "substance," which they have in heaven. Now if it is very erroneous to expect a literal city from heaven, because of materialism, then the apostle must have been much in the wrong to encourage the Hebrew brethren to look for a "substance," "better and enduring." Again, Heb. 11:16, "For he (God) hath prepared for them a city." By the context we learn that the prepared city is for Abraham, Isaac and Jacob, and their children of faith, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable, and by consulting the last verse of the same chapter, we learn "that they without us shall not be made perfect." Hence we may include all the church as the happy bride for whom this city which hath foundations is prepared. Would it not be very illogical indeed to teach that the city prepared for the church is the church herself?

Again, Heb. 13:14, "Here we have no continuing city, but we seek one to come." This passage is subject to similar arguments to those of the previous one. The apostle Peter, also, exulting joyfully over the lively hope to which we are begotten by the resurrection of Jesus Christ from the dead says, 1 Pet. 1:45, it is "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." Even the casual observer must see, in reading this, that there is something in reserve in heaven for the church, which may be said to be incorruptible, undefiled, and unfading. We

are told, however, that this inheritance is eternal life. But to be kept by the power of God through faith unto salvation, is equivalent to life, and the inheritance is said to be in reserve for such. It is also said of this inheritance that it is ready to be revealed in the last time. For this idea, however, we must needs meet an objection. It is argued that it is they "who are kept by the power of God unto salvation," that are ready to be revealed, &c.; but to silence this objection reference need only be had to the original Greek word "etoimeen" (ready), which agrees with "tous" (who) in neither number nor gender. Hence it cannot relate to it. But it does agree with kleeronoman (inheritance), in number, gender and case. Hence we conclude that it is the incorruptible inheritance which is ready to be revealed in the last time,—that is, when the earth shall be made pure enough for its reception. "For corruption cannot inherit incorruption." — What can this inheritance be, but the new Jerusalem? What can be said to be incorruptible, more than the city of pure gold? Or what is undefiled more than that mansion into which nothing that defileth or maketh a lie shall enter; yea, and what shall be more unfading than the eternal sanctuary of the Most High God, which shall be in the midst of his people forevermore? Ezek. 37:28. Nothing. Nothing is better adapted to the redeemed earth than that glorious city, seen and described by John while on the isle of Patmos.

But the apostle Paul tells us, Heb. 12:22, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Some have supposed this passage to teach the theory of a spirituality made up of the church, the general assembly and the innumerable company of angels, the spirits of just men made perfect, &c. But there is an antithesis here which must be considered. The apostle is evidently laboring to show the Hebrews that there has been a change of the covenants. In v. 18 he says, "Ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness and darkness and tempest." Now to understand rightly the contrast brought to view by the apostle in these words, we must compare the terms contrasted. 1st. He says, "Ye are not come unto the mount that might be touched, and that burned with fire;" that is, unto mount Sinai, where the Jewish church received the tables of the covenant, where also it was dedicated with the blood of beasts, as it is written, Heb. 9:18-20, "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." — This is the dedication of the old testament, which took place at mount Sinai. But, saith Paul, ye are come unto mount Sion, that is, for the reception and dedication of the new testament, where the blood of sprinkling that speaketh better things than that of Abel, was shed. True, it was not immediately upon mount Zion where Jesus died, but it was without the gate that the sacrifice was made. Thus saith Paul, Heb. 13:11, 12, "The bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." But Paul further says, "Ye are come unto the city of the living God, the heavenly Jerusalem," that is, for the administration of our covenant. The testament of types and shadows was received and dedicated, at mount Sinai, and administered at the Jerusalem which then was. But the new testament (not of types, but realities) was received and dedicated at mount Sion, but is administered at the city of the living God, the heavenly Jerusalem. Thus we are not called upon to assemble year by year in the outer court of a tabernacle made with hands, only figures of the true, neither are we required to go to Samaria or Jerusalem to worship, but by the blood of Jesus we have boldness unto the entrance of the holy places, whither our forerunner "hath for us entered, even Jesus, made a high priest after the order of Melchizedec;" and to this agree the words of Paul, according to M'Knight's translation, Heb. 10:19, "Well, then, brethren, having boldness into the entrance of the holy places by the blood of Jesus." Yes, thanks be to God, the way into the holiest of all is now made manifest, and we are come unto the entrance thereof—not unto mortal men, as ministering priests, but unto an innumerable company of angels—not unto a high priest who needeth to offer for himself, as well as others, but unto Jesus the mediator of the new covenant; nor yet unto the blood of goats and calves, which is insufficient to cleanse us from sin, but unto the blood that speaketh better things than that of Abel; nor are we

come unto a mixed assembly of saints and sinners, of worshipers of God and worshipers of mammon, but unto the general assembly and church of the first-born which are written in heaven—to the spirits of just, perfected men. Indeed, God has provided some better things for us, in the administration of the new testament, of which we have the Holy Spirit as a witness. Therefore we cannot see that the above passage (viz., Heb. 12:22) teaches us to identify the heavenly Jerusalem with the church, but rather to distinguish it as the place where the covenant of the church is administered.

H. B. HYDE.

(To be continued.)

From Bro. Thos. Wardle.

(Continued from our last.)

Having shown, as we think, how an host was given him (Constantine) against the daily, and also shown the reason why, it was given, we shall next proceed to demonstrate how Constantine took away the daily, and cast down the place of his sanctuary.

The text which we are now to consider, does not say, By him the daily was destroyed; but "by him the daily was taken away, and the place of his sanctuary was cast down."

There are two events brought to our view; but there is no act of destruction in either case, in the sense of annihilation, or utter destruction, but of subversion, and change.

In the case of "the daily," something is taken away, which constitutes its glory, or preeminence.

Was Constantine a Pagan?

The panegyric of Eumenius, which was pronounced a few months before the Italian war, abounds with the most unexceptionable evidence of the pagan superstition of Constantine, and of his particular veneration for Apollo, or the sun.

Whatever symptoms of Christian piety might transpire in the discourses or actions of Constantine he persevered till he was near forty years of age, in the practice of the established religion; and the same conduct, which in the court of Nicomedia might be imputed to his fear, could be ascribed only to the inclination or policy of the sovereign of Gaul. His liberality restored and enriched the temples of the gods: the medals which issued from his imperial mint are impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the policy of Olympus by the solemn apotheosis of his father Constantius. But the devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbol of the God of Light and Poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes, the visible majesty of their tutelar deity; and that, either waking or in a vision, he was blest with the auspicious omens of a long and victorious reign. This is the dedication of the old testament, which took place at mount Sinai. But, saith Paul, ye are come unto mount Sion, that is, for the reception and dedication of the new testament, where the blood of sprinkling that speaketh better things than that of Abel, was shed. True, it was not immediately upon mount Zion where Jesus died, but it was without the gate that the sacrifice was made. 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ing of the senate, proposed according to the form of the republic, the important question, Whether the worship of Jupiter or that of Christ, should be the religion of the Romans? all, both Pagans and Christians, unanimously imputed the degrading of Jupiter to Christ and Constantine. On a regular division of the senate Jupiter was condemned and degraded by the sense of a very large majority; and it is rather surprising, that any member should be found bold enough to declare, by their speeches and votes, that they were still attached to the interest of an abdicated deity. This we think is ample proof of our position, that Paganism was not destroyed, but subverted, to give place for another system.

B. F. BROWNELL.

Esperance, N. Y., Jan. 7, 1861.

From Bro. John Moore.

Dear Bro. Bliss:—I have been highly interested and quite sanguine in believing that we shall soon see our Lord, in noticing the passing events on the territory of the fourth, and, as I believe, the last earthly or antichristian kingdom.

There are some nice points, which I should like to hear you speak upon. When the Pope loses his temporal power, what is left of the old Roman hierarchy? Does he not represent three of the ten kingdoms? Can he lose his temporalities before he is destroyed by the brightness of the Lord's coming? or, how long after his dominion is taken away before the kingdom and dominion will be given to the saints? In other words, how long the transition from the feet and toes to the stone kingdom? I cannot see how insurrection and revolution can progress much further before the Great Restorer shall come.

Bro. Bliss, I want to say a few words in regard to a piece in the Herald of the 17th ult., headed, "A Greater than a Prince"; on which the Boston Investigator would fain make the words of our Lord pass away unfulfilled.

The reply that is given is not clear to my understanding. Matt. 24:29 says: Immediately after a certain tribulation there would be certain signs of certain events, given in the 30th and 31st vs. He then gives us a parable of the fig-tree, whereby we may know that it was even at the doors. He then says that this generation would not pass away till all those events had taken place.—Now that tribulation, spoken of, must be one of two—the destruction of Jerusalem, or the persecution under the Papacy for 1260 years. It cannot be the first; for the Lord would not give the signs of trouble after that trouble had passed away, and history gives no account of any such darkening of sun or moon and falling of stars after the destruction of Jerusalem, whatever might have been before it. It must, then, be the latter; for after the persecution under the Papacy there were such phenomena. So you will see that I believe we are living in the very generation referred to, and down in the very last end of it. I should like you to give your views more in full.

JOHN MOORE.

Hillsburgh, N. S., Dec. 21, 1860.

REMARKS. We regard the 4th beast as the symbol of the kingdoms, which occupy the territory of the Western Rome, and think the taking away of his dominion represents the end of all earthly rule, not of the pope merely. That dominion will end only with the coming of the Lord. The Pope's temporal power may come to an end, while the Papacy may still exist; but the Papacy itself will only end by the Lord's coming.

It is the destruction of Jerusalem alone, that we suppose was to take place before that generation passed away. The signs of Christ's coming were to follow the great tribulation, ending with the Papal persecutions, as you say, so that we may know its nearness, though we know not the precise time of the event.

ED.

From Bro. M. Peck.

Dear Bro. Bliss:—This is the last day of the year 1860. It has been a remarkable year. It was prophesied in Germany, over two hundred years ago, that the year 1860 would be the great crisis coming on the earth spoken of by John the Revelator. I have been a reader of the Herald since 1844. In '43 I first heard brother Hale, and I bless God today that I heard him. I received more light on the coming of Christ then than ever before. I think we are in the fourth watch of the night and the day-star preparing to arise. What a consolation! How it cheers the wounded spirit. "Awake and sing, ye that dwell in the dust," is now our watch-word every day. We take our stand upon our watch-tower, and look out amidst the darkness of night, for the first dawn of the morning light. We lay our ear to the ground and listen, so that amid all the discord of earth, the uproar of war, and the tumults of the nations, we may catch the first sound of our Lord's chariot-wheels—those chariot-wheels that are to sweep over the field of Armageddon, crushing the confederate nations leagued against the Lord and his Anointed. Then also will be brought to the long-betrothed bride—the husband of her youth, the desire of her soul, for whom, amid tears and loneliness, she has waited for many a generation and many a century in vain.

MARTIN PECK.

East Donagel, Dec. 31, 1860.

From Bro. B. F. Brownell.

Bro. Bliss:—We prize the Herald very much, and hope that you with all the faithful will be compensated at the resurrection of the just. We are perfectly satisfied with your bold stand for the truth, whatever it may cost; for it is the truth that will alone stand, and is what we want. We hope you will keep the readers of the Herald posted on the passing events, as many of us have no watchman to tell us of the night. Our ministers are all quiet in regard to the nations, as well as to the coming of Christ. We pray that you may have wisdom from above to guide your heart and pen.

B. F. BROWNELL.

Esperance, N. Y., Jan. 7, 1861.

From Bro. John Brewster.

Dear Bro. Bliss:—I cannot do without my paper so long as the Lord gives me the means to pay for it; for I prize it above all that I read, except the Bible. Go on, brother; your work is honorable and glorious. I bid you Godspeed. And may he give you wisdom to bring things, both new and old, out of the treasury of the Lord, to comfort the hearts of the sorrowing ones, warn the careless, and strengthen God's people in the blessed hope of speedy redemption.

I have sent my papers in all directions, and many like to read them; but they seem to like their money better. I trust in God that he will open the hearts of his people who have the means to help liberally in this cause; and so take a burden off your mind. And now, dear brother, I am with you waiting for redemption,

JOHN BREWSTER.

Eastport, Me.

From Bro. John Brown, Jr.

Bro. Bliss:—Although a stranger to you, I trust I am not a stranger to God. We, as a church here in Lynn, are having blessed good times. The Lord is blessing us, and adding to our numbers, we trust, such as will be saved in the kingdom. We have three prayer meetings a week; the people are very much interested in the truth of the soon coming of Christ; we have a full attendance, and good attention is paid to the word, which is preached from Sabbath to Sabbath by brother Whitney. We trust he will be the humble instrument in the hands of God of doing good. The Lord has blessed his labors.

I have had the pleasure of reading the Herald for the last three months, and would like to have it continued.

Your brother, looking for Christ,

JOHN BROWN, JR.

Jan., 1861.

Married,

By Eld. I. H. Shipman, at Lake Village, N. H., Jan. 13, 1861, Mr. WALTER S. PLUMMER, of Laco-nia, and ROSETTA R. WEEKS, of Holderness.

OBITUARY.

DIED, at Swanton, Vt., June 12, 1860, WILLIAM WIGHTMAN, the father of Bro. Thomas Wightman, of Stanbridge, C. E., aged eighty-five years. He was a professed believer in Christ, a member of the Baptist church for sixty years. His son writes:

"I feel safe in saying he was an influential and persevering member in society and a loving father, and his last days proved the Lord did not forsake him; for his rod and staff did comfort him, and he said at the very last his belief in Christ was strong, and thus fell asleep in triumph and praising God."

DIED, on Thursday night, Feb. 7th, at Salem, Mass., MARIA LOUISA, daughter of Rev. Frederic and Eliza O. GUNNER, aged 7 years, 9 months.

From birth, Louisa was an afflicted child. Her disease was seated in her heart, and parents, friends, physicians and medicines all proved vain, to cure her woe. She lived long enough to love and praise Him, whose official voice as the Redeemer of the world, gave utterance to the children's gospel, "Of such is the kingdom of heaven!" In her last distinct word, she summoned her parents to "sing" for her comfort and for Jesu's praise, all the sweetest songs of heaven! We sang for her up to the midnight hour, when, without a struggle (clasping and pressing gently her father's hand who knelt by her side, as she reclined in her carriage) her patient, hopeful, self-possessed and regenerated spirit passed, like the viewless wind, to the care and company of the shining ones, by whom, as we believe, she was conducted through "Beulah, whose air is very sweet," to the Paradise of spirits made perfect in Christ; and from thence, in company with our Freddie, Lizzie and Carrie, she shall follow in the retinue of the Great King, as he returns from the far country, bringing all the saints with him, to assume their glorified house from heaven.

THEIR FATHER.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Serofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alterative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of *Dropsy*, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of *Malignant Erysipelas* by large doses of the same; says he cures the common *Eruptions* by it constantly.

Bronchocele, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a *Goitre*—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhœa or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alterative in the numerous complaints for which we employ such a remedy, but especially in *Female Diseases* of the Scrofulous diathesis. I have cured many inveterate cases of *Leucorrhœa* by it, and some where the complaint was caused by *ulceration of the uterus*. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous *ovarian tumor* on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of *Veneral and Mercurial Disease*. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic *Rheumatism* for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREAM.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an *affection of the Liver*, which destroyed my health. I tried every thing, and everything failed to relieve me; and I have been a broken-down man for some years from no other cause than *derangement of the Liver*. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and anything you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumption Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by DR. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	50	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
The Last Times (Seiss)	1.00	.16
Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	50	.12
Orrock's Army of the Great King	25	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Scriptural Action of Baptism	25	.25
Memoir of Permelia A. Carter	10	.05
Questions on Daniel	12	.03
Children's Question Book	12	.0

reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by serofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1'62 For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisic, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisic and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butternuts, N. Y.—Ira Townsend, Hartford, Ct.—O. S. Borden, N. Barnstead, N. H.—Tho. K. Proctor, Derby Line, Vt.—J. W. Babbitt, Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street.

I. C. WELLCOME, Richmond, Me. R. R. YORK, Yarmouth, Me. Sole Proprietors. pd to 1023



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES.

995, pd. to 1001. 1 yr.

SOMETHING NEW AND VERY DESIRABLE.—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 1023) Providence, R. I.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 27 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 2, 1861.

Questions about Moses.

Continued from our last.

95. Were there to be any flies in that part of Egypt where the children of Israel dwelt?

Ans. The Lord said, "I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be." Ex. 8:22, 3.

96. Did the Lord bring flies?

Ans. "The Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies." Ex. 8:24.

97. Did the flies cause Pharaoh to consent?

Ans. "Pharaoh called for Moses and for Aaron," and said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me." But when the flies were removed, "Pharaoh hardened his heart at this time also, neither would he let the people go," Ex. 8:25, 27, 32.

98. What was the fifth plague threatened?

Ans. Moses said to Pharaoh, "If thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon the cattle which is in the field, upon the horses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel." Ex. 9:2-4.

99. Did the Lord send this plague?

Ans. "The Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go." Ex. 9:5-7.

100. What was the sixth plague sent upon Egypt?

Ans. "They took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a bile breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses, because of the bile: for the bile was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses." Ex. 9:10-12.

101. What was the seventh plague?

Ans. "Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast, and the hail smote every herb of the field and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail." Ex. 9:23-26.

102. What did Pharaoh when he saw the hail?

Ans. He "sent and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunders and hail; and I will let you go, and ye shall stay no longer." Ex. 9:27, S.

The Muddy Penny.

When I was a very little boy, a circumstance happened in my history which I

never forget—not even if I should live to be a hundred years old.

As I was playing in the streets of a large city, I met a little boy, younger than myself, who seemed to be in great distress. His eyes were much swollen by crying, and his loud sobs first attracted my attention.

"What's the matter, Eddie?" I inquired.

"Why—why, I've lost my penny, and mother will whip me," he replied, and then burst anew into tears.

"Where did you lose it?"

"It dropped out of my hand, and rolled right there into the gutter."

"Poor little fellow!" I thought, as I really sympathized with him, and offered to help him to find the lost treasure.

Eddie brushed away the tears with his arm, and his countenance brightened with hope, as he saw me roll up my coat-sleeves and thrust my hand into the gutter. How intently did he watch each handful, as it came out freighted with the mud and pebbles, and pieces of rusty iron! Perhaps the next would bring out his penny! At last I found it.

"Oh, I'm so glad!" I hear the little reader say. "And how glad you must have been too. Now you could dry up little Eddie's tears, and make his face bright and his heart happy. Now he could skip and run all the way home without the fear of his mother's displeasure."

But, dear children, listen to the end, and while I know it will make you sad, and perhaps bring a tear to your eyes, it may do you good for a lifetime, I kept little Eddie's penny.

As soon as I felt its round disc in my hand, all covered with mud as it was, I forgot all the lessons I had learned at home and in the Sabbath school. I forgot about God, that his eyes were looking right down on me. The wicked one entered into me, as you know he once did into Judas when for money he betrayed the blessed Saviour. I sold my honor, my good feelings, and my veracity, all for a penny.

I searched a little longer, after I had washed it and contrived to hide it, and then, putting on a sad face, told little Eddie that I could not find it—that there was no use in looking any longer for it.

Oh! how the big tears swelled his eyes, as with disappointed look he turned away! How mean I felt! I felt guilty, and well I might, for I had already broken three of God's commandments. I had coveted; that led me to steal; and then came in regular order the lie to cover up all. Alas! what one sin leads to! Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and a good many other sins I have committed; and though I love my Saviour, and hope that in his mercy the sins of my youth and of my riper years will not be remembered against me, yet I can never blot out of my memory's pages the dark spot which that muddy penny has imprinted upon it.

Juvenile.

Ring-ting! I wish I were a Primrose,

A bright yellow Primrose, blowing in the Spring;

The stooping bows above me,

The wandering bee to love me,

The fern and moss to creep across,

And the Elm-tree for our king!

Nay—stay! I wish I were an Elm-tree,

A great lofty Elm-tree, with green leaves gay!

The winds would set them dancing,

The sun and moonshine glance in,

The birds would house among the boughs,

And sweetly sing!

Oh,—no! I wish I were a Robin,

A Robin or a little Wren, everywhere to go;

Through forest, field, or garden,

And ask no leave or pardon,

Till winter comes with icy thumbs

To ruffle up our wing!

Well—tell! Where shall I fly to,

Where go to sleep in the dark wood or dell?

Before a day was over,

Home comes the rover,

For mother's kiss—sweeter this

Than any other thing!

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

Feb. at Massena the two first Sundays in March, the 3d and 10th. M. BATCHELOR.

The Lord willing, I shall try to fulfil the request of brethren in South Waterford, Me., to preach there Sunday, March 3d, and several evenings following; at East Stoneham on Friday and Saturday evenings, and Sunday, March 8th, 9th and 10th. I will also preach in South Paris on the evening of March 1st, if brethren will provide a place and appoint.

I. C. WELLCOME.

Richmond, Me., Feb. 5 1861.

I will preach in Truro, Cape Cod, Sunday the 24th of February, and stop a number of weeks (the Lord willing). W. M. INGHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

V. Streeter. There was credited \$2 each, and to No. 1075, on the 17th of Jan., to J. Fairbanks and M. Boyden.

Wm. Dyche. Have sent your order to A. Pearce.

Dr. M. P. Wallace. Have so done.

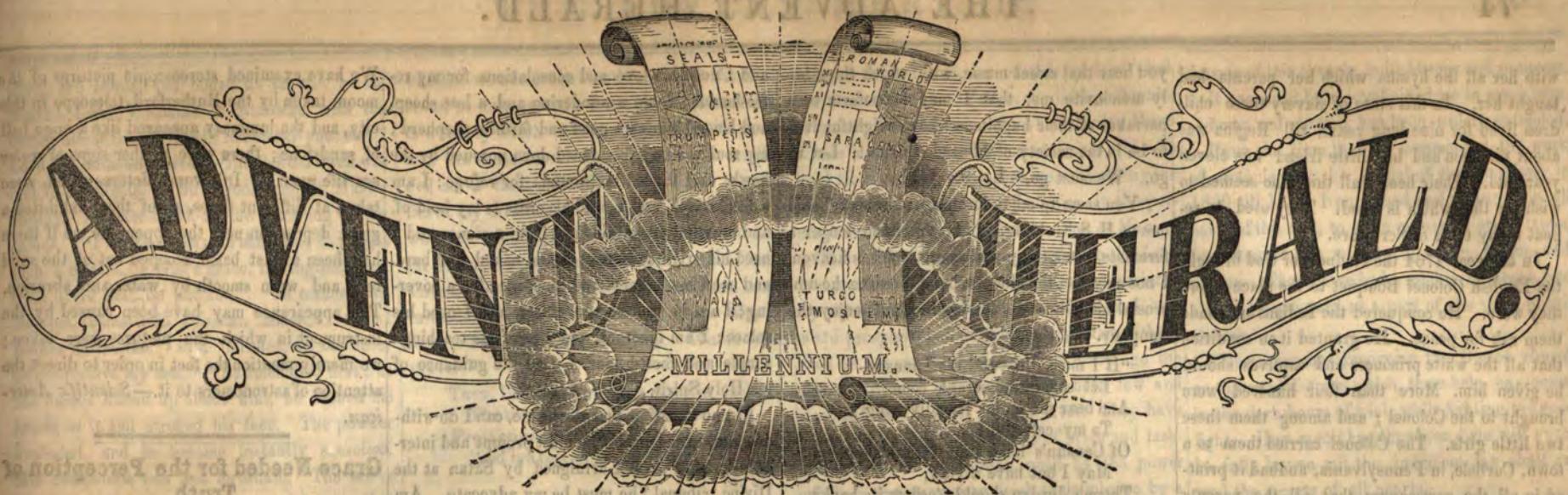
We have received from Newburyport towards payment of the balance due Eld. G. W. Burnham for missionary services, viz., from sister M. H. Dearborn 2.00 From Sunday school penny collection 4.87 " contribution 6.13

\$13.00

J. Fowler. Sent your bound volume on Saturday last. Your account is now square, with your Herald credited to July 1, 1861.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under



WHOLE NO. 1033.

BOSTON, SATURDAY, MARCH 9, 1861.

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J. PEARSON, JR. Committee
J. V. HINES, on
O. R. FASSETT, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1.—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

A LITTLE WHILE.

Mrs. Mary L., wife of J. E. Randall, of Malden Mass., and who, with an infant son, died Feb. 12, 1861, at the age of 27, was deeply interested, a short time previous to her decease, when in health, with the following lines from the pen of Rev. Dr. Bonar, which she found in a daily paper. She cut them out, read them to a member of the family, and placed them in a vase, where they were found after her subsequent sudden decease. They were prophetic to her :

Beyond the smiling and the weeping,

I shall be soon :

Beyond the waking and the sleeping,

Beyond the sowing and the reaping,

I shall be soon,

Love, rest, and home !

Sweet home !

Lord, tarry not but come.

Beyond the blooming and the fading,

I shall be soon ;

Beyond the shining and the shading,

Beyond the hoping and the dreading,

I shall be soon.

Love, rest and home !

Sweet home !

Lord, tarry not, but come.

Beyond the rising and the setting,

I shall be soon ;

Beyond the calming and the fretting,

Beyond remembering and forgetting,

I shall be soon.

Love, rest and home !

Sweet home !

Lord, tarry not, but come.

Beyond the parting and the meeting,

I shall be soon :

Beyond the farewell and the greeting,

Beyond the pulse's fever beating,

I shall be soon.

Love, rest and home !

Sweet home !

Lord, tarry not, but come.

Scripture Illustrations.

NO. 85. TREASURES IN HEAVEN.

" Lay not up for yourselves treasures upon earth," Matt. 6: 19.

" I had rather enter into the meaning of this

saying," says Robert Adam, "and be in full possession of the spirit of it, than be lord of the universe."

NO. 86. THE GOLDEN RULE.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets." Matt. 7: 12.

Hobbs makes all law and government rest on this principle. "Do not that to another which thou thinkest unfavorable to be done by another to thyself ;" a declaration from the New Testament, often used as a summary of man's whole duty.

NO. 87. THE SIN SICK.

"They that be whole need not a physician, but they that are sick." Matt. 9: 12.

The late Rev. Mr. Johnson gives the following, among other instances, of the simplicity of the Christian negroes under his care, at Sierra Leone. At one of their Saturday evening meetings a man said :—

Massa, them words you talk last Sunday morning sweet very much to my heart ; they comfort me, for true. That time me come to church, me so much trouble—my heart full up with sin. Me stand the same like sick person. Oh, me so sorry for my sin ! Me sit down, and by-and-by, when you begin to talk them words in Matt. 9: 12, you say, "sick people want doctor." Me say, "Ah ! that true ; suppose me no sick, me can't go for doctor." By-and-by you ask, "who is sick in this congregation ?" And then you tell us who them sick people be the Lord Jesus Christ talk about in the Bible ; and then you begin to talk about them heart-sick people. Ah, massa, what you talk about them, same thing live in my heart ; and me say, "Them words God send to me this day !" By-and-by, you talk about the Lord Jesus Christ—Him the doctor for heart-sick people. Oh, them words make me glad ! You talk plenty about the medicine he give ; and that he take no money—he give it freely. O massa ! that make me so glad ! that time me go home, me comfort very much. Thank God ! the Lord Jesus Christ take him own blood for medicine, and take all my sin away.

The Ancient Jordan.

BY PROF. HOWARD CROSBY, D.D.

From the neighborhood of Banias and the skirts of Lebanon, to the Elanitic arm of the Red Sea, a distance of two hundred and fifty miles, there exists one continuous depression or valley, with well-defined borders of perhaps a thousand feet in height, and of a width varying from five to fifteen miles. Through the northern portion of this remarkable valley the Jordan runs, passing through Lake Merom and the Sea of Galilee, and ending its course in the heavy waters of the Dead Sea, after a flow of more than a hundred miles in a right line. The Dead Sea itself occupies forty miles more of the great valley, bordered by its precipices of lime. Then, south of the Dead Sea, the surface of the valley is a waste of sand for nearly a hundred miles more, when the Red Sea is reached. The Elanitic arm of this sea is really a part of the

same depression, continuing nearly a hundred miles farther to the Straits of Tiran, where the Heroopolite or Suez arm of the sea is joined. The Greek name for this tract was Aulon (i. e., hollow) ; the Arabs called it El-Ghor, while in Hebrew it is styled the Arabah. This last is the Hebrew word translated "plain" in 2 Sam. 2: 29, and in many other passages. At present, the name Arabah is given by the Arabs only to the portion between the Dead and Red Seas, and El-ghor is the name applied to the parts adjacent to the Dead Sea.

Now, a thoughtful observer of the map would very naturally conjecture that the Jordan must once have flowed through the Dead Sea (as it does now through the Sea of Galilee), and emptied itself into the Red Sea ; and he would as naturally be tempted to believe that the change in its termination occurred when the Dead Sea was enlarged by the overthrow of Sodom and Gomorrah, for the southern end of that strange sea is only a few feet in depth, and is generally supposed to be an enlargement covering the sites of the two cities of the plain. But two startling objections arise to this agreeable theory. In the first place, the floor of the Arabah rises as you go both from the Dead Sea and from the Red Sea, so that between these two seas you attain to an elevation of several hundred feet above their levels, over which one cannot conceive that the Jordan ever ran : and secondly, the levels of the Dead Sea, the Jordan, and the Sea of Galilee, are far below the level of the Red Sea, so that, if the Jordan ever ran into the last, it must have run up hill ; for by recent examinations, the Sea of Galilee is found to be seven hundred feet, and the Dead Sea thirteen hundred feet below the level of the Mediterranean, and the Mediterranean and the Red Seas cannot vary greatly in level, as we know from the ancient canal that once connected them.

These objections certainly seem formidable, but after all, there is a text in the Bible which compels us to set them aside. It is Gen. 13: 10-12. It reads thus : "And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well-watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other. Abraham dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom." It is ascertained beyond a doubt, that Sodom and Gomorrah occupied sites at the south end of the Dead Sea. Indeed, the name of Sodom is yet preserved there in the form Usdum, and the name Zoar is still found on the south-eastern shore. In the passage from Genesis here cited, we see Lot, when separating from Abraham, regarding the country around Sodom and towards Zoar with a delighted eye, and hastening thither to enjoy its richness ; and this country is called "the plain of Jordan." So also Sodom and Gomorrah are styled "the cities of the plain." What plain but the plain of Jordan just before mentioned ? But could any one now call the lower end of the Dead Sea "the plain of Jordan ?" Would any one think of using such a phrase of a district forty miles distant

from the Jordan ? To us the conclusion seems inevitable, that the Jordan ran by Sodom, and therefore through the Dead Sea, when Lot moved thither in the days of Abraham. Its fresh waters made that region so attractive, that Chedorlaomer, king of Elam, and his confederate kings, had coveted its wealth, and Lot made it his chosen abode.

But if this were so, how are we to remove the two great objections already adduced ? By one answer. A convulsion of nature, probably synchronous with the fiery destruction of the gay and wicked cities of the plain, has depressed the whole plain from Lebanon to the lower end of the Dead Sea (where the Arabah presents a huge step up from the sea southward), some eight hundred feet, leaving the high mountain-walls on either side, which now form so remarkable a border to the extended valley. By the surface of the Dead Sea over the sites of the ruined cities, and by the greater depression beneath the hot limestone cliffs, the checked waters are prevented from overflowing, by an increased evaporation, equal to their former outflow at the Red Sea. The same convulsion which depressed the upper part of the valley, may have elevated its southern portion between the Dead and Red Seas. We can see no other way of explaining the passage in Genesis, and when once traveling through the Arabah, we were unable to see any satisfactory objection to this theory.

The Useful Hymn.

Many years ago a German left his country, and with his family came into the State of Pennsylvania to live there. He was a poor man and had a large family. There were no schools there during the week or on Sunday, and no churches ; so the poor man used to keep his family at home on Sunday, and teach them from God's word, for he was a very good man. In the year 1754 a dreadful war broke out in Canada between the French and English. The Indians joined the French, and used to go to Pennsylvania, burn houses, murder the people, and carry off every thing they wanted. They found the dwelling of this poor German family. The man and his oldest boy, and two little girls, named Barbara and Regina, were at home, while the wife and one of the boys were gone to carry some grain to the mill a few miles off. The Indians at once killed the man and his son, and took the two little girls, one aged ten and the other nine, and carried them away along with a great many other weeping children whom they had taken after murdering their parents. It was never known what became of Barbara, the eldest girl ; but Regina with another little girl of two years of age, whom Regina had never seen before, were given to an old Indian woman who was very cruel. Her son lived with her and supported her ; but he was sometimes gone for several weeks, and then the old woman used to send the little girls to gather roots and herbs in the woods, for the old woman to eat, and when they did not get enough, she used to beat them cruelly. Regina never forgot her good father and mother, and the little girl always kept close to her. She taught the little girl to kneel down under the trees and pray to the Lord Jesus, and say over

with her all the hymns which her parents had taught her. In this state of slavery these children lived for nine long years, till Regina was about nineteen and her little friend was eleven years old. Their hearts all this time seemed to wish for that which is good. They used to repeat many texts of Scripture.

In the year 1764 the kindness of God brought the English Colonel Bouquet to the place where they were. He conquered the Indians and made them ask for peace. He granted it on condition that all the white prisoners and captives should be given him. More than four hundred were brought to the Colonel; and among them these two little girls. The Colonel carried them to a town, Carlisle, in Pennsylvania, and had it printed in all the newspapers, that all the parents who had lost children by the Indians, might come and see if they were among the four hundred captives.—Poor Regina's sorrowing mother, a poor widow among others, went to see if she could find her children. But when she got there she did not and could not know Regina. She had grown up, and looked and spoke like the Indians. The mother went up and down among the captives weeping, when Colonel Bouquet came up and said, "Do you recollect nothing by which your child might be discovered?" She said she recollects nothing but a hymn which she used often to sing to her children, and which is as follows:

"Alone, yet not alone am I,
Though in this solitude so drear:
I feel my Saviour always nigh,
He comes the weary hour to cheer;
I am with him and he with me,
Ev'n here alone I cannot be!"

The Colonel desired her to sing the hymn as she used to do. Scarcely had the poor mother sung two lines of it, when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the Colonel gave the daughter up to her mother. But the other little girl had no parents. They had been probably murdered. She clung to Regina, and would not let her go, and so she was taken home with Regina, though her mother was very poor. Regina began to ask after the book in which God spake to us. But her mother had no Bible, for the Indians burned her Bible when they burned her house and killed her family. Her mother resolved to go to Philadelphia and buy a Bible; but her kind minister gave her one, and it was found that Regina could read it at once.

Great Triumphs.

"Behold I see the heavens opened, and the Son of Man standing on the right hand of God."

Thus spake the proto-martyr in the expectation of death. And in all ages have there been those across whose vision, at their dying hour, similar scenes of blessedness have passed. As orbs of light meet our gaze when the darkness of nightfall covers the earth, so do scenes of glory sometimes appear to the Christian when the shadows of evening close his day of life. The eye grows dim in the light of the celestial city, the ear dull in strains of richest melody, the warmth of the body is, as it were, fanned gently away by the wings of angels. The domus ultima is the outer court of the palace of the Great King.

"Christ"—"angels"—"beautiful"—"magnificent"—"delightful," was the language of the expiring Dr. Hope.

"Home, home!" said Normand Smith. "I see the New Jerusalem. They praise him, they praise him."

"Now farewell world," said Rev. Mr. Holland, "welcome heaven; the Day Star from on high has visited my heart. O speak it when I am gone, and preach it at my funeral. God dealeth familiarly with man. I feel his mercy. I see his majesty. Whether in the body or out of the body I cannot tell; but I see things that are unutterable."

"I have been," said Walker of Tauro, "upon the wings of cherubim. Heaven has in a manner been opened to me. I shall soon be there."

"Do you see," said Edmand Auger, "that blessed assembly who await my arrival? Do

you hear that sweet music, with which those holy men invite me, that I may henceforth be a partaker of their happiness? how delightful it is to be in the society of blessed spirits! Let us go. We must go. Let me go!"

"You seem to enjoy foretastes of heaven," said one to H. S. Golding. "Oh, this is no longer a foretaste," was the joyful assent, "this is heaven, I not only feel the climate, but I breathe the ambrosial air of heaven, and soon shall enjoy the company."

"If I must die—and die I must—
Let some kind seraph come,
And bear me on his friendly wing
To my celestial home.
Of Canaan's land, from Pisgah's top,
May I but have a view,
Though Jordan should o'erflow its banks,
I'll boldly venture through."

A Future Judgment.

The common sentiment of mankind has always regarded a future retribution as something required by reason, in order to reconcile the facts of human life with the justice of God. No feature of our condition in this world has more generally arrested the attention of the thoughtful observer of human life, than the obvious want of correspondence between the character of individuals and the awards of Divine Providence towards them. It is true, that the inequalities of our condition are sometimes exaggerated by superficial observers. Outward prosperity does not necessarily imply inward happiness, nor outward adversity the absence of it. But one of the chief reasons why the relative happiness of different men cannot be inferred merely from their external circumstances, is, this instinctive anticipation of a retribution to come, which is a terror to the prosperous sinner, and a support to the suffering saint. Remove this anticipation, and the inequality would be vastly greater than it is.

But in spite of this qualifying consideration, it is still great and patent. David observed it in his day. Jeremiah was so struck by it, that he could not refrain from expostulating with God as it were, yet with reverence and acquiescence. "Righteous art Thou, O Lord when I plead with Thee, yet let me talk with Thee of Thy judgments, wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?" Our Lord himself admitted it, when He represented Abraham as saying to Dives, "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented."

But it is not needful to lay any great stress on this argument to prove a future judgment. The Scripture testimony on the subject is copious and decisive. The references to the judgment in the Bible cannot be explained in the theory that God's retributive justice has its complete exhibition in this world. The judgment is habitually spoken of in the future tense. It is expressly connected with the second coming of Christ. "Judge nothing before the time," says the apostle Paul, "until the Lord come." "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body." If the judgment day begun at His advent and has continued ever since, how does he say, "I came not to judge the world?" How does Peter say, that "the earth which is now, is reserved against the day of judgment?" How was it that Paul reasoned before Felix, of "a judgment to come?" How is it that he speaks so emphatically of "that day," and always as of something future? What does he mean when he says, "It is appointed unto men once to die, but after this the judgment?" And how shall we understand the parable of our Lord, in which He likens the kingdom of heaven to a man traveling into a far country, who calls his servants, assigns them their duties, departs on his journey and after a long time cometh and reckoneth with them?

Man and His Savior.

A very old German author discourses thus tenderly of Christ:

"My soul is like a hungry and thirsty child,

and I need his love and consolations for my refreshment; I am a wandering and a lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove pursued by the hawk, and I need his wounds for refuge; I am a feeble vine, and I need his cross to lay hold of, and to wind myself about; I am a sinner and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching: simple and foolish, and I need the guidance of his Holy Spirit.

"In no situation, and at no time, can I do without him. Do I pray? he must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? he must be my advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken, he must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with thee, my Savior; and, God be thanked, I know that thou art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness and I am sin; thou hast oil and wine, and I wounds: thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Savior, for whatever purpose and in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul, quicken and refresh it with thy love. Take my heart for thine abode; my mouth, to spread the glory of thy name; my love and all my powers, for the advancement of thine honor, and the service of thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from my heart to say, 'Jesus needs me, and I him, and so we suit each other.'

Peculiarities of the Moon.

The moon has generally been considered by men of science as an entirely mineral sphere, without water, an atmosphere, or any living organism. When viewed through a telescope, it has an appearance of utter desolation. Its surface is apparently dotted with huge craters, and scarred, with seams of lava. If it has no atmosphere, of course no living creature possessing a material frame like those on the earth can live upon it; but it has been recently asserted that a limited atmosphere has been discovered. M. de la Rive and Father Secchi of France, and Mr. Schwabe, a German astronomer, have lately asserted that the moon has an atmosphere; and the latter states that it has also some vegetation on its surface. He says, in the *Astronomische Nachrichten*, that the surface of the moon presents to the view numerous narrow streaks similar in appearance to furrows, which at times, appear laid over in straight, at other times in circular, lines. According to his theory, the streaks which extend from the summit of the Tycho, one of the most elevated of the mountains of the moon, have at certain periods a greenish tint, which they lose at the end of a few months. Hence, he infers that there exists in the moon vegetables, which shoot forth at a season corresponding with our Spring, and die at a season corresponding with our Fall, like all the plants of our globe. But what now becomes of the assertion commonly admitted, that there exists no water on the surface of the moon? If the vegetation which, Mr. Schwabe has remarked on our satellite reflected a blue, red, or yellow ray, we could admit that its nature was different from that which exists on the earth; but as it is green, must we not conclude by analogy that it is the result of the same chemical combination? Water should then become a necessity.

As a photograph of the Lord's prayer, taken on a piece of paper the size of a pin's head, can be read distinctly with a microscope, it was supposed with some degree of reason, that a large photograph of the moon would reveal very minute objects on its surface by the microscope. Quite a number of such pictures have been taken, but not a single grain of golden sand has been added to the treasury of our knowledge thereby.

We have examined stereoscopic pictures of the moon, taken by the Rutherford telescope in this city, and the luminary appeared like a huge ball of sandstone; there were neither signs of water nor life upon it. In several pictures which were taken at different times, all of them exhibited a great depression near the upper side, as if there had been a vast basin scooped out of the solid rock and worn smooth by water and abrasion. This appearance may have been caused by the instrument in which the pictures were taken; we merely mention the fact in order to direct the attention of astronomers to it.—*Scientific American*.

Grace Needed for the Perception of Truth.

A wrong creed is very frequently the product of a wrong state of heart. We need not only a pure, logical intellect by which to arrive at religious truth; but we need still more a heart purified from its fogs and corruptions by the Holy Spirit of God. Hence these scoffers, who deny a great Christian truth, do so whilst "walking after their own lusts." In other words, they look at the truth through distorting prejudices and corrupt passions; and whilst they profess to defer to reason, to argument, to Scripture, they view all through the foggy atmosphere of their own depraved hearts. As well may you see the sun, the moon, the stars through a London November fog, as God's truth through the atmosphere of a corrupt, a depraved, and an ungenerous heart. What men most need in order to be decided believers, is not greater light in their heads, but for greater grace in their hearts.

Dr. Cumming's Great Preparation.

Execution of Ridley and Latimer.

In turning round, however, Ridley saw Latimer coming up behind him in the frieze coat, with the cap and handkerchief—the work-day costume unaltered, except that under his cloak, and reaching to his feet, the old man wore a long new shroud. "Oh! be ye there?" Ridley exclaimed. "Yea," Latimer answered. "Have after as fast as I can follow."—Ridley ran to him and embraced him. "Be of good heart, brother," said he; "God will either assuage the flame, or else strengthen us to abide." They knelt and prayed together, and then exchanged a few words, in a low voice, which were not overheard. Lord Williams, the Vice-Chancellor, and the doctors, were seated on a form close to the stake. A sermon was preached, "a scant one," "of scarce a quarter of an hour," and then Ridley begged that for Christ's sake he might say a few words. Lord Williams looked to the doctors, one of whom started from his seat, and laid his hand on his lips. "Recant," he said, "and you may both speak and live." "So long as the breath is in my body," Ridley answered, "I will never deny my Lord Christ and his own truth. God's will be done in me. I commit our cause," he said, in a loud voice, turning to the people, "to Almighty God, who shall indifferently judge all." The brief preparations were swiftly made. Ridley gave his gown and tipper to his brother-in-law, and distributed remembrances among those who were nearest to him. To Sir Henry Lee he gave a new groat; to others he gave handkerchiefs, nutmegs, slices of ginger, his watch and miscellaneous trinkets; "some plucked off the points of his hose." "Happy," it was said, "was he that might get any rag of him."

Latimer had nothing to give. He threw off his cloak, stood bolt upright in his shroud, and the friends took their places on either side of the stake. "Oh! Heavenly Father," Ridley said, "I give unto thee most humble thanks for that thou hast called me to be a professor of thee even unto death. Have mercy, Oh! Lord, on this realm of England, and deliver the same from all her enemies." A chain was passed round their bodies, and fastened with a staple. A friend brought a bag of powder, and hung it round Ridley's neck. "I will take it to be sent of God," Ridley said. "Have you any more for my brother?" "Yes sir," the friend answered,—"Give it to him betime, then," Ridley replied, "lest it be too late." The fire was then brought. To the last moment Ridley was distressed

about the leases, and bound as he was, he entreated Lord Williams to intercede with the Queen about them. "I will remember your suit," Lord Williams answered.—The lighted torch was laid to the fagots. "Be of good comfort, Master Ridley," Latimer cried, at the crackling of the flames. "Play the man; we shall this day light such a candle, by God's grace, in England, as I trust never shall be put out." "In manus tuas, Domine, commendo spiritum meum." "Oh! Father of heaven," said Latimer, on the other side, "receive my soul." Latimer died first; as the flames blazed up about him, he bathed his hands in it and stroked his face. The powder exploded, and he became instantly senseless. His companion was less fortunate. The sticks had been piled too thickly over the gorse that was under them; the fire smouldered round his legs, and the sensation of suffering was unusually protracted. "I cannot burn," he called; "Lord, have mercy on me; let the fire come to me; I cannot burn." His brother-in-law, with awkward kindness, threw on more wood, which only kept down the flame. At last some one lifted the pile with "a bill," and let in the air; the red tongues of fire shot up fiercely, Ridley wrested himself in the middle of them, and the powder did its work.

(Original.)

Infidelity and Universalism.

That these systems of evil are more nearly related to each other than second cousins, is as obvious as that Pilate and Herod were friends in connection with the crucifixion of Christ. Read the following extract from the "Christian (?) Repository,"—the Universalist organ published in Montpelier, Vt. Its editor—the Rev. Eli Ballou, in answer to a correspondent—observes in his issue of Nov. 30th, 1860:

"In reply to D. Dow we have to say, that it is no part of our belief that God ever did really command any father to burn his own son, or to kill or murder him in any manner. Abraham, doubtless, believed that God required this sacrifice at his hand, but we cannot believe that God did really command him to stab, burn or destroy Isaac. If one of your neighbors should say that God commanded him to burn his son to death, would you believe that God had thus commanded?"

The inspired record says, "And it came to pass after these things that God did tempt" that is, try, "Abraham, and said unto him, Abraham: and he said, Behold, here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." G. 22: 1,2. Long ages afterward Paul said of this command, "By faith Abraham when he was tried offered up Isaac: and he that had received the promises offered up his only begotten son." Heb. 11: 17. But in our day a man calling himself a Christian minister deliberately writes,—"We cannot believe that God did really command him to stab, burn or destroy Isaac!" Oh, no! the thing is too unreasonable to be a moment credited by this modern divine. His human sympathies rise against it as they do against the statement of Jesus—"These shall go away into eternal [aionion] punishment, but the righteous into eternal [aionion] life,"—and therefore Abraham, Paul and thousands of others who have really believed that God gave this command, as the text affirms, have been deceived!

In my judgment the avowed infidel occupies a more honorable position before the world, and is less dangerous in society, than any man who under the garb of Christianity thus subverts the word of God. If a man tells you openly he is an infidel, you know what to expect, but if he says he admits the genuineness, authenticity and inspiration of the Bible, while in reality he believes its statements just as far as they agree with his fancies, you may more readily be deceived by him, and be led onward to infidelity ere you are aware of it. Infidelity, Spiritualism, and Universalism are gigantic systems of evil, and are exerting a wide-spread influence.

They take from us the word of truth and give us in exchange the devil's lie. Satan cares not

whether we admit the truthfulness of the Bible or no, so long as we in heart reject it and cling to a theory which vitiates and destroys its power over the conscience. Scepticism is a terrible evil not a thousand miles distant, but one that lies at thy threshold. If you would not exchange wheat for chaff, gold for dross, substantial food for poison, do not admit it. Cleave to the Scriptures of divine truth, and rest assured that therein God says what he means, and means what he says. The times are perilous. Watch unto prayer.

Then, Christian, up! the night is dark,
The contest fiercer grows;
Press onward, upward to the mark,
And bravely face your foes.

J. M. O.

Stanstead, C. E.

Anniversary Sermon,

DELIVERED BY ELDER JOSHUA V. HIMES, AUGUST 19, 1860, ON THE THIRTIETH ANNIVERSARY OF HIS PASTORAL LABORS IN BOSTON.

THIRD PERIOD.

In December, 1839, we invited William Miller to give us a course of lectures on the second coming of Christ about the year 1843. Crowds attended these lectures in Chardon Street Chapel. A powerful impression was made on the public mind; many embraced the faith during his first course of lectures, and, with many of my beloved flock, I embraced the doctrine.

At this time my theological opinions underwent an entire change. I could not consistently hold to the second personal coming of Christ, and the true principles of the interpretation of the prophetic times, and still retain my Unitarian and kindred views. So with the Advent doctrine I embraced the evangelical view of the great theme of redemption, as revealed to us by "God manifested in the flesh."

The regular meetings of our church were now interrupted by frequent lectures on the prophecies; and the Chapel being crowded with strangers, the regular attendants could seldom obtain seats in their pews; and a portion of the church not embracing the new views, soon left.

The call now made for my labors abroad, with Father Miller, led to the employment of a colleague to supply in my absence. In the meantime Chardon Street Chapel became too strait for us, and in 1842 and 1843 the great tabernacle in Howard Street was built, capable of holding 4,000 persons, and this was usually filled. I was aided in the pulpit services by gifted and eloquent men, mighty in the Scriptures. The community were stirred by these ministrations. When the great crisis came in 1843-4 and passed, the Tabernacle passed into other hands, and the church worshipped at different periods in halls in Tremont, Washington, and Milk Street, till 1848, when I repurchased Chardon Street Chapel, and returned to our old resting-place with a small and feeble band. They were much discouraged, and about ready to give up. We had passed through various trials which I need not mention on this occasion. The church remained at Chardon Street till 1854. The changes in the neighborhood, by the increase of business, had crowded out most of the inhabitants, and it became necessary to remove to some more favorable locality.

In 1853 I purchased the land on which this building now stands, and with what we could do at home, and by the aid of friends abroad, it was completed and dedicated on the 6th of December, 1854. We had bidden adieu to Chardon Street Chapel, October 22, which had been rendered sacred by many happy experiences in our history from the beginning, and now entered a new field of labor in this southern portion of the city.

We came here a feeble church, and have labored unitedly, under many discouragements. I have been engaged in missionary work, and have been abroad the larger portion of the time, and my place has been supplied by Elder J. M. Orrock, O. R. Fassett, and others, true yoke-fellows in the cause. We have gained but little. The removals, by death and otherwise, have hardly been supplied by the increase of numbers. Still, we have lived in unity and peace, and have

enjoyed a good measure of the Spirit of God, and continue to stand fast in the faith, and maintain our glorious mission, for which Divine Providence has given us a distinct existence, viz: To hold forth the testimony that we are nearing the day of final and glorious redemption, in the personal coming and kingdom of the Son of Man.

This view of our mission and labor in the Lord is a just and a true one, though not appreciated by those who only look for numbers and outward prosperity, all of which may exist without God or his special blessing. In every age the light-bearers of the church have been few and despised, and without popular favor. They have struggled against the elements of pride and fashion, selfishness and power, until by the power of their testimony they finish their mission by a moral conquest.

Our work has been well begun, and faithfully prosecuted, and however it may be viewed by the opponents of the Advent faith, it is a work of Divine Providence, fraught with the highest interest to the church and world. The truths which we proclaim, exceed in importance all others, involving as they do, the destiny of the earth, and all its inhabitants, forever. We announce the speedy close of the Gentile dispensation, the personal coming of the Son of Man, and the establishment of his kingdom under the whole heaven.

We expect soon to see the new heaven, and the new earth, wherein the righteous will dwell, the tabernacle of God with men, the earth filled with his glory, the righteous of all ages clothed with immortality, possessing it as their eternal home. We expect soon to realize the vision of the poet, when, anticipating the millennial era, he says:

"Return, pure Faith! Return, meek Piety!
The kingdom of the world is yours; each heart
Self-governed, the vast family of Love!
In his own and in his Father's might,
The Saviour comes! While, as the thousand years
Lead up their mystic dance, the desert shouts!
Old Ocean claps his hand!"

Believe thou, oh my soul,
Life is a vision shadowy of Truth;
And vice and anguish, and the wormy grave,
Shapes of a dream! the veiling clouds retire;
And lo! the throne of the redeeming God,
Forth flashing unimaginable day,
Wraps in one blaze the earth and heaven!"

And according to the best light we now have from the signs of this time, and the closing of the prophetic periods, within the brief period of the next decade, all these bright prospects will be realized by the church of God upon the new earth, regenerated, disenthralled, and in full possession of the lost Eden, restored by the second Adam.

This is our present testimony; and while I live and labor with this chosen band it will be my chief business to hold forth the word of God, and the signs of this time that show the nearness of the reign of Christ on earth. And whether we be few or many, whether we have the favors or frowns of this world, whether in poverty or in plenty,—while we have a hand to work or a tongue to speak, we shall be true and faithful to our mission, the promulgation of the great doctrine that the coming of the Lord draweth nigh.

THE RESULT.

After a labor of ten years with the First and Second Christian Churches, and twenty years with the Advent Church, in Boston, amid many changes, an important question arises as to the results of those labors. What have we to show to-day as the fruit of this toil?

We cannot boast of a large and popular membership, or of a wealthy society, or of worldly influence. But we stand before the world to-day a poor, afflicted, and despised people. We are a sign and a proverb with the popular sects. But, notwithstanding this, we have not labored in vain, nor spent our strength for naught.

We have been true to our mission. The first ten years of our labor we bore a faithful testimony against national and social sins, and preached a full salvation to lost sinners with success. And in the last twenty years, we have proclaimed the doctrine of the speedy coming of Christ, as given by the light of prophecy and the signs of the times. We have to look elsewhere, as well as here, to see the fruit of our mission. The in-

fluence of this church, in its history and progress, as it has stood by me and aided me in my labors, at home and abroad, has been widely extended.

From the time that we commenced the work of promulgating the gospel of the kingdom, in 1839 till 1844, I published and scattered in all parts of this and, to some extent, in other lands, from four to five millions of books, tracts, and papers. These have had a mighty influence, and should be reckoned as a part of the work of this church.*

Other churches recognize the Boston church as the citadel from which their help has come, in the dark hours of trial, while fighting the good fight. How much has thus been done will never be fully known till the judgment-day shall reveal the secrets of all hearts.

What changes have taken place in this city during thirty years! The city has been more than doubled in territorial extent. Large tracts of land have been reclaimed from the sea, and are now covered with costly architecture. Where this chapel now stands the tide once ebbed and flowed, bearing on its bosom the ship and her cargo. The population, also, has more than trebled, being then about 60,000, and now over 200,000.

Commerce has increased in a commensurate degree. Then, the only modes of conveyance or communication were the stage or omnibus, and railroads and telegraphs were unknown. Now, the rumbling of the horse-car is constantly heard in our thoroughfares; five great railroads stretch their iron arms over the valleys and plains of the country, freighted with men and merchandise, so that distances, which once required days to traverse, now require only hours; and by means of the telegraphic wires we may send messages to our friends, hundreds and thousands of miles distant, in a moment of time. The city has likewise increased in architectural beauty. Thirty years ago the massive granite buildings, the store houses of the wealth of our merchant princes, the magnificent church structures, the palatial residences, the splendid schoolhouses, which now beautify the city, were unknown. But while it has increased in population, wealth, travelling facilities, architectural beauty, and educational advantages, it is sad to think that there has not been a corresponding moral and spiritual growth. Alas that in the metropolis of New England, so distinguished for its material prosperity and its intellectual culture, there should be such a want of spiritual life, so much infidelity, and disrespect for the faith of the fathers, to which, more than any other cause, she owes her civil freedom, with its attendant blessings! Alas that vice and crime should flourish almost unchecked in high and low places, for fear of Mammon!

But these things admonish us that we are yet in a fallen world, where the human heart exhibits all its native corruptions.

During this lapse of time, too, a whole generation has passed away. Where are the men who, thirty years ago, were seen in the marts of trade, in the street, in the mechanic's shop, in the legislative halls, the city council, in the forum, or in the pulpits? A few remain, it is true, but the great mass long since

"Joined the innumerable caravan,
That moves to the pale realms of shade."

The great statesmen, lawyers, and clergymen who then filled so large a place in the world's affairs, now rest from their labors; the toiling

* Eld. J. Litch, of Philadelphia, in writing a history of the Advent cause in 1844, said: "A few words respecting that faithful and devoted friend of the cause of Adventism, J. V. Himes. From the position he has occupied in the front of the battle, the most deadly shafts of the enemy have been aimed at him. The generous spirit of self-sacrifice with which he came forward and exerted every nerve for the advancement of this great work, excited at once the envy, the wrath, the anger, and the calumny of the whole host of foes to the doctrine. And no means which could be devised to blast his influence has been wanting from that to the present time. . . I believe the providence of God raised up J. V. Himes as an associate and fellow-helper of Mr. Miller in the great work of arousing the church and the world to prepare for the coming of the Lord; and that he has performed the work with fidelity to God and man, and honor to himself."—Adv. Sh. pp. 86, 87.

masses, too, have passed away, and a new generation now walk in their footsteps and fill their places.

Thirty years have passed away. An entire generation have gone into eternity. Most of those who were associated with me at that time are among the dead. We have laid them away, one after another, till we look about us for the living and loved of our early associations, but look in vain. But they sleep in Jesus, having died in the triumphs of faith, and will be gathered with his saints when he appears. We shall see them again soon. Yes, we shall see them again when this mortal puts on immortality; when we shall see the King in his beauty, in the land where the inhabitants shall not say they are sick! Glorious hope!

What changes have been wrought in our families, even, in thirty years! So many have gone, so many have come, that a new generation seems to have sprung up around us to fill all vacant posts, and perform the active and responsible duties of life.

What changes in the ministry. Within thirty years nearly all of the pastors in this city have died or removed; only a very few that filled the pulpits at the commencement of those years still live. The memberships—they too have mostly passed away.

I see to-day only a few of my companions who were with me at the beginning of my labors in this city. And soon we, too, according to the course of nature, shall pass away, and all our earthly associations cease to be. But oh, how blissful is the thought that, in the dispensation of the fulness of times, Christ will gather us together in one, in that world where parting will be unknown; where will be no more sad farewells, no sickness, pain, or death. Be it the one great purpose of what remains of life to us to be ready, when our change shall come, for that great day for which all other days were made, when Jesus shall descend from heaven to take his own, his precious jewels to himself. There in his everlasting kingdom, may we shine as stars for ever and ever.



ADVENT HERALD.

BOSTON, MARCH 9, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumental for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE FOUR-WINGED, FOUR-HEADED LEOPARD: GREECE.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads; and dominion was given to it." v. 7.

The leopard is a swifter beast than the lion, and equally ferocious, but is less powerful. In Jer. 5 : 6, it is classed with the lion and wolf: "A lion out of the forests shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities." The fleetness of this animal is used to illustrate swiftness by a simile, in Hab. 8 : 1: "Their horses are swifter than the leopards."

This, being "another," coming up after the two former, must symbolise another sovereignty, sepa-

rate from and succeeding to their dominion. Consequently it brings to view the third of the fourth kingdoms symbolized by the metallic image—"another third kingdom of brass, which shall bear rule over all the earth." As the third kingdom in the order of time, thus bearing rule, was the Macedonian, or Grecian, that is, manifestly, the correspondence of this symbol,—that empire extending over the same countries before occupied by Babylon and the Medo-Persian empire.

The appropriateness of this symbolization is most apparent. Thus Theodore said, "The prophet has very fitly compared Alexander to the leopard, for swiftness, speed, and varianleness. And he assigns to the beast the four wings of a fowl; because when Alexander, with the swiftness of a bird had overrun the four parts of the world, he reduced them under his own power," *Birks' First Two Vis.* page 51. Jerome says that "he subdued all Egypt, a great part of Europe, and all Asia, even unto India, in the short space of six years. In the first year of his kingdom he took the city of Thebes; in the 2d he overcame Darius' armies at Granicum; in the 3d year he again overcame Darius at Issus; in the 4th. year he took Tyrus, when he had besieged it seven months; in the 5th. subdued Syria and Judea, and in the 6th. year he finally vanquished Darius at Arbela, and so possessed the Asian empire."—*Willet.*

As with the lion, the wings must symbolize the agencies by which rapid movements were affected. They are called wings of a bird, without the kind of bird being designated,—as was that of the lion's; and the number is specified, while that of the lion's was not. Its conquests, therefore, were to be even more rapid, than were those of Babylon,—as history shows was the case with Macedon.

"The beast had also four heads." It is generally understood that these symbolize the four divisions which were made of Alexander's empire among four of his generals; but such divisions are symbolized by horns, and not by the heads of an animal. And besides, while horns may symbolize contemporaneous subdivisions, as in Rev. 17 : 12, the heads of the scarlet colored beast, in that 17th Ch. of Revelation, are represented as successive—five having fallen, one being then, and the other not having come at the time John wrote; and as they are there the same as mountains, and so represent kings, so must they be the same here. And therefore we must look for their correspondence in four successive forms of government during the unity of the Macedonian kingdom. Says Mr Birks:

"On this view, no less than the other, history yields an exact solution. The invasion of Xerxes is marked in the prophecy itself as the crisis of Persian decay, and the commencement of Grecian power. From that time four distinct powers, in succession, prevailed in Greece. The Athenian empire first lasted seventy two years, A. C. 477—405. It was succeeded by the Lacedemonian, to which Demosthenes and Diodorus assign twenty nine or thirty years, AC. 405—376, closing with the sea-fight of Noxos. Then followed the Theban supremacy of ten years, AC. 371—362: and two years afterwards the accession of Philip and the commencement of the power of Babylon. The broad features of history would thus accord with the present emblem, while the four horns of the he-goat (Dan. 8 : 22) prefigure the divisions of Alexander's empire,"

Visions of Daniel, p. 51.

"And dominion was given to it;" "the powers that be are ordained of God." Romans 13 : 1. He has said, "By me kings reign, and princes decree justice," Prov. 8 : 15. "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me," Jer. 27:5. He it is who "removeth kings, and setteth up kings," Dan. 2:21. "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another," Psa. 75 : 6, 7. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; and," when it pleases him so to do, he "setteth up over it the basest of men," Dan. 4 : 17.

The giving of dominion to this third beast, therefore, was God's act; and it signified that the third empire, thus symbolized, that was to bear rule over all the earth, was to be raised up and thus commissioned by God. And as the supremacy of each successive kingdom was to be thus universal, the dominion to be given this third beast was that of the world—the kingdom that was at first given to Nebuchadnezzar, (Dan. 2 : 25); which was given to Medo-Persia when told to "Arise" and devour much flesh;" (7 : 5) which dominion was successively taken away from the first three beasts (Dan. 7 : 12)—though their lives were respectively prolonged; which is taken away from the fourth beast when it is cast into the fire, (vs. 11 and 26): and which is then given to One like the Son of man, to be possessed forever" (13). In other words, the

third kingdom was divinely appointed to succeed to the dominion of the world, and to rule over nations where the two former empires had successively had sway.

That God had taken the dominion from the Persians and given it to the Macedonians, is said by Josephus to have been revealed to the Jewish high priest in a dream. When Alexander arrived in Syria, he required the Jews to supply him with provisions, but they declined, because of their oath of allegiance to Darius. This highly displeased Alexander, who marched against Jerusalem for the purpose of punishing them. Jaddua, the high priest, implored God's direction in the emergency, and was directed, "in a vision of the night, to go out and meet the conqueror in his pontifical robes, with the priests attending him in their proper habits, and all the people in white garments." The next day Jaddua did as commanded; and when Alexander saw them, he hastened forward, and bowed down before Jaddua, and saluted him with a religious veneration, to the great surprise of all who attended him—giving as a reason that when at Dio in Macedonia, and there deliberating how he should conduct the war against the Persians, being much in doubt about the undertaking, this very person, thus attired, appeared to him in a dream, and encouraged him to lay aside all thoughtfulness and diffidence about this matter, and pass boldly over into Asia, promising that God would be his guide in the expedition, and give him the empire of the Persians. And thus was dominion given to the third beast. BC. 331—two hundred and five years after the conquest of Babylon by Cyrus.

That the empire of Macedon immediately succeeded the Medo-Persian, is not only attested by all history, but the inspired interpretation of the symbols in Daniel 8 : 20, 21 affirms the same.

The subdivision of the Grecian empire into four parts, will be considered in the exposition of the 8th of Daniel, where they are particularly symbolized. In its united and divided forms, it continued three hundred and one years, when it was entirely displaced by the Romans, B. C. 30.

Interrogations No. 2.

1. In Gen. 9 : 3, 1 Cor. 10 : 25. Rom. 14 : 4, it seems that every kind of animal food is good for food; yet in Deut. 14 : 7, 8; certain kinds are not allowed, but were accounted unclean to the Jews at least.

2. In Num. 30 : 2, Gen. 21, 23, 24, 31; and Gen. 31 : 35. oaths are sanctioned; but in Matt. 5 : 34; they are forbidden.

3. Do not Num. 20 : 14 and parallel texts conflict with Hosea 1:2, and 2:1, 2, 3? If not, how can they be harmonised?

4. Intoxicating drinks appear to be recommended in Prov. 31 : 6, 7, Psa. 104:15, and 1 Tim. 5:25. But the same are discountenanced in Prov. 20 : 1 and some other passages.

5. Gen. 1, 25, 26, teaches that man was created after the animal; yet Gen. 2 : 18, 19 teaches the opposite.

6. In Ex. 4 : 21 and Ex. 9 : 12. God is represented as hardening Pharaoh's heart. But in Ex. 8: 15 it is said he hardened his own heart.

7. Num. 25 : 9 teaches that 24,000 died of the plague. But in 1 Cor. 10 : 8, we read that there died twenty-three thousand.

8. Matthew says in Chap. 1 : 16 that Jacob was the father of Joseph. But Luke says in Chap. 3 : 23 that Joseph was the son of Heli.—Please reconcile the two statements.

9. A similar contradiction appears in regard to Salah if we compare Gen. 11 : 12, Luke 3 : 35, 36. What shall we do with this?

Yours in truth,

R. R. YORK.

Yarmouth, Me., Feb. 1, '61.

1. Those unclean were so to the Jews, and to all under the Jewish law. They were ceremonially unclean from the time of Moses to the crucifixion; but were allowed before and subsequently. Whilst allowed, however, the judgment of civilized men generally favour abstinence from those in the list of unclean animals, as being unwholesome—excepting the hog; which begets more scrofula, leprosy, and other bad humors in their system, than all the clean animals put together.

2. An oath in the sense of vowing unto the Lord, or promising fidelity to him, is no violation of the prohibitions of profanity.

3. A special command, for the purpose of symbolically illustrating a special condition and relation makes general prohibitions no less binding where such direction does not exist.

4. Intoxication is not encouraged in either place. It is that in which the sin consists; and any practice, or example that would naturally encourage or lead to that sin, is to be discountenanced.

5. It is not affirmed in Gen. 2 : 9 that animals

were created after Adam. It is simply affirmed that there they were created, without saying whether it was before or after, and that they were brought to Adam, which must of course have been after his creation: but the order of the creation of man and animals had been already given in Chap. 1, and so needed no re-affirmation.

6. God hardened Pharaoh's heart, only in the sense of inflicting on him that hardness of heart which judicially follows rebellion against him; and as Pharaoh wilfully rebelled, he in reality hardened his own heart.

7. This must be owing to some error of transcription.

8. Heli was the father of Mary, and the father-in-law of Joseph. Matthew gives our Lord's pedigree in the line of Joseph from Solomon; and Luke, that of Mary from Nathan, Solomon's brother.

7. "Cainan" is in harmony with the Septuagint reading of Gen 11 : 12: but we think those correct who regard that name in each place as spurious.

The second Advent.

"For the last twenty years or more, has been published in this city a paper called the 'Advent Herald,'—the object of which is, to maintain the crazy or Bedlamish doctrine that Jesus is soon to revisit the earth, for the purpose of burning it up, preparatory to the incoming of the millennium; the saints in the meantime, or while the conflagration is going on, being caught up in the air, to prevent any scorching of their sacred persons. There they remain until the fire has done its perfect work, burning up every body on the earth as effectually as the flood is said to have drowned all except those in the ark; when the aeronauts descend, take possession of the earth, and live for a thousand years most happily in the New Jerusalem, which, for their especial accommodation, is to come down out of Heaven!"

This insane doctrine is found in the Bible, and of course meets with believers, as does every other vagary, in that Book, no matter how wild and absurd. And to support such barefaced, unmitigated nonsense, the great art of printing is desecrated! and men, otherwise intelligent and capable, fritter away twenty years of their existence in this shameful folly! Truly, religion has much to answer for at the bar of reason, and she can urge but little against a verdict of condemnation. But there is one thing in regard to the "second advent," on which the Herald keeps dark, either ignorantly or purposely, and that is, as to the place where it is to happen, whether in America, Europe, Asia, or Africa.

"Boston Investigator."

"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent, . . . but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men," 1 Cor. 1 : 18—25. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Ib. 2 : 14. But the wisdom of this world is foolishness with God. Ib. 3 : 19.

We thank our neighbors for admitting that the Bible contains the doctrines promulgated in the columns of the Advent Herald. And now we will give our view of the place where our Savior will appear:

"If they shall say unto you, Behold, He is in the desert: go not forth: behold He is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24 : 26, 7. "As the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven; so also the Son of man must be in His day," Luke, 17 : 24. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," Matt. 26 : 64. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierce him; and all kindreds of the earth shall wail because of him," Rev. 1 : 7. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east," Zech. 14 : 4.

As the Investigator has announced to its readers that we withhold this testimony, which we have repeatedly before given, will it do us the favor to copy this into its columns, with any reply it sees fit to make?

An Inquiry

Dear Bro. Bliss:—I like the Herald much, and find it profitable to re-examine the old numbers. Answers, to "questions by J. M. Orrock" have interested me a good deal of late; also, articles under the head of "Notes and queries."

For information sake, I ask the following question, and should be happy to have a reply.

How do you harmonise the words of the Psalmist
6: 5; 88: 11; 115: 17.

Also what has the prophet Isaiah reference to
when he says, 18: 18, "For the grave cannot praise
thee," &c. with the doctrine of the conscious inter-
mediate state of man?

Where can I obtain, and what is the cost of the
best work now extant, in support of the validity of
the christian Sabbath in lieu of the Jewish, or 7th
day Sabbath?

Yours looking for speedy redemption,

W. P. WOODWORTH.

Boylans Grove, Jan. 27, 1861.

Those scriptures, standing alone, are, unquestionably, in harmony with the unconscious view; but as that cannot be reconciled with the words of Christ respecting Dives and Lazarus, those he addressed to the crucified penitent, Paul's testimony respecting the gain to die and our presence then with Christ, and other passages, the question arises, which can be the most easily harmonized, the teachings last referred to with the unconscious view, or those you refer to with the conscious one? After a long, patient, and impartial examination of all the arguments against the conscious state, our conclusion is that they rest solely on a misconstruction of words, and on taking language in an extreme sense, when it is not thus intended. And the difference between the two classes of texts we conceive to be simply this: that those teaching consciousness are the words of our Lord and his apostles, given for our special instruction, in language plain and explicit, and intended to correct any false notions which might be derived from an incorrect understanding of previous Scriptures; the language of which is not didactic like that of these, but is emotional and intensified, and therefore not to be taken in an extreme sense, contradictory to other scriptures, given later for the purpose of explaining and harmonizing them.

Do not be Discouraged.

A little boy named Willie, about seven years old, who attended a Mission Sunday School, was so delighted with the hymns there sung, that he was very fond of singing them to himself at home. On one occasion his mother directed him to watch the baby that was asleep in its cradle, while she was elsewhere busy in attending to house-hold duties. Soon baby awoke, and began to cry. Willie sought to still it by singing one of his Sunday school songs; but baby only cried the louder. The louder, however, baby cried, so much the louder did Willie sing, and so much harder did he rock the cradle; those being the only means he knew of for soothing the child and he had full faith in their efficiency. Baby was not to be thus quieted, and only increased its uproar until its mother heard it crying at the top of its voice. As she ran to it, there was Willie rocking the cradle with all his might, and singing away as loud as he could, one of his favorite hymns, varied, as he supposed, to suit the baby's case:

"Baby, do not be discouraged
For Jesus is your friend;
Baby, do not be discouraged,
For Jesus is your friend.
He will give you grace to conquer,
He will give you grace to conquer,
And keep you to the end."

The little boy spoke truthfully: Jesus was indeed "baby's friend," as well as the friend of all children and of all who put their trust in him.

The Pastor's Dying Daughter.

Catharine, a young lady of nineteen years, the daughter of a pastor of this city, was nearing the fatal termination of a long sickness, with consumption. For two years and three months she had been sustained by an unfaltering hope of salvation through faith in Christ Jesus; but anticipated a restoration to health—an illusion common to those suffering that disease. When it became fully evident that medical skill could be of no avail, and that her days, in all human probability, would be very few, her father made known to her that they should not be surprised at any sudden event in her case. The intelligence caused her to express surprise; but there was no change of countenance, and she was fully reconciled to God's will respecting herself. The next morning, she said to her father:

"In the night I awoke many times, and always with the thought—I am not going to live. Instead of fear and dread, peace came with it. Names of Christ flowed in upon my mind; and once I awoke with these words in my thoughts—'And there shall be no night there.' Now I know that I am to die, I feel less nervous, I have a calm, unruffled feeling."

She recognized herself as a great sinner, but said, "I believe that my sins are washed away by the blood of Christ."

When in health, her voice had been the charm of many a pleasant circle; and at home and abroad she was remembered by a favorite song which she loved to sing. In a whispering voice which disease had near-

ly hushed, she referred to it, and said, "I shall sing in heaven; but I shall no more sing."

"I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night."

And in a moment she added

Of that country to which I'm going,
My Redeemer, my Redeemer is the light."

The day before she died she repeated:

"O, how soft that bed must be,
Made in sickness, Lord, by thee!
And that rest, how soft and sweet,
Where Jesus and the sufferer meet."

She had suffered much bodily pain, but at the last in the words of her father, "she rode at anchor many hours, hard by the inner lighthouse, waiting for the Pilot." The last that she said to her father, an hour before her decease, was:

"I am going to get my crown."

She died January 19th, 1858. At her funeral the choir sang the favorite song, "I'm a pilgrim" &c., which now seemed to have had a prophetic meaning from her lips. And they also sang:

"Proclaim abroad His name"

—the hymn in which occur the lines:

"All hail the glorious day
When, through the heavenly way,
Lo, He shall come:
While they who pierced him wail,
Saints, see your King prevail;
Come, dear Lord, come."

It was in anticipation of that day that her remains were then committed to the tomb. For her father writes, in her memorial from which this is compiled:

"From her grave, which was soon made by the side of kindred dust, Jesus will raise her up at the last day; her voice will come to that body; her youthful beauty will be re-established by her likeness to Christ's own glorious body; she will lean upon my arm again; the separation and absence will enhance the joy of meeting; we shall say, How like a hand-breath was the separation! We shall see reasons full of wisdom and love for the sickness and the earthly death. We shall part no more."

The Invalid Child.

Maria Louisa Gunner, of Salem Mass. was an invalid from her birth. She lived seven years and nine months in this vale of tears; but long enough to know, and love, and praise Him, who, here on earth, announced glad tidings to the little ones, when he said: "Suffer little children to come unto Me and forbid them not; for of such is the kingdom of heaven;" which utterance may truly be called "the children's gospel." To sing the sweet songs of Zion was to her a great delight; and for the last two or three weeks of her life, when not able herself to sing, she was solaced with the same songs—making selections as long as she could, and when too feeble for this, nodding assent to those selected by her mamma.

On the night of Feb. 7th, 1861, it was evident the frail tenement could not longer retain the spirit that animated it. A winter tempest was howling without, but all was peace within that dwelling; for the Comforter was there. Her sorrowing, and yet comforted parents sung to her till the midnight hour: They sung,

"Precious Savior, meek and mild,
Look on this dear suffering child;
Pity her simplicity,
And suffer her to come to Thee."

Also,

"There is a happy land
Far, far away."

Also at her own request:

"I want to be as an angel;"

And the following, which had been taught her by a little cousin:

"O blessed hope, O glorious hope,
Which Jesus Christ has given;
The hope when days and years are past
We all shall meet in heaven."

They also sang:

"O sing to me of heaven
When I'm about to die"

Also:

"Gently Lord, O gently lead us
Through this sinful vale of tears."

But the hour of midnight arrived, and she was committed in prayer to God's kind keeping till the resurrection morn; when her voice once more said, "Sing!" And then was sung:

"Jesus lover of this soul
Let her to thy bosom fly

While the waters near me roll

While the tempest still is nigh."

And her spirit departed with the closing words. It was her last song on earth—the prelude to new and holier songs—

"Sounds symphonious of ten thousand harps," in which she will join with those who shall constitute the retinue of the great King, when "the Lord my God shall come, and all the saints with Thee;" for "them also which sleep in Jesus will God bring with Him."

Extra Edition for Circulation.

The next Number of the Herald will contain a series of nine articles on the Image of the 2d chapter of Daniel; and also the Declaration of Principles adopted at the Albany Conference in 1845. After supplying our regular subscribers, we shall take out the advertisements, and issue an extra edition of it to fill orders, at \$2 per 100 copies; 50 copies for \$1; ten copies for 25 cents, or 3 cts. single.

The Proposed Tract

On the Kingdom of God, will be issued about the first of April, probably. Brother Osler proposes to enlarge it a little in order to give those unacquainted with our views a better understanding of the entire teachings of the Bible on this subject.

This work we can commend to the notice of every adventist; indeed we think it should be in the hands of every one of our people. The necessity of such a work has been realized by many of our brethren. In confirmation of this I give an extract from a letter received from brother D. T. Taylor. He says: "In distributing tracts I have often felt the need of a sound one on the kingdom, proper for general circulation. And many other of our ministers make the same remark. Brother Osler speaks many good things on the advent and its correlative, that ought to be written, but which his modesty will suffer to perish, unless the church in Providence put them in type." Among the orders I have received for this tract is one from a sister at St. Louis. She says, "If there is gospel enough in that sermon to save one sinner, I want 100 copies." "In everything you publish exhort people to live for the suffering Lamb, as well as to look for and love the appearing of the Coming One." We can assure our sister, that to teach sound doctrine and save sinners is our aim in the publication of this tract. Orders will be received for any number of copies, from one upwards. I would be glad to know before publishing how many will be wanted, that all who desire them may be supplied. They will be on sale at the Herald Office, and all who find it more convenient to order from there can do so.

Your servant,

ANTHONY PEARCE.

Providence, R. I., Feb. 28. 1861

ATTEMPTS ON THE LIFE OF MR. LINCOLN.—We have already quoted from the Lafayette (Indiana) Journal an account of the timely discovery of an obstruction placed on an Indiana railroad, with the evident design of throwing off the special train which conveyed Mr. Lincoln's party. The Syracuse Journal of Saturday evening has another development of a similar character. It says:

"We have been informed by gentlemen connected with the party of Mr. Lincoln since he left home for Washington, that there were several attempts to take his life made during the journey through Indiana and Ohio. The one which threatened the most serious consequences took place on the Presidential train leaving Cincinnati, when a grenade of the most destructive character was discovered in the car occupied by Mr. Lincoln, his family and personal friends. It was found in a small carpet bag, which had been deposited in a seat of the car by some unknown person. Attention was drawn to it from the fact that no baggage was allowed in the cars. On examination, the grenade concealed in the carpet bag was discovered to be ignited, and so arranged that within fifteen minutes it would have

exploded with a force sufficient to have demolished the car and destroyed the lives of all persons in it. Of course, the 'infernal machine' was speedily removed and properly disposed of."

MORE MASSACRES IN SYRIA.—A letter from Alexandria, dated the 12th of January, conveys important news from Syria. It states that a fresh massacre of Christians by Druses had been perpetrated. The number of victims is not given, nor the name of the village in which the alleged massacre took place. We are merely told that while the inhabitants of a village on Mount Lebanon were attending service in a church, a band of Druses burst into the sacred edifice and horribly massacred them. On receipt of the news, Fuad Pacha, the letter adds, immediately dispatched a body of troops to the place, who surrounded the village and took some 950 of the Druses prisoners, and they are said to be now under trial at Beyrouth.

HEIGHTS OF REDEMPTION.—Oh, who shall measure the heights of the Saviour's allsufficiency? First tell how high is sin, and then remember that as Noah's flood prevailed over the top of the earth's mountains, so the blood of Christ's redemption prevails over the tops of the mountains of our sins. In heaven's courts there are to-day men that once were murderers and thieves, and drunkards, and whoremongers, and blasphemers, and persecutors; but they have been washed, they have been sanctified.

Ask them whence the brightness of their robes

hath come, and where their purity hath been achieved, and they with united breath, tell you that they have washed their robes, and made them white in the blood of the Lamb.—Spurgeon.

"DROP THE ANCHOR."—A sailor's dying testimony is thus presented by The S.-S. Times:

"On his sick bed he sent for the man of God, under whom he was convicted of sin and through whom he was brought to Christ. The clergyman came. In that interview, on being asked how he felt, he replied, 'Oh, my brother, the kingdom of God has come with power to my heart.' He then sank exhausted on his pillow. After awhile, on being asked again how he felt, he replied, 'My brother, there is land ahead.' He ceased. In a little while, the question was repeated by the minister, after a solemn silence of some minutes. The old sailor rallied once more, and with light beaming in his whole countenance, he replied, 'Oh, I'm just entering into the port now. Drop the anchor! drop the anchor!'

ITS EFFECTS. Animated by religion, Luther rises to a pitch of moral grandeur before which the glories of an Alexander or a Napoleon pale. No scene in the history of the world's most renowned warriors equals in sublimity that before the Diet of Worms, where, in the most august and imposing assembly ever met in Christendom, when asked to retract what he had written, by those who could enforce their demand by sword or fire, as the Europe of the day and of succeeding centuries seemed to await his answer, he replied, "If it be not shown from the Word of God that I have written what is untrue, I neither can nor will retract anything, for it is not safe for a Christian to speak against his conscience." Then, looking around on the assembly, who held his life in their hands, added, "Here I am, I cannot be otherwise; God help me, Amen." It was religion that did this for the miner's son and the mendicant monk.

A LAMENTABLE FACT. The Brighton (England) Herald says that spiritualism, instead of losing ground in England, is flourishing and vigorous, not only among the ignorant and insane, but among men of repute, who might fairly be looked on as superior to any trickery so barefaced and wicked. At this moment there are several literary circles in London who are lending their aid to the spread of the delusion, and we could name more than one man who is a decided victim to it. Sittings are frequent in the best circles; mediums are tolerated in the highest quarters; and even the church does not fail to add its quota to the herd of the misguided and the deluded. Among the recent converts are Lord Lyndhurst, Sir E. Bulwer Lytton, Rob't Chambers, Mrs. Browning, and many other literary and scientific celebrities.

DENOMINATIONAL BOOK-SELLING. A contributor to the book fund of the Southern Methodist church complains through the St. Louis Christian Advocate that their "book concern at Nashville has gone into a wholesale miscellaneous book trade," and that "the depositaries in some of the States deal largely in fancy goods and sell novels." He asks "whether this is not a gross perversion of a sacred fund, raised exclusively for the dissemination of religious books and tracts."

HABIT.—"I trust everything under God," said Lord Brougham, "to habit, upon which, in all ages the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit, which makes everything easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child as to any of your lordships. Give a child the habit of sacredly regarding the truth; of carefully respecting the property of others; of scrupulously abstaining from all acts of improvidence which can involve him in distress, he will just as likely think of rushing into an element in which he cannot breathe, as of lying, cheating, or stealing."

GOD.—The Mohammedan Arabs have no less than ninety-nine names for God—each one, (as they represent the matter,) expressive of a distinct attribute! If their conception of these titles were true, how unutterable a glory would still remain which human language can never embody, and human intellect never comprehend!

The Louisville Journal says: "Brief as the history of the seceding movements is, it has already demonstrated the existence of broader material issues between the Northern and Southern Slave States than have at any time existed between New England and Louisiana."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Heavenly Inheritance.

(Concluded.)

"Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God." Rev. 3:12.

From the foregoing it is argued that the idea of a spiritual or mystical city is taught in the promise, that he that overcometh shall be made a pillar in the temple thereof. But this argument seems to be without force, inasmuch as it would only prove the temple to be spiritual, and not the city. And surely if a literal earth may have a spiritual capital city, a literal city may have a spiritual temple, and one who was favored with a view of this city of God says, Rev. 21:22, "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

Now it is evident that this inheritance is to be revealed at the second coming of the Son of man, since Peter says it is ready to be revealed in the last time, and in John's vision, next in order after the new heavens and new earth appeared, was brought to view the "new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband." And since it is to come with the Lord himself, all teachings of the Scriptures concerning this city seem to harmonize with that precious promise of the Lord's, John 14:13, "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also."—From his reference to the Father's house, in these words of comfort to his disciples in regard to his second coming, we are led to believe that the place prepared for them is in the mansions (monar, abiding places) of the new Jerusalem, and we are strengthened in this belief by the words of Paul, who, we think, refers to this precious promise, when he says, 1 Thess. 4:15, "For this we say unto you by the word of the Lord," &c. By collating we shall see the similarity of these two passages, both in doctrine and expression. The Saviour says, "I go to prepare a place for you" [i.e. disciples]. Paul says, "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." The Saviour says, "I will come again." Paul says, "The Lord himself shall descend from heaven with a shout." Jesus says, "and receive you to myself." Paul says, "We shall be caught up in the clouds to meet the Lord in the air." Jesus says, "that where I am there ye may be also." Paul says, "and so shall we ever be with the Lord." Jesus says, "let not your hearts be troubled."—Paul says, "wherefore comfort one another with these words." Paul spake sometimes by the teachings of the Spirit, sometimes by the teachings of the Old Testament scriptures, sometimes by his own judgment, and sometimes by the word of the Lord. In this instance he says, "This we say unto you by the word of the Lord;" and though this promise was not committed to writing until after Paul lived, yet it is not improbable that so comforting a promise was familiar to all the apostles.

Isa. 26:20 is a scripture parallel to the foregoing. The prophet, after speaking of the resurrection of the people of God, and his own dead body with them, says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. It would be difficult for the Lord's people to enter their chambers unless they have chambers to enter. But they have the sure promise of Him who cannot lie. Then, brethren, why should our hearts be troubled because of the coming indignation at the end of the age; or if we believe in God, and believe also in the Lord Jesus Christ, he having gone to prepare a place for us, will come again, bringing the prepared place with him, and then they who have a hope that reacheth within the vail—whose citizenship is in heaven,—

whose names are inscribed in the Lamb's book of life—will ascend into the chambers of their Father's house (the new Jerusalem) which, like Noah's ark, will convey them safely over the angry elements, and land them in the sweet fields of Eden—too good for sinful mortals! Yet the grace of God encourages us to a hope both sure and steadfast—a hope to reign with him, if so be that we suffer with him.

One more objection must be considered. This objection is drawn from Rev. 21:9, 10, wherein the holy city is pointed to as the bride the Lamb's wife. It is asked, How can she be the bride the Lamb's wife, when the church is acknowledged as such, and yet be distinguished from the church? We answer—the common bride, even when she is arrayed in her silken robes and adorned with jewels and golden rings, may be called the bride still. So may the church militant, when she is clothed upon by the city of pure gold, and enclosed by the pearly gate, be called the bride still; or, as John expresses it, "prepared as a bride adorned for her husband." Therefore, from reasons contained in the scriptures already quoted, we conclude that the new Jerusalem is not the church. 1st. She is not the church, but the mother of the church. 2d. She is not the church, but the city prepared for the church. 3d. She is not the church, but the substance which they have in heaven. 4th. She is not the church, but the city to come which they seek. 5th. She is not the church, but the inheritance of the church. 6th. She is not the church, but the bridal adornments of the church.

Is such a hope vain? No, it is found alike in literal, figurative and symbolic scripture. It is testified to by Jesus, Isaiah, Paul, Peter and John.—Shall not every word be established by such witnesses? Is such a hope sensual? No, for the inheritance is undefiled. Nor is the hope of a literal city unscriptural, when we consider that the nearer we come to the literal interpretation of a scripture, without conflicting with other scriptures, or violating good reason which God hath given us, the nearer we are to obtaining the mind of the Spirit.

Finally, together with the immutable promises of a possession yet to be redeemed from Satan's power, also have promises of a glorious, incorruptible, undefiled and unfading inheritance to be revealed from heaven in the last time. Then, having God as our shepherd, the Holy Ghost as our comforter, the Lord Jesus as our mediator, the angels as ministering spirits, there is no room for doubt except from a knowledge of our own sins, and even such doubts flee when we consider the Lamb of God that taketh away the sin of the world. The signs of the times teach that the new Jerusalem will soon be revealed by the parting heavens. Amen!

H. B. HYDE.

My Journal.

From August 19th, 1860, to January 1st, 1861, I have continued to supply the Advent church in Hudson street, Boston—part of the time in person, and when absent by other ministers. The church is happily united and enjoys a good degree of spirituality, though we are among the poor of this world, yet I hope rich in faith and heirs of the kingdom. We share, in common with our fellowmen, in what may be called hard times. In this state of things we look forward to the better land with cheerful hope—

"No poverty there;
No, the saints are all wealthy."

In the last five months I have said little or nothing of my labors; but I have not been altogether idle in the vineyard of my Master. During this time I have visited and labored, more or less, in the following places: Wilbraham, Westford, Lowell, Lawrence, Worcester, Springfield, West Townsend, Newburyport, and other places in Mass.; Albany, Syracuse, Homer, Auburn, Seneca Falls, Rochester, Lockport, Lewiston, Buffalo, Springwater, Conesus, Wayland, and Dansville, in N. Y.; Cleveland, East Liverpool, Oberlin, Columbus and Cincinnati, in Ohio; Louisville, Ky.; Jeffersonville, Ind.; and Philadelphia, Pa. A brief narrative of these visits and labors might be given, but they are sealed up for another day to reveal. I hope a good report may come from Him that judgeth righteously in that day, which is soon to break upon us.

I have also thought it a duty to speak out on the definite time of the advent, both by lectures and the press. And it has pleased God to sustain me in this matter, so that the doctrine of Christ's coming in or about 1867-8 has had a wide circulation. I am fully persuaded that the pious and learned expositors of the chronological prophecies, both European and American, are correct in their calculations of this time. And as neither of the publications devoted to the Advent movement advocated this view, and as my object was not controversy, but to give a full and faithful testimony, I commenced a quarterly journal, entitled the "Voice of the Prophets." Twenty-five thousand copies have been

published, and scattered in this country and in Europe. In addition to the paper, about ten thousand tracts have been published and circulated; and from extensive correspondence with the waiting people of God, I am assured of the best and happiest results, both from the papers and tracts. A large number of persons not before reached have been enlightened on the subject of the personal and near return of Christ, while others have been quickened, and more deeply interested in the subject.

In the accomplishment of this work, I am happy to know that no other paper or institution, with which I am connected, has been injured. I did not expect they would be. I had no such design. Neither have I violated any obligation to God or man in what I have done. As a watchman on the walls of Zion, I never bartered away my right or liberty to speak the truth, by voice or press, in any proper way. Neither have I sought the approbation of men, as to what or how, when or where, I should speak out the honest convictions of my heart on the last message of God to man. And in my relations to other papers and institutions, I have been faithful, and have done all in my power, in the position I occupy, for their prosperity, and would have been glad to have done more, if it had been practicable. As an honest believer in the definite time, I could do no less than to proclaim it, free from perplexities, doubts and sophisms. I had always said to the Advent people, whenever new light should break on the subject of the time, I should speak out. I have done so. I could do no less, and maintain my integrity with God and his church. I know that my motives have been assailed. I expected it. It was because I was misunderstood. But all will be set right in God's good time. I fear not. I have sought to do my humble part to arouse the church and the world to the subject of the speedy coming of Christ. The work is well begun, and its continuance and success is in the hand of that Divine Providence which will do all things well. I may fail in resources to carry it forward, or in my present feeble state of health, I may be laid away to rest till Jesus comes; but this work will go on. God's faithful people will walk up to the light they have, and be ready when the Master comes. We have, as Adventists, labored and suffered too much and too long, and have sacrificed too much, to think of giving up our faith now. Now that we are on the threshold of the promised land, we cannot give up our faith in the time or the event. We cannot and will not cast ourselves upon vague generalities. We have light, and we shall walk in it, by the help of God. Let us take heed, and watch against an evil heart of unbelief.

Monday, Dec. 31, 1860, we held a watch-meeting at the Advent chapel. Elders Hale and Morgan assisted in the service. A goodly number of both the Advent societies were in attendance. The signs of the times, and the evidences of the closing up of the times and seasons were given, to cheer the hearts of the waiting ones. We closed by singing the imitative hymn of Wesley—

"Come let us anew our journey pursue,
Roll round with the year."

It never sounded more sweet and precious.

Since the first of January to this time (Feb. 20) I have been afflicted with the dumb ague and intermittent fever, most of the time. Some days I have felt comfortable, and have been able to go out; but most of the time confined. I am as a broken reed. The least effort breaks me down. I now despair of health, unless obtained in some way not yet tried. The disease is inwrought in my whole system, and nothing, as yet, has seemed to reach it. It is now about five years since I inhaled the miasma on the banks of the Mississippi. Since that time, I have had shakes, and chills, dumb ague and fever enough to break down the strongest constitution, and shatter almost any mind. I have suffered beyond expression. None can sympathize with me fully, except they have had a similar experience. I have hoped and prayed for deliverance, but up to this time in vain. Remedies that reach other cases, fail in mine.

Some time since Elder D. T. Taylor called my attention to the Dansville Water Cure, and also mentioned my case to Dr. Jackson, of that establishment. The Doctor, being an old friend, sent me an invitation to visit his institution, and try the water treatment, with a view to restoring my health. But I had so much to do, I thought it best to keep at work as long as possible. Since that time, I have visited the institution, and both Doctors Jackson and Hurd repeated the invitation to come. But still I thought I could not take the time. But now, after a sickness of about two months, and no sign of improvement, I have concluded to "go and wash in Jordan," to speak in a figure, or literally, to try the water cure.

While writing the above, I received the following note, by post from Elder Taylor:

"I exceedingly regret your constant illness, and

the pressure and want it occasions. I am confident you will never be well and will utterly break down, unless you come here for six months and make a radical change in your habits, and especially your diet. If you could eradicate that fever miasma from your system, where it burrows deep and like a pent up fire, and be washed here as I have been, be simple in your diet—avoiding all stimulants, which only patch up for the time, you would be able to do more in one year than you now do in three. And if it be among the possibilities, I pray you do it."

Well, Bro. Taylor, I shall try. I have just made the resolution, and pray that God will strengthen me to carry it out.

In dependence upon God, I hope, by the simple remedies of the water cure, to get my health again. And if so, the best portion of my life for usefulness in the cause of God is before me. I shall rejoice in the hour that I am able to gird on the armor anew for the battle. Much is to be done, and the time is short. Many souls are to be gathered out of the world for the kingdom. I hope to share in this work, and witness the end of earthly labors about 1867-8, and the return of Jesus, to reign over a redeemed universe. But if, in the providence of God, I am destined to sink under fell disease, and finally grapple with the monster Death, and sleep in Jesus, it will be well. I submit, and as an old soldier shall lay off my armor, in the hope of living again in the resurrection of the just. Brethren and sisters pray for me.

My Post-office address will be Dansville, Livingston county, N. Y., and I shall be glad to hear from my friends. On business of the "Voice," &c., send to Boston, as usual.

J. V. HINES.

Boston, Feb. 1861.

Mt. Vernon Conference.

This conference was one of much interest. Many brethren and sisters came in from Augusta, Rome, Belgrade, Vienna, Livermore, and Hartford, ready to work for the spread of the gospel of the kingdom of God. Our social meetings were deeply interesting. The preaching calculated to awaken a greater interest in the gospel hope, the evidences of Christ's immediate coming, and the duty of faithfulness to God.

The community showed us great kindness, and treated us with much hospitality. It was the first meeting of the kind ever held in the place. Some of the people did not attend; but those who did seemed interested in the meeting, and many of them benefited by it. Several wanderers felt their condition most deeply, and resolved to return to God, several unconverted ones seemed deeply penitent and almost determined to submit to God. We believe God will bring much good out of this effort, notwithstanding the efforts of James Hall to pervert and do mischief. Sunday P.M. Mr. Hall claimed it as his right to occupy the time, and declared he would do so, interrupting the opening services of the meeting, but was persuaded to refrain for the singing. We then stated to the audience that we did not countenance him as a gospel minister and asked him to refrain. But he contested. Eld. E. M. Haggard attempted to commence his discourse, Mr. Hall continuing to interrupt and calling several of us liars, and opened a strain of blackguard, and finally of blasphemous sayings. One of the citizens of the place advised that we clear the house, and we concluded to leave; nearly all did so, under the sound of boisterous screaming, yelling, and groanings, from Hall, calling us liars, hypocrites, and other bad names, but up to this time he had bothered us dearly. Previously I, with many other brethren have looked upon this man with much charity, believing his misdoings should be attributed to mental derangement. But we are now convinced that it is the fruits of a turbulent, unsubdued will, from a hypocritical heart, bent on doing mischief to those who will not support his blasphemous pretensions, and honor him as an inspired messenger of God. The man who brought him to the meeting knew of the part Mr. Hall was to act, and the time he was to take to act it, and notified some in the community of it before hand, and from the part he has acted for sometime our brethren are generally satisfied that he is no better than Hall, but secretly aids him and others in seeking the perversion of the cause of God in which we work, I am counseled by my brethren to make this public report for the benefit of others, and a sense of duty prompts me to do it. Sunday evening we came together again and had an excellent closing meeting, and parted not to meet all our brethren again until Jesus comes. We much regretted that the Lord's supper could not be shared by those happy disciples; all things had been provided, but the uproar of that disturber made it improper to do so. We hope soon to meet around the table of the Lord

with all the family, where no wicked person can enter.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Secretary.

Richmond, Me., Feb. 27, 1861.

NOTE. We doubt, Bro. W., the expediency of filling any space with reference to such personal matters as those in connection with this Hall.

ED.

From Bro. J. J. Teetzell.

Bro. Bliss:—I hope the publication of the Herald will be continued; for I prize it above any other paper. I still read it with interest, and hope thus to do to the end. That it may be guided in wisdom, and be blessed of God as an instrument for the extension of his truth, finds affectionate remembrance in many hearts, and is not forgotten at the throne of grace,—together with my prayers and best wishes in behalf of the editor, and all who contribute for the support of the paper. Yours in faith,

J. J. TEETZELL.

Fingal, C. W., Jan. 4, 1861.

The prayer of faith was never offered in vain.—The Herald is greatly indebted to the prayers of its readers for its continued existence.

ED.

Bro. Bliss:—Enclosed find slip cut from Boston Journal of to-day. Who is G. J. Adams? Is he the same one who figured in your city some time since? Please answer in the Herald, and oblige

Yours, D. Bosworth.

Waterbury, Feb. 21.

The people of Springfield have been investigating the character of "Rev." G. J. Adams, who has been preaching to the "Adventists" of that city.—The charges were that he is an impostor, a drunkard, a liar, a Mormon preacher and a theatrical player. The worst of the case is that the investigating audience voted that the charges were true.

Ans. The name sounds like his, but it may not be the same. All we know of the case any way, and all we have ever heard respecting it, is this notice we saw in the Journal.

ED.

From Bro. I. Townsend.

Dear Bro. Bliss:—Oh how our nation is perplexed, and what eventful scenes appear before us. Truly we are living in the time of the end. Our people have sinned, and sadly abused our liberty and freedom, and I fear that Ichabod is already written against us. Oh that the God of our fathers would hear the prayer of his people, in this our time of need, and save us as a nation. At present I know the nations of the earth are getting angry, and it is getting to be too late in the day for Christians to expect much peace in this world—only the peace of our Lord and Saviour Jesus Christ. I want the prayers of all saints that we may be able to stand when our Lord shall appear. I remain yours in the hope of the gospel,

IRA TOWNSEND.

Butternuts, N. Y.

OBITUARY.

WILMINA DORRACK WARDLE, died Feb. 13, 1861, aged 14 years, 1 month, 19 days.

Our dear Brother Wardle is greatly afflicted in the loss of this child, a twin. This is the first death that has occurred in his family since the death of Mrs. W., some years ago, who left six children, of whom Whillie was one. My intimate associations with this family for a long time, have greatly endeared me to all, both of the former and the present members. I very deeply sympathise with Bro. W. and his family in their present bereavement. May God bless and comfort them.

Bro. W. has relieved his own mind by unfolding to me the sad scenes of sickness and death in his domestic circle, in the following touching letter; which I think will be the best notice I could give of Whillie's experience, sickness and death.

J. V. HIMES.

Dear Bro. Himes:—We have passed the trying scene of closing the eyes in death of our beloved Whilmina. She died on the 13th inst. five minutes after midnight. Never did a child of Christ long to depart and be with Christ more than she. From the first of her sickness, she was impressed that her "sickness was unto death." Before we ascertained the nature of her disease (Typhoid fever) on the second or third day, she sent her Aunt to call me to her bed-side. On my approach she turned her eyes to me, and said, "Papa, I am going to die." We hope not. "Yes, papa; I am going to die; in the morning you will have no Whillie." I asked her, Are you afraid to die? "O no, I am not afraid to die; I would rather go. I have suffered so much that I want to rest." With such an impression on her mind, although it was far into the night, I went for our physician. He came at call, and qui-

eted her down. She was sick about three weeks: and throughout her sufferings she expressed herself most comfortingly to our hearts, repeating verses of hymns, and passages of Scripture. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Occasionally she would break forth and sing parts of hymns, viz. "Vital spark of heavenly flame;" again, "We'll be there, we'll be there; Palms of victory, crowns of glory we shall wear." This last she requested us to sing when her articulation was almost gone, within the last hour that was allotted her in this life. Amid the outgoings of nature, when the death rattles interrupted her breathing, I called her attention to the passage in the 23d Psalm, "The Lord is my shepherd, &c.", saying to her that it was sweet to her now, "yes, I have learned many pretty things like that in the Bible."

What a comfort to a parent's heart, to know that to her Christ was precious. How well I know the fact. My soul doth magnify the Lord. In the hour of her dissolution, she asked us all to kiss her. All present having complied, she asked for Emily, and the baby. She was gratified; and then she said, Now, papa, kneel down and pray. She did not ask me to pray for her: but Kneel down and pray. What could a father's heart do, but ask God to "blot out all her transgressions?" "I hope they are all blotted out," was her response. She had us all kiss her, at three different times within one hour of her last. She seemed to feel, that this beat of the pulse was her's, and that the next might be withheld from her. She kissed her sisters passionately and repeatedly; none escaped her notice. Even when the colored boy was in the room, she had a word for him; "John, meet me in heaven." "I love everybody;" and I may truly say, she was beloved by all who knew her, in her day school, and in her Sabbath school. Her present Mamma says, that "she was the most conscientious child she ever knew. In this none was her equal."

As long as she could understand, she would occasionally ask me if she was getting cold, when I would assure her in the negative. Her reply was, "I wish I was," and again; "I wish I was cold all over." I told her she must be patient. When it should be our heavenly Father's will to release her, he would do it. "I do try to be patient." Where was the grim monsters terror? It was gone, because of the language of her heart: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

And in the language of the next verse I can say, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

Yesterday we laid her body away in the silent grave, a few feet from the spot where her sainted mother's body now lies, awaiting the sound of the archangel's trump, when they shall come forth to join the blood-washed throng; never to die, never to die! Oh, praise God for his goodness to the children of men, teaching us the doctrine of the resurrection out from among the dead. What would I do without the knowledge of it, now, as I looked down into the place where they laid her, and thought of the cumbrous earth that would cover her loved form, the question started in my mind, Can you believe that God will bring her up again from that charnel house? Yes, thank God, he that overturned the mountains, and broke up the fountain of the great deep, can bring up his people from their graves though mountain be piled on mountain, and though their bodies be scattered, particle by particle, in the vast expanse of the waters of the ocean, and each drop contain a particle of the saint's body, yet will his voice call it forth, and make it a glorious body: like unto Christ's body.

With such a hope as this, we sorrow not as those who have no hope: but rejoice in tribulation, patient in hope, waiting deliverance, which is so near. If I am asked, how near? my faith responds, 'tis only distant seven years, according to my reading of the prophets, when "Daniel shall stand up for his lot." Can I mourn then at my little one's taking a journey of seven years, and during that time to be in spirit with her that bare her. Oh no, I cannot be selfish; for I shall see them again, and embrace them in immortal youth and beauty, with joy.

Bro. Edwin Burnham performed the service at the house. It was a most solemn time. All hearts we are told, were impressed; floods of tears flowed, of sympathy, joy, and sorrow. Many strangers to Bro. Burnham, declared they never heard anything so impressive in their lives. May the Lord make them all partakers of the hope of the resurrection.

God is good. Blessed be his name forever. Pray for us, that every member of my family may say, from the depth of their heart, "Thy will be done." Then all will be well.

Your Brother in Christ,

THOMAS WARDLE.

Philadelphia, Feb. 17, 1861.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deepest and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physician.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1855.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartics we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsey, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend none other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

VINCENT SLIDE.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its cautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All Our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	50	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	100	.17
The Last Times (Seiss)	100	.16
Exposition of Zechariah	200	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	50	.12
Orrick's Army of the Great King	25	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Scriptural Action of Baptism	25	.12
Memoir of Permelia Carter	1	

reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62

For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisic, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisic and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER

is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butternuts, N. Y.—Ira Townsend. Hartford, Ohio—S. Borden. N. Barnstead, N. H.—Tho. K. Proctor. Derby Line, Vt.—J. W. Babbitt. Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street.

I. C. WELLCOME, Richmond, Me. } Sole Proprietors.
R. R. YORK, Yarmouth, Me. } pd to 1023



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of

French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

J. V. HIMES.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 9, 1861.

Questions about Moses.

Continued from our last.

94. What fourth plague did the Lord threaten Pharaoh with?

Ans. "The Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the Lord, Let my people go, that they may serve me: else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are." Ex. 8:20, 21.

103. What did Pharaoh when the thunder and hail had ceased?

Ans. "When Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses." Ex. 9:34, 35.

104. What was the eighth plague threatened?

Ans. "Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself and went out from Pharaoh." Ex. 10:3-6.

105. Was the plague of locusts sent on Egypt?

Ans. "Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night: and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.—For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." Ex. 10:13-15.

106. How did the locusts affect Pharaoh?

Ans. "Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God that he may take away from me this death only. And he went out from Pharaoh, and entreated the Lord." Ex. 10:16, 18.

107. Did the Lord remove the locusts?

Ans. "The Lord turned a mighty strong west wind which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go." Ex. 10:19, 20.

108. What was the ninth plague sent on Pharaoh?

Ans. "The Lord said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days: but all

the children of Israel had light in their dwellings." Ex. 10:21-3.

How a Bible was Saved.

Many years ago, a little boy, a Sabbath scholar, was sent by his mother to a shop for some soap. The shopwoman weighed it, and tore a leaf out of a book which lay on the counter for waste paper. The boy was surprised and grieved when he saw the book was a Bible. He said to the woman, "Mistress, you should not tear up that book, for it is the Bible."

"What does it matter?" said the woman, "I bought it for waste paper."

"What! the Bible!" said the boy; "I wish it was mine. I would not tear it up like that."

"Well," said the woman, "if you will pay me what I gave for it, you shall have it."

He thanked her, and said he would go home to his mother for the money.

Away he went home, but he soon began to cry, for his mother had not the money to give him. He went back to the shopwoman and told her, and wept as he said, "But, O mistress, don't tear the Bible; for my teacher told me it is the Word of God."

Seeing how concerned he was, the woman said, "Well, don't cry, you shall have the Bible, if you go and get its weight in waste paper." Away he went again to his mother. She gave him all the waste paper she had, and then he went to the neighbors, and begged for more, till he had collected, as he thought, a big enough bundle. Then he went back to the shop.

"Now, mistress, I have got the paper." The woman weighed it, putting the Bible in the other scale. Then she gave him the book, and he ran home with it happy, crying, "I have got the Bible! I have got the Bible!"

Reader, do you care as much for the Bible? [Children's Missionary Record of the Free Church of Scotland, April 1, 1859.]

The Unruly Leaper.

Little Christopher had the bad habit of leaping and springing, instead of walking orderly, along the street.

His father often said to him:

"Go forward; do not leap; stare not about on all; But look the way you go; so you shall never fall."

Cristopher, however, paid no regard to this advice. One time, as he was jumping wildly along the road, he stumbled against a stone, fell, and cut a hole in his head.—The wound was so severe that he had to suffer much under the hands of surgeons before it could be healed.

"Wer nicht hören will, muss fühlen." Who will not hear, must feel.

We'll all Meet Again.

"We'll all meet again in the morning!" Such was the exclamation of a dying child, as the red rays of the sunset streamed on him through the casement. "Good by, papa, good-by! Mamma has come for me to-night; don't cry, papa! we'll all meet again in the morning!" It was as if an angel had spoken to that father, and his heart grew lighter under his burden; for something assured him that his little one had gone to Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

There is something cheerful to all who are in trouble in this, "We'll all meet again in the morning!" It rouses up the fainting soul like a trumpet-blast, and brightens away forever the dark shapes thronging the avenues of the outer life. Clouds may gather upon our path—disappointments gather around us like an army with banners, but all this cannot destroy the hope within us, if we have this motto upon our lips: "All will be right in the morning!"

If you were to die to-night, would it be well with you in the morning?

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

I shall be at Champlain, N. Y., Thursday evening, 28th Feb.; at Massena the two first Sundays in March, the 3d and 10th. M. BATCHELOR.

The Lord willing, I shall try to fulfil the request of brethren in South Waterford, Me., to preach there Sun-

day, March 3d, and several evenings following; at East Stoneham on Friday and Saturday evenings, and Sunday, March 8th, 9th and 10th. I will also preach in South Paris on the evening of March 1st, if brethren will provide a place and appoint.

I. C. WELLCOME.

Richmond, Me., Feb. 5 1861.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

U. Baker. We have not received it.

J. B. Huse. Received and returned account in last bundle.

J. F. Huber, \$5 41. Will send as ordered the 16th.

R. Robertson, Esq., of London, Eng. Have cr. W. G. Holt 50 cts. to 1031 and discontinued his Herald. Have cr. John Turton \$6, and the following \$3 each, and all to 1075, viz. R. Mann, J. Curry, J. Peil, C. A. Thorp, R. Cookson, Wm. Cookson, Thos. Watson, J. Mann, J. Hough, Jean Templeton, and yourself. You said nothing in account of the book you sent last year. As Messrs. John Bryan and Wm. Graham do not send any pay for the present year, we have stopped their Heralds. Will send extras, of which we shall not, and you need not make any acc't. Have cr. donations with \$2 from Miss Jean Templeton, with our thanks to her. We here acknowledge the receipt from you of draft for eight pounds six shillings for A.M.A. and one pound seventeen shillings and six pence for J. V. II.;—dividing the exchange in relative proportion between it and him. With many thanks for the kindness and courtesy with which you gratuitously attend to the interests of the A. M. Association in Great Britain.

N. A. Hill, \$1.27. The Great Prep. is \$1, and Genesis is 25 cts and 16 cts postage, making \$1.39. We sent them the 2d inst.

E. Sprague. It was not received. You have paid to Jan. 1, 1861. Will send extra.

L. W. Hooper, 25 cts are 50 cts, and the postage prepaid is 25, leaving 25 to A.M.A.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ADVENT HERALD

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J. PEARSON, jr. Committee
J. V. HINES, on
O. R. FASSETT, Publication.

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THE OLD EARTH.

Old Mother Earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod
Six thousand years ago!

The Earth is old, the Earth is cold,
She shivers and complains;
How many Winters fierce and chill
Have racked her limbs with pains!
Drear tempests, lightning, flood and flame
Have scarred her visage so,
That scarce we deem she shone so fair,
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets flow,
Where sister spheres replied with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young Earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful Earth,
Six thousand years ago!

Alas! those children of the Earth
With hate began to burn,
And Murder stained her beauteous robe,
And bade the young Earth mourn.
And ages, heavy ages, still
Have bowed with gathering woe
The form of her whose life was joy,
Six thousand years ago!

Old Earth! dear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain-head of life
Six thousand years ago!

Old Earth! old Earth! above thy head
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens "a still small voice"
Whispers returning peace,
Thy tears are precious in the sight
Of One who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,

Their sum will soon be told:
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go, Earth! go wipe thy falling tears,
Forget thy heavy woe;
Hope died not with thy first-born sons,
Six thousand years ago!

"And, behold, a great image." In the Chaldean it is "one image that was grand." It was of great magnitude; but its dimensions not being given, an attempt to portray its size or proportions would be mere conjecture. It may have been that the image Nebuchadnezzar afterwards erected on the plains of Dura, "whose height was threescore cubits, and the breadth thereof six," (Dan. 3:1), was patterned in its size after that seen in his dream; but this is uncertain.

An "image," is that which shadows forth, or is representative of anything. Idols are images of supposed invisible deities; but all images are not necessarily objects of worship. By general consent this image, is represented as a human form of gigantic proportions.

In the phrase, "this great image," the word rendered "great" is not the same as that which precedes: and Stuart renders it "lofty"—though it is expressive of magnitude in any direction.

"Whose brightness was excellent." An immense metallic image with a head of gold, and breast and arms of polished silver, would shine with great lustre,—would excel in brilliancy: its entire aspect must have been most imposing.

It "stood before" the king in his dream. It was not a meteoric flash, but gave opportunity for the king to notice all its parts and the result.

"And the form thereof was terrible,"—because of its vast magnitude, and imposing aspect.—Prof. Stuart renders it, "Its appearance was terrible."

The "fine gold," is, literally "good gold," which signifies pure gold.

"Breast and arms," in the Chaldee, are both in the plural,—the former as well as the latter being bifrom and comprising the upper part of the body—all above the abdomen.

The "belly and thighs of brass" comprise all that is between the breasts and knees. The word "thighs," less correctly rendered in the margin, "sides," is also plural. The original term is defined by Gesenius as expressive of "the thick and double fleshy member which commences at the bottom of the spine, and extends to the lower legs;" and it is generally rendered "thighs" in the Scriptures—as in Gen. 32:27, "The hollow of Jacob's thigh was out of joint;" Psa. 45:3, "Gird thy sword upon thy thigh," and Jer. 31:19, "I smote upon my thigh."

The original word rendered "legs" is expressive only of the lower limbs, that which is between the knees and ankles.

The word rendered "clay," as well as that (in vs. 41, 43) rendered "mirey clay," says Prof. Whiting, do not indicate soft clay, or clay in its natural state, as the English terms imply, but baked clay or earthen ware; and as it was mixed with iron, that metal in the feet must have either been in broken fragments, interspersed among the clay, or this was filled into interstices, in a frame work of iron.

The king continued to behold the image, or, as Stuart renders it, "didst continue looking," till it was demolished. He had opportunity carefully to scrutinize it, before its demolition,—showing that the image continued for a longer or shorter time to stand before him.

The stone "cut out," was, according to v. 45,

"cut out of the mountain." The colossal image, therefore, appeared to the king as standing on a plain—perhaps on the plain of Dura, where he afterwards himself set up a golden image—with a mountain in the distance.

There is nothing to indicate the dimensions of the stone, with which the image was smitten; it may have been large or small.

"Without hands," is in the margin, "which was not in hands." This seems not so much to respect the manner in which it was detached from the mountain, as to its projection against the image. It was borne and smote by no visible agency; and, consequently, it symbolized an act independent of human instrumentality.

The stone 'smote' the image. There is nothing to indicate continued action, or a repetition of blows. The act of smiting was a single act—a concussion that instantaneously demolished the image.

It smote the image on the "feet;" and therefore it is when that which is symbolized by the image is existing in its last symbolized form, that the catastrophe thus represented occurs.

It 'brake them to pieces'—not into fragments, but, as Stuart renders it, it 'crushed them.'—The word is here used that denotes the crushing of grain in a mill; and the crushing is so complete, that the wind takes away that which is crushed, as it does the chaff of the summer threshing floor. The blow of the stone reduced the image to a powder that was scattered at once by the wind. Whatever may be symbolized by the stone, when it makes its appearance and falls upon them, utterly annihilates them all: So much, at all events, lies on the very face of the symbol in question.' Stuart.

The blow of the stone upon the feet was so violent, that the crushing of these caused the entire image to fall into a heap of dust, which the wind immediately dissipated. The iron, clay, brass, silver and gold, being broken to pieces 'together,' implies that they were all pulverized to powder by the one concussion. As Stuart renders it they 'were crushed at once.'

'Like the chaff' is a simile illustrative of the crushed condition to which the image was suddenly reduced. It was illustrative of anything light, and easily dissipated. Reference is here made to the eastern mode of winnowing: as the grain is thrown into the air, it falls and its chaff is driven away by the wind.

'And no place was found for them.' Whatever is symbolized by the image, entirely and forever disappears. It does not survive the impinging of the stone against it.

'And the stone that smote the image, became a great mountain and filled the whole earth.' It is not affirmed that the stone gradually became a great mountain, but that it became one. It was only a stone when it smote the image, and caused its disappearance; and its increase in magnitude was entirely subsequent to its crushing blows, the reduction of the image to dust, and the blowing away of its pulverized constituents.

Its subsequent expansion, therefore, cannot be representative of anything that transpires during the existence of that which the image symbolized. And as it followed the demolition of the image, it must have been a sudden expansion-instantaneously changing from a stone into a mountain, tak-



This image's head was of fine gold;
His breasts and his arms, of silver;
His belly and thighs, [בְּשָׁמֶן] "the thick and double fleshy member which commences at the bottom of the spine, and extends to the lower legs" —Gesenius.] of iron;

His legs, [פַּעַם] "the portion of the lower limbs from the knees to the ankles," Barnes: "from the knee to the ankle," Gesenius.] of iron;

His feet, part of iron and part of clay.

Thou sawest till that stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them:

And the stone that smote the image became a great mountain, and filled the whole earth.'

Dan. 2:31-35.

Such was the king's forgotten dream. "Thou O king sawest," is, in the margin, "wast seeing." Stuart renders it, "wast looking,"—conveying the idea that he was attentively observing; and that while thus occupied, the majestic metallic structure was developed to his astonished vision.

ing the place of that which the image symbolized, and possessing the entire earth,—under the whole heaven.

THE INTERPRETATION.

THE HEAD OF GOLD—BABYLONIA.

"Thou, O king, art a king of kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made the ruler over them all. Thou art this head of gold."

vs. 37, 8.

A "king of kings" is one to whom kings are tributary. Artaxerxes styled himself "king of kings," when he issued the decree for the restoration and rebuilding of Jerusalem, Ezra. 7 : 12. And the Chaldean monarch is thus denominated by God, when he threatens to "bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings," Ezek. 26 : 7.—The supremacy of our Saviour is also affirmed by the application to him of the same title,—"Lord of lords and King of kings," Rev. 19 : 14 ; and 19 : 16.

Nebuchadnezzar was thus supreme ruler over many nations,—nations that had been once independent kingdoms ; but whilst Daniel recognizes the king as the ruler of an extended empire, he reminds him that it is God who has bestowed all this power upon him—who has given him a strong, powerful, and glorious kingdom—these four terms being coupled "as one compound," according to Prof. Stuart, and expressive of a "splendid power."

The extensiveness of Nebuchadnezzar's power is expressed in the declaration, that wherever dwell the children of men, the beasts of the field, or the fowl of the air, they are given into his hand. This does not necessarily imply that all these had been subjected to his power ; but it does, that there existed no power in successful opposition or rivaling his. It would not follow from this that the Babylonish empire was more extensive, territorially, than those which followed ; for in v. 39, the kingdom of brass was also to bear rule over all the earth ; and in ch. 7 : 23, the "fourth beast shall devour the whole earth."

Daniel closes his description of the extent of Nebuchadnezzar's dominion by the affirmation, "Thou art this head of gold." It was not as a man, but as a monarch, that the golden head was representative of him. It represented the power concentrated in his hands, and which he wielded—the Babylonish government, which had no rival, and of which he was the absolute sovereign.

The kingdom of Babylon was the earliest universal empire. There had been kingdoms and monarchies previous to this, and those to which it had been inferior ; but no one of them had stood unrivaled among the nations, nor had any one of them an earlier history. The city of Babylon was founded by Nimrod, the Belus of the ancients, a great grand-son of Noah, being the youngest son of Cush a son of Ham. "He began to be a mighty one in the earth, And the beginning of his kingdom was Babel, in the land of Shinar," Gen. 10 : 8-10.

This is supposed to have been about one hundred and fifteen years after the flood, or in the year of the world near 1770. About the same time (v. 11), "out of that land went forth Asshur and builded Nineveh,"—the subsequent capital of the Assyrian monarchy. These two great cities, each in their turn, extended their conquests over the neighboring countries, until they gave law to the greater portion of the eastern world.

Within a period of about 300 years following the founding of those cities, mankind became sunk into a barbarous, absurd idolatry. "Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." They "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." They had so lost the knowledge of the true God that it is written of the ancestors of Israel, when they dwelt on the east of the Euphrates : "Your fathers dwelt on the other side of the flood in old time, even Te-

rah, the father of Abraham, and the father of Nahor : and they served other gods," Josh. 24 : 2. Abraham, if not alone, was one of the few who retained a knowledge of the True God. "The God of glory appeared" unto him, "when he was in Mesopotamia" (Acts 7 : 2) ; and said, "Get thee out of thy country, and from thy father's house, unto a land that I will show thee ; and I will make of thee a great nation." And so Abram went forth "from Ur of the Chaldees, to go into the land of Canaan," about B.C. 2036, in the year of the world 2084, and 428 years after the deluge.

There then elapsed a period of about 1316 years, during which time God fulfilled his promise to Abraham, and made of him a great nation upon the mountains of Israel ; and to whom "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," (Rom. 9 : 4). But the nation, sinning against Jehovah, became divided into the kingdoms of the two, and of the ten tribes. The ten tribes set up golden calves in Dan and Bethel, and proclaimed, "these be thy gods, O Israel." They continued to walk "in the statutes of the heathen, whom the Lord cast out from before" them, until B.C. 720, when "the Lord was angry with Israel and removed them out of his sight," and "there was none left but the tribe of Judah only." For "Shalmaneser, king of Assyria, came up against Samaria, and besieged it. . . . And the king of Assyria did carry away Israel unto Assyria, and put them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes : because they obeyed not the voice of the Lord their God," which was the last of the existence of the ten tribes as a distinct people.

For a long period the Assyrian empire was the dominant power in Asia, and Babylon was generally subordinate to it.

This ancient empire, after existing about 1300 years, was dissolved on the death of Sardanapalus in B. C. 747 ; which was the 7th year after the building of Rome. Arbaces the governor of Media, and Belesis the governor of Babylon, having overrun and terminated that ancient dominion, divided it between themselves—the former fixing his royal seat at Nineveh, the seat of the former Assyrian kings, and the latter at Babylon. Belesis, is the same as Nabonassar, from the beginning of whose reign dates the famous astronomical era named after him and recorded in the Canon of Ptolemy. In B. C. 708, there was an interregnum in the kingdom of Babylon, and Essarhaddon king of Assyria, taking advantage of the confusion and anarchy there, seized upon and added it to his own dominions ; and after this, the kings of Assyria resided sometimes in Nineveh and sometimes in Babylon.

In B. C. 626, Nabopolassar, a Babylonian by birth and a general in the Assyrian army, seized on Babylon and reigned there himself twenty-one years. In B. C. 612, his son Nebuchadnezzar having married Amyitis, the daughter of the king of the Medes, the two nations joined their forces together, besieged Nineveh, entirely destroyed it, and transferred the seat of Empire to Babylon. The Lord by the prophet Nahum, had predicted the destruction of Nineveh ; it was razed to its foundations according to the prediction ; and its conquest by Babylon made that the ruling power, and thus opened its way to future greatness, and unrivaled supremacy.

Nebuchadnezzar, on succeeding to the empire, greatly enlarged it. He overran all Asia Minor, extended his arms into Egypt, wasted Palestine and harassed the Medes and Persians with distressing wars. And all these countries were given by God into his hand. For, "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me ; make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah ; and command them to say unto their masters : thus saith the Lord of hosts, the God of Israel ; thus shall ye say unto your masters : I have made the earth, the man and the beast

that are upon the ground, by my great power and by my out-stretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant : and the beasts of the field have I given him also to serve him. And all nations shall serve him, his son, and his son's son, until the very time of his land come : and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." Jer. 24 : 1-8.

In a previous chapter the Lord said to Jeremiah the prophet, "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, an astonishment ; and these nations shall serve the king of Babylon seventy years." Ib. 25 : 9, 11. "To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day ; Pharaoh king of Egypt, and his servants, and his princes, and all his people ; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyre, and all the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth : and the king of Sheshach shall drink after them." vs. 18-26.

Also "Thus saith the Lord of hosts, the God of Israel ; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon ; and they shall serve him : and I have given him the beasts of the field also." Ib. 28 : 14.

It was in fulfillment of these predictions that in B.C. 606, the kingdom of Judah became subject to Babylon. Afterwards, their temple was burned, and the greater portion of the people were removed there. And among these were Daniel and his companions, who had now been instrumental in making known to the king his dream, and its interpretation.

The Babylonish power, then, is denominated the head of gold, not because there had been no pre-existing empires, but because it was the first into whose hands God had given all the kingdoms of the earth.

The king's meditations did not so much embrace what had been, as what should be 'hereafter.' And it being God's good pleasure to make that known to him, the vision commences with the times then present, and symbolizes a succession of dynasties extending down to the re-establishment of the everlasting kingdom. It was also the head, or first of those powers to which God has subjected his church.

Babylon was called 'the golden city,' Isa. 11 : 10 ; 'the glory of kingdoms, the beauty of the Chaldee's excellency,' Is. 13 : 19 ; 'the lady of kingdoms,' 47 : 5 ; and it was spoken of as 'abundant in treasures,' Jer. 51 : 13 ; and (v. 41) as 'the praise of the whole earth.' Its government, therefore, is appropriately symbolized by a head of gold. Nebuchadnezzar made it one of the wonders of the world. Its massive walls were 87 feet thick, 350 feet high, and sixty miles in

circuit. They had 25 gates on each of its four sides, made of solid brass ; and from the gates to their opposites, ran straight streets 15 miles in length, intersecting each other at right angles and about 150 feet broad. The city was thus divided in 676 sections, each of them being more than half a mile square. The centres of these squares were employed for gardens &c., whilst the houses, all three or four stories in height, faced the streets. A branch of the Euphrates ran through the city, was crossed by a bridge, thirty feet broad and a furlong in length. Babylon contained the great temple of Belus, which was one eighth of a mile square, and one eighth of a mile high,—supposed by some to have been the tower of Babel. It was also ornamented with hanging gardens, and various works of art.

That the head of gold did not symbolize Nebuchadnezzar personally, but his dynasty, is clear from the declaration, 'after thee shall arise another kingdom inferior to thee.' God had said, 'All nations shall serve him, and his son, and his son's son, until the very time of his land come : and then many nations and great kings shall serve themselves of him.' Jer. 27 : 7. The head of gold, therefore, symbolized not him, as an individual, but his dynasty. His sole reign continued 43 years, to B.C. 561, when he was succeeded by his son Merodach, who was so wicked and profligate that he was called Evil-Merodach, and at the end of two years was slain.—Neriglissar, the husband of Evil-Merodach's sister, was the chief of the conspirators, succeeded him, and reigned four years. He was succeeded by his son, Laborosaroch, who reigned only a few months, and was slain. Then Nabonadius succeeded to the throne.

Nabonadius has been by general consent regarded, till of late, by commentators and chronologers, as the Belshazzar of Scripture. This view has, however, always been open to the objection, that, whilst the Hebrew representative of all other Assyrian or Babylonian names has been a near expression of the vernacular, there is no such similarity here ; and Berossus makes Nabonadius, the last Babylonian monarch, absent from the city at the time of its capture by the Persians, and afterwards taken prisoner by them at Borsippa, when he was not slain but was treated kindly. The Scriptural and the Heathen narratives of the fall of Babylon have appeared almost irreconcileable ; but in the year 1854, Sir H. Rawlinson discovered at Mugheir, the ancient Ur, the original Chaldean records, by which it is found that Nabonadius,—the last Babylonian king according to Berossus and Ptolemy's Canon,—associated with him on the throne, during the last few years of his reign, his son, Bil-shar-usur, and allowed him the royal title. There can now, therefore, be little doubt that Nabonadius and Belshazzar were two persons, father and son ; that the former was taken prisoner, as recorded by Berossus ; and that the latter was besieged in Babylon, conducted its defense, and was slain in the massacre which followed its capture.

The Canon of Ptolemy gives seventeen years as the length of the reign of Nabonadius, and nine as that of Cyrus his captor ; but that evidently reckons the succession of Cyrus from his commencement of the siege of Babylon, which lasted two years ; and these complete the 70 years of Jewish subjection to Babylonian rule—giving to Cyrus nine years, as in the Canon, from his defeat of the Babylonians and driving them into the city, but only seven from his conquest of Babylon, B.C. 536.

The relation of Nabonadius, or of Belshazzar, to Nebuchadnezzar, is no where affirmed ; but the prediction respecting the latter, that 'all nations shall serve him, and his son, and his son's son, until the very time of his land come.' Jer. 27 : 7 makes it evident that the first named was either his son, or grandson—perhaps a brother, a nephew, or son of Evil-Merodach,—the kingdom, on the removal of the conspirators, having returned to the royal line ; and though in the 5th of Daniel, Nebuchadnezzar is called the father of Belshazzar, it was only as any ancestor may be thus denominated.

The Lord had said, 'It shall come to pass,

when seventy years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.'

This was the epoch referred to, when the Lord said the nations should serve Babylon 'until the very time of his land come: and then many nations and great kings shall serve themselves of him.' Ib. 28: 7. Also when it was said that all the nations should drink the cup of the Lord's fury, it was added, 'and the king of Sheshach' [that is of Babylon, see Jer. 21: 41] 'shall drink after them,' Ib. 25: 26.

Why Babylon was to be punished, was because that kingdom had forgotten what Daniel told Nebuchadnezzar, that it was God who had given him 'a kingdom, power, and strength, and glory.' He boastingly said, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty,' Dan. 4: 30. God had used that nation for the accomplishment of his own purposes, and had made the armies of Babylon successful over all the surrounding countries. The Chaldean, however, did not see God's hand in all this; for when God was wroth with his people and gave them into the hand of the Chaldeans, they did 'show them no mercy,' but upon 'ancient and honorable' did 'very heavily' lay the yoke, Ib. 47: 6. Therefore the decree went forth, that 'Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.' Ib. 13: 11.

Not only was the doom of Babylon thus sealed but the very nation was named that should rise up against it. 'Behold,' saith the Lord, 'I will stir up the Medes against them . . . which shall not regard silver, and as for gold they shall not delight in it,' 13: 17. 'Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease,' 21, 2.—'The Lord hath raised up the spirit of the king of the Medes; for his device is against Babylon to destroy it.' 'How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!' Jer. 51: 11, 28.

At the time appointed, the Lord performed all his threatenings. Nebuchadnezzar's 'son's son' made a great feast to all the dignitaries of Babylon, in which they blasphemed the God of heaven,—and 'praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone,'—until specter fingers came forth and wrote their death doom, 'over against the candlestick, upon the plaster of the wall of the king's palace.' 'And in that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom.' Dan. 5: 30, 31.

The head of gold had ceased to reign: 'How is the gold become dim: how is the most fine gold changed' (Lam. 4: 1)! Its power was eclipsed by that which was to come after; the sovereignty of the world had passed downward towards the feet,—had passed one of the prophetic waymarks on the road to the everlasting kingdom; and the breast and arms of silver ruled in its stead.

2. THE BREAST AND ARMS OF SILVER—MEDO-PERSIA.

'And after thee shall arise another kingdom inferior to thee.' v. 39.

Daniel does not say, another king should arise after Nebuchadnezzar, inferior to him, but another kingdom; it follows that a succession of kingdoms, and not of rulers, is the subject of symbolization. The phrase, 'after thee,' therefore, does not mean after Nebuchadnezzar personally, but after the kingdom over which he ruled; when there should arise another kingdom inferior to his kingdom.

The kingdom to succeed the Babylonian, is not a subject of conjecture; for it is expressly recorded that 'Darius the Median took the kingdom, being about three score and two years old.' Dan. 5: 31.

The empire thus succeeding is properly denominated the Medo-Persian empire. The kingdom of Media and Persia having been united under one government, Darius, the king of the Medes, or Cyaxares, as he is called in profane

history, who was the brother of the mother of Cyrus the young king of Persia, and a war having sprung up between Belshazzar, the last Chaldean monarch, and Cyaxares king of the Medes, the latter was joined by Cyrus king of Persia as an ally. In a battle soon fought, the Babylonians were routed with great slaughter, retired within their walls and sued for peace. The king of Media was disposed to grant this; but Cyrus wished to chastise the Babylonians for their tyranny and cruelty, and offered to besiege that city if Darius would entrust him with the command of the united armies. Darius, admiring the spirit of his nephew and heir, then only twenty-five years old, complied with his request and returned to his court in Media; so that though Darius took the kingdom, it was through the instrumentality of Cyrus that it was effected.

Two hundred years before Cyrus' birth, God had said unto him: 'Thus saith the Lord to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.' Isa. 45: 1, 2.

Babylon is described as saying in her heart, 'I shall be a lady forever. . . . I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children.' But God had decreed that those two things should come upon her 'in a moment, in one day, the loss of children, and widowhood—because of the multitude of her sorceries, and the great abundance of her enchantments.' Thus divinely commissioned, Cyrus entered upon the plains of Shinar, and laid siege to Babylon. The Babylonians felt secure within their walls which they regarded as impregnable, and they had a store of provisions sufficient for twenty years. Closely investing the city, and cutting off all communication from without, Cyrus dug an immense canal, by which he turned the waters of the Euphrates, and so laid bare the channel of the river which ran through the city. At the end of two years his work was completed, and in the night of Belshazzar's impious feast, he marched his army into the river's deserted bed. The city, in self-security, being given up to revelry, he found an unguarded gate, which the Lord had opened before him; and when the spectre fingers were writing on the wall of the king's palace, the Persian monarch had entered the city. Jeremiah predicted, 'One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end,' Jer. 51: 31. As he 'heard the report of them, his hands waxed feeble; anguish took hold of him,' 50: 43; before the morrow's dawn he was numbered with the slain; and the kingdom of Babylon was annexed to that of Media and Persia. And as Darius soon after died, Cyrus, as rightful heir, reigned over the enlarged dominions.

According to the prediction, the Medo-Persian empire was inferior to the Babylonian, as silver is inferior to gold. It is not specified in the explanation, that the difference in the value of the two metals was significant of this inferiority; but as it was said that the third kingdom symbolized by the brazen portion of the image, should be one of brass, it is implied that the second was to be one of silver,—or one relatively inferior, as silver is to gold.

Commentators have not been agreed as to the nature of this inferiority. It could not be said to be inferior in the extent of its power or dominion; for the empire of Babylon was added to that of Media and Persia. Darius 'set over the kingdom an hundred and twenty princes.' Dan. 6: 1. Cyrus, in issuing his decree for the return of the Jews to Jerusalem, prefaced it with: 'Thus saith Cyrus king of Persia, The Lord of heaven hath given me all the kingdoms of the earth,' Ezra. 1: 2. It is said of the king Ahasuerus, that he 'reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces,' Esth. 1: 1. And Dr. Prideaux calls it 'the greatest empire that had ever been erected in the east.'

It is not probable, either, that Medo-Persia,

after succeeding to the dominion of Babylon, was inferior to it in respect to its wealth or riches. God had said of Cyrus, 'I will give thee the treasures of darkness, and hidden riches of secret places,' Isa. 45: 3; which must refer to the hidden treasures, obtained by the conquest of Babylon. Croesus, the rich king of Lydia, who is referred to in the simile, 'as rich as Croesus,' was overcome by Cyrus who took possession of his wealth. Pliny states that Cyrus obtained, in the conquest of Asia, '34,000 pounds weight of gold besides golden vessels and wedges of gold, and 500,000 talents of silver;' which would equal 300 million pounds sterling, or 1500 millions of dollars. He also took 'the great bowl or standing piece of Semiramis, which weighed 15 Egyptian talents,'—1200 pounds weight. In the great feast which Ahasuerus made 'unto all his princes and his servants—the power of Persia and Media, the nobles and princes of the provinces being before him'—he showed them 'the riches of his glorious kingdom.' In the king's palace even the beds were of gold and silver,' and he 'gave them drink in vessels of gold, the vessels being diverse one from another.' Esth. 1: 3-7. Willet, in his commentary, printed in Cambridge, Eng. in 1610, says:

'Atheneus also writing of the great wealth of Darius, the last king of Persia, telleteth how that the Persian kings were grown in such delicacy, and excessive riches, that in the upper end of the king's bed chamber, in a little closet, there was always in store 5000 talents of gold, which maketh 300 times an hundred thousand crowns: and this closet was called the king's bolster, or pillow: and at the bed's feet was another closet, wherein were laid up 300 talents of silver: besides in the bed chamber there was an over-spreading vine made of gold, beset with precious stones. Curtius writheth that the treasure which Alexander took from Darius, was, 159,000 talents: Strabo nameth 1,800,000 talents, which maketh of Italian money 1,800,000 crowns.'

In what, then, did this inferiority consist? Dr. Prideaux speaks of the successors of Cyrus, as 'the worst race of men that ever governed an empire.' Bishop Newton adds: 'I believe he may assert this very truly.' Calvin understands this inferiority to have respect 'to the general corruption of manners,' and Willet quotes Polanus as thinking it was called inferior because Babylon 'had princely rest and tranquility, but the Persian state was full of trouble; for presently, after the death of Cyrus, his sons Cambyses and Tanazares contended for the kingdom; and after, the Magi usurped the kingdom; and after them, Darius Hystaspes was chosen king by the neighing of his horse.' But Willet, himself says the reason 'of this comparison is because this monarchy had less majesty than the first and was not so equal and favorable towards the people of God.'

Whilst Cyrus ranks high as a wise and virtuous prince, and was victorious in his military exploits, the Medo-Persian monarchy, as a whole, was famous for its mad and disastrous expeditions. Cambyses, the successor of Cyrus, invaded upper Egypt, lost 50,000 men in the sands of the desert, who devoured all their beasts of burden, and devoted every tenth man to be killed for food. Xerxes made an ill starred expedition into Greece, and lost millions of men. The empire became more and more effeminate and degenerate in manners and morals. Its kings were indolent and inefficient; and its subordinate princes, became gradually independent of the general government; until it was prepared for an easy conquest by Alexander the great.

3. THE BELLY AND THIGHS OF BRASS.

GRECIA.

'And another third kingdom of brass, which shall bear rule over all the earth,' v. 39.

As the kingdom that was to succeed the Babylonian is affirmed by Inspiration to be the Medo-Persian, so is the one to succeed that affirmed to be the Grecian. For, in the 7th of Daniel, the symbols of a he goat, casting down and stamping upon a two horned ram, are thus interpreted: 'The ram which thou sawest having two horns are the kings of Media and Persia; and the rough goat is the king of Grecia,' v. 20, 1. The angel said to Daniel: 'Now will I return

to fight with the prince of Persia: and when I come forth, lo, the prince of Grecia shall come,' 10: 29. Also 'There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength, through his riches, he shall stir up all against the realm of Grecia,' 11: 2. Persia and Grecia are thus mentioned in such connection, that, the former being the second of the four monarchies, Grecia is inevitably to be understood as the third great empire,—according to the conditions of prophecy.

The Grecian monarchy is also shown by history to have been the third. It is written in 1 Mac. 1: 13, that, 'it came to pass, after that Alexander, the son of Philip, the Macedonian, who first reigned in Greece, had overthrown Darius, the king of the Persians and Medes, he fought many battles, and took the strong holds of all, and slew the kings of the earth; and he went through even to the ends of the earth, and took the spoil of many nations; and the earth was quiet before him.'

In B. C. 334, with an army of only 30,000 foot, and 5000 horse, Alexander crossed the Hellespont into Asia, for the conquest of Persia. There is a small river, called the Granicus, in Asia Minor, which flows into the sea of Marmora; and as Alexander approached the stream, he found the Persian army, more than five times as numerous as his own, encamped on the opposite bank. He gave immediate battle, plunged into the river, followed by his army, put the hosts of the Persians to rout and possessed himself of immense treasures. In the year following, Darius assembled an army of 600,000 men, which was defeated by Alexander at Issus, in Cilicia. And in the next year, Darius with a million of men, was defeated by Alexander in the decisive battle of Arbela; which marks the end of the Persian empire and the succession of the Grecian, B. C. 331.

The third empire being thus indisputably the Grecian, in what respect is it called a kingdom of brass?

It is not said that it should be inferior to the Persian, as that was to the Babylonian kingdom; but as the affirmation that it should be a kingdom of brass, showed that the metallic constituents of the image were significant of characteristics of the kingdoms, and thus that the inferiority of the second to the first was indicated by the inferiority of metal, so may it be inferred that Grecia was to Persia, what brass was to silver in its quality.

Bishop Newton remarks: 'This kingdom was fitly represented by brass; for the Greeks were famous for their brazen armor, their usual epithet being, 'the brazen coated Greeks.' Josephus' paraphrase of Daniel's interpretation, is that, 'another coming from the west, completely armed in brass, shall destroy the empire of the Medes and Persians.' And Willet thinks it is thus compared, 'because it was more hard and troublesome' to other nations than any that preceded; for that even 'the Macedonians rejoiced when Alexander was dead, as thereby gaining their rest and quietness.'

This empire was, also, to be universal in its extent; for it was to 'bear rule over all the earth.' The conquest of the world was Alexander's ambition. When he heard of the conquest of any city by his father Philip, he would say that his father left nothing for him; and when he likewise had heard of the philosopher Anaximander, that there were many other worlds, he wept, because he yet had not conquered one.'—Willet.

Yet the success of his army was wonderful: he never encountered an enemy, but to overcome him; he never besieged a city, but to take it. He subdued nearly the whole of the known world, except what was subject to the Romans, and his empire extended east to the river Ganges.

Lysippus, the painter, drew a portrait of him in the attitude of looking up into the heavens, and saying, 'Jupiter, I have taken the earth to myself, take thou heaven;' with which Alexander was greatly pleased.

Apelles also pictures him with a thunder bolt, signifying his great swiftness and agility in his exploits.

The terror of his name brought distant nations to his feet; and Diodorus says that he received ambassadors from all countries—'At which time

legates came to him from almost the whole habitable world.'

Justin says: 'He ordered himself to be called the king of all lands, and of the world.'

Arrium writes that, 'Alexander then appeared to himself and to those around, to be the Lord of all the earth and of the sea.'

The writer of the Maccabees, already quoted, adds: 'He then slew the kings of the earth, and he went through even to the ends of the earth, and took the spoils of many nations, and the earth was quiet before him.'

At the time of his death he had ordered an immense navy, with which he purposed to compass Arabia and Africa, and so surprise Spain and Italy; and Pliny says 'he built the city Alexandria, where Hercules, Semiramis, and Cyrus had set up altars before him, as the bounds of their empire.'

There has been little dispute respecting the identity of the third kingdom. The Jewish Rabbins, according to Willet, confound the Grecian kingdom with the Persian, and make them both one, so as to avoid making the Roman the fourth empire,—in the days of which the Messiah was to come. But this captiousness was needless; for it was not the first coming, the acknowledgment of which they would thus avoid, but Christ's second coming that is brought to view, not in the united, but in the divided condition of that empire.

Bishop Newton says of this, 'There hath been some controversy, but with little reason or foundation for it, only that some persons are troubled with the spirit of contradiction, and will dispute about the plainest points.' We would call the attention to this of those afflicted with that caecities.

Another question that has arisen, and with as little reason, is whether this kingdom ended in the person of Alexander, or was continued in his successors. Jerome says: 'The third kingdom signifies Alexander, and the kingdom of the Macedonians, and the successors of Alexander.' But, says Bishop Newton, 'It was a strange wild conceit in Grotius and others, to think that the kingdom of Alexander and of his successors made two different kingdoms.'

On the death of Alexander, his empire was divided among four of his generals; and in time these were consolidated into two, Syria in the north, and Egypt in the south. As Bishop Newton remarks:

'Their kingdom was no more a different kingdom from that of Alexander, than the parts differ from the whole. It was the same government, continued. They who governed were still Macedonians. The metal was the same, and the nation was the same: nor is the same nation ever represented by different metals, but the different metals always signify different nations. All ancient authors, too, speak of the kingdom of Alexander and of his successors as one and the same kingdom. The thing is implied in the same name by which they are usually called. The successors of Alexander being dead, saith Josephus, the empire was divided among his successors; he doth not say that so many new empires were erected. After the death of Alexander, saith Justin, the kingdoms of the east were divided among his successors: and he still denominates them Macedonians, and their empire the Macedonian; and reckons Alexander the same to the Macedonian, that Cyrus was to the Persians, and Romulus to the Romans.' And he adds: 'There is one insuperable objection against the kingdoms of the Lagidae and of the Seleucidae, being a different kingdom from that of Alexander, because if they are not considered as parts of Alexander's dominion, they cannot be counted as parts of one kingdom, they constitute properly two separate and distinct kingdoms.'

Dis. on Prop. pp. 189, 190.

Notwithstanding these objections, several late commentaries have adopted the opinion of Grotius,—apparently for the reason analogous to that of the Rabbins who make the Persian and Grecian kingdoms one; These would avoid an argument in favor of Christ having come; but those would avoid the conclusion that he is to come again; and so would make the smiting of the stone be his first advent!

Bp. Newton suggested that 'the Seleucidae who

reigned in Syria, and the Lagidae who reigned in Egypt, might be designed particularly by the two thighs.' But though the Grecian empire resulted in those two divisions, they were preceded by four, to which the image presents nothing analogous. Also if the duality of the symbol required duality in the kingdoms, the arms of silver would require a like division of the empire of Cyrus. It is the diversity of metals that here symbolizes diverse kingdoms, and not the parts or members of the image, irrespective of their constituents.

4. THE LEGS OF IRON:

ROME.

'And the fourth kingdom shall be strong as iron: for as much as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise,' v. 40.

In the year B. C. 753, more than a century and a half before the symbolization of the succession of empires to the Chaldean monarch, was founded the city of Rome by Romulus,—the chief of a colony that a long time previous had, under Aeneas, escaped from Troy, on the destruction of that city, and passed into Italy. Situated remote from these monarchies of the east, it had not encountered their arms in war, and was to them neither a rival nor subject.—In the midst of a rude and barbarous country, this little city grew into importance, and, by incessant wars with its neighbors, became the dominant power in the west,—extending its empire over Italy, Sicily, Corsica, Sardinia, and the coast of Spain and Africa.

In B. C. 168, the Romans gained their first foothold in the Macedonian kingdom by the battle of Pydna,—the date of which is indisputably fixed by a total eclipse of the moon, the evening before. Seven years later, the Jews, having heard of the fame of the Romans, sent an embassy and made a league with them, because of the oppression of the Syrians. And at the battle of Actium, in B. C. 30, Egypt, the last of the four divisions of Alexander's dominions, became subject to Rome; which was thus mistress of the territories of the three great empires that had gone before; and Augustus Caesar reigned the undisputed monarch of the nations, giving law to the world—the fourth great kingdom that attained to universal supremacy.

As the Roman was the fourth, in the order of history, it must be the kingdom that was symbolized by the legs of iron. It was the first empire, after Alexander's, that, by common consent of historians, has been denominated universal: 'There went out a decree from Augustus Caesar that all the world should be taxed,' Luke 2: 1. It was also the only empire that excelled in strength those which went before, and therefore is the only one that answers to the symbol.

The 'iron' in the symbol is interpreted to signify strength, in the fourth kingdom. Iron was the metal of which almost invariably are constructed such instruments as hammers, sledges, &c., that are used to batter and break in pieces, or to hammer into form all other metals; and it is evidently to this adaptability of iron, to reduce and break whatever it is brought into collision with, that the prophet refers, when he gives the characteristics that would identify the iron kingdom.

The propriety of applying this symbol to Rome, was seen even by the historian Gibbon, who writes: 'The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass that might serve to represent the nations and their kings, were successfully broken by the iron monarchy of Rome.'

As iron breaketh in pieces and subdueth all things, so was it to break in pieces and bruise the other nations. On this point Mr. Irving says:

'The Roman empire did beat down the constitution and establishment of all other kingdoms, abolishing their independence, and bringing them into the most entire subjection; humbling the pride, subjecting the will, using the property, and trampling upon the power and dignity of all other states. For by this was the Roman domin-

ion distinguished from all the rest, that it was the work of almost as many centuries, as those were of years; the fruit of a thousand battles, in which millions of men were slain. It made room for itself as doth a battering ram, by continual successive blows; and it ceased not to beat and bruise all nations, so long as they continued to offer any resistance.' Dan. Vis. p. 180.

It has been argued, as the legs of the image are dual, that they represent eastern and western Rome; but in the interpretation, there is no significance given to this duality of members; the legs are no more named than are the arms of the image; and therefore it is to be inferred that it is each separate metal which symbolized its own empire, irrespective of the unity or duality of the parts thus constituted.

According to Bishop Newton, Jerome, who lived at the time when the Roman empire was being weakened by the incursions of the barbarous nations, understood the symbol of the legs of iron as here interpreted. His comment is, 'The fourth kingdom, which plainly belongs to the Romans, is the iron that breaketh and subdueth all things; but his feet and toes are part of iron and part of clay, which is most manifestly proved at this time; for as in the beginning nothing was stronger or harder than the Roman empire, so in the end of things nothing is weaker; since both in civil wars, and against divers nations, we want the assistance of other barbarous nations.'

It seems as if Jerome was blamed for thus interpreting the prophecy,—as if he reflected on the government; to which he replies:

'If, in explaining the statue, and the difference of his feet and toes, I have interpreted the clay and iron of the Roman kingdom, which the Scripture foretells should first be strong, and then weak, let them not impute it to me, but to the prophet; for we must not so flatter princes as to neglect the verity of the Holy Scriptures.'

'All ancient writers,' adds Bishop Newton, 'both Jewish and Christian, agree with Jerome in explaining the fourth kingdom to be the Roman.—Porphyry, who was a heathen, and an enemy to Christ, was the first to broach the other opinion.'

Mr. Mede remarks: 'The Roman empire, to be the fourth kingdom of Daniel was believed by the church of Israel, both before and in our Savior's time; received by the disciples of the apostles, and the whole Christian church for the first three hundred years, without any known contradictions. And I confess, having so good ground in Scripture, it is with me little less than an article of faith.'

Mr. Habershon says in referring to Greece: 'By the last named mighty and powerful empire, established at that period by Augustus Caesar, was it now at length succeeded: so that the Roman empire in the legs of iron, and feet of iron and clay; completed the prophetic image; and this empire, when the long time of its duration—long in comparison with the former three—expires, will finish altogether the present system of human governments.'

Says Mr. Birk: 'The fourth or iron kingdom denotes the empire of Rome. Every objection which has been brought against this universal conviction of the church, serves only, on examination, to confirm it the more.'

'The meaning of these verses is fixed and determined by a full combination of various evidence internal and external. They relate to that memorable era when old Rome started on her wide career of victory and became the mistress of the habitable globe. They contain hid within their bosom, the first rise of the gospel, and all those mysteries of Providence which are grouped around the cross of our incarnate Lord and Savior. Long before the proud city had emerged from the confines of Latium, the eternal Spirit surveyed, in the mirror of His own counsels, its future triumphs; and here, by the lips of the prophet, He announces them both to the heathen monarch and to the whole church of God.'

Livy, remarking on the war with Perseus, (B. C. 179) says: 'The Roman people had now carried their victorious arms through all parts of the world and far and wide had pervaded countries remotely distant, and separated by more than one sea.'

'That empire was above two thousand miles in breadth from the wall of Antoninus and the northern limits of Dacia to Mount Atlas, and the tropic of Cancer. It extended in length, more than three thousand miles from the Western Ocean to the Euphrates,' Gibbon.

'The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether condemned to drag his gilded chain in

Rome and the senate, or to wear out a life of exile on the barren rock Seriphis, or the frozen bank of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, he could discover nothing except the ocean, inhospitable deserts, and hostile tribes of fierce barbarians.'

Such was Rome, the iron legs of the image, when it had bruised and broken in pieces all opposing dominions.

5. THE FEET, OF IRON AND CLAY.

ROME DIVIDED.

'And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mingled with clay,' vs. 41-43.

As the gold, silver, brass, and iron portions of the image, symbolize successive empires,—each later in time, as the metal symbolizing nears the foot—it follows that these are symbolic of government that is still later, than that represented by the legs of iron. Unlike, however, each of the former portions of the image, the feet of mingled constituents are not, by the interpretation, made symbolic of a new kingdom. The head of gold was declared to be one king, or kingdom: the breast and arms of silver, 'another kingdom inferior; the belly and thighs of brass, 'another 3d kingdom of brass,' and the legs of iron, 'the fourth kingdom,' 'strong as iron,' but the feet and toes, part iron and part clay, bring to view no new or other empire, but a changed condition of that last named. And 'the kingdom, which the interpretation declares 'shall be divided,' cannot be understood as other than 'the fourth'; for it has no other antecedent and there is no new kingdom brought to view.

The different metals are representative, each of separate governments; and an entire change of empire is marked by change of metal; but in the feet the iron of the legs is continued,—though not as there, unmixed; which shows that the ruling element of the fourth kingdom is not displaced,—as was the Babylonian by the Medo-Persian, that by the Grecian, and this by the Roman, successively; but that it continues, though not in its purity, with another element, represented by the clay, intermingled. Mr. Barnes very forcibly remarks:

'As a matter of fact, the other three kingdoms were comparatively homogeneous in their character. The prominent feature was Oriental; and though there were different nations and people intermingled in the Babylonian, the Medo-Persian, and the Macedonian kingdoms, yet there was the same general prevailing character in each; there was not such an intermingling of foreign nations as to produce disturbing elements, or to mar the symmetry and strength of the whole.'

The same statement, as to homogeneity of people would be true of the Roman empire, previous to its being overrun by the northern hordes. Those incursions brought in a new element of weakness,—represented by the potter's clay.

In the previous kingdoms, on the conquest of each a new people came forward, and took the supremacy—keeping up clearly the distinction between the conquering and the conquered. On the division of Alexander's empire among his four generals, they were literally his successors; the same ruling element was continued, though divided; there was no intermingling of a new power, and therefore the whole was still appropriately symbolized by the brass of the image. But, on the subversion of the Roman empire, the barbarians who poured in from north became incorporated with the previous population,—neither displacing it, nor reducing it to a subordinate position; conquerors and conquered coalesced; and in the divided rule which followed, the old Roman element of the iron empire shared equally, in the dominion, with the new element that had mingled with it. So that as the iron legs represent the Roman empire in its unity, so do the feet and toes, of clay and iron, represent the empire, subdivided, and incorporated with other people.

Whilst, in the interpretation of the former parts of the image, the metals alone are designated, and there is no significance given to the plurality of the parts thus constituted, it is not so with the feet;—the 'toes' of which are twice named; and as in Dan. 7: 23, 4 where the empires are symbolized by beasts, it is said that 'The fourth beast shall be the fourth kingdom upon earth,' and 'ten horns out of this kingdom are ten kings,' or kingdoms, 'that shall arise,' it is clearly evident that the 'toes,' the same in number, are numerically indicative of the same decem-regal divisions of the Roman kingdom.

The kingdoms of modern Europe occupy the ter-

territory of the Roman empire, mainly, as it existed before it extended its conquests into the Macedonian kingdom; but these, and their correspondence numerically with the toes of the feet, will engage our more particular notice when we come to the consideration of the horns of the fourth beast. The present argument has respect more to the significance of the constituents of these symbols.

It has been argued that, as the legs were two, the divisions symbolized by the toes, must be five in each of the two divisions of the Roman empire. The fallacy of this, however, is apparent from the following considerations. 1st. No significance is given to the number of legs in the interpretation; but the iron of them, as a unit is explained to be significant of the fourth kingdom—no division of which is there hinted at. 2d. Its divided condition is symbolized only by the admixture of clay in the feet, and numerically indicated by the toes. 3d. The territory of the Roman empire, of the ruling power, was really that of western Rome—the eastern part being territory conquered by the western and belonging to the Macedonian and other kingdoms. And 4th. These were symbolized by the brass, silver, and gold of the image, and not by the iron; so that in the admixture of the clay the divisions resulting therefrom are to be looked for only in the original empire, which subdued and brake in pieces the others, and not in the territory which was thus subdued and broken; for it was with the iron that the clay was mingled, and not with the other metals which symbolized the other empires, and over which the Roman or iron was extended.

In the mingling of iron and clay, there is no homogeneity of material: they cannot be welded or fused into one solid. And as in a mixture of baked clay and iron, there would be the strength of the iron, and the weakness or brittleness of the earthen; so, in governments symbolized by such a mixture, there must be the corresponding elements of strength and weakness. And the significance of the symbol is thus explained: 'The kingdom,' that is the Roman empire, 'shall be divided,' so as to exist in distinct parts; which will retain, in part, the strength of the undivided empire.

The appropriateness of this symbolization is seen in the whole history of modern Europe. Rome, in the height of her greatness, was no more the dominant power in the world than are its existing divisions,—when they act in concert; and in their wars and quarrels with each other, not only are the interests of the world involved, but the violence of their collisions, the protractedness of their contests, and the strength of their positions, have evinced that iron ability and persistency which characterized ancient Rome. Habershon justly remarks: 'What in fact Babylon, Persia, Greece, and the imperial Rome, were to the ancient world, and to the church, has Rome in its divided state been to the modern world—it has in it the strength of the iron.'

The 41st verse shows that as the iron and clay are intermingled, the kingdom should not continue a unit, as when symbolized by the iron, but that there should be in it its iron strength. The 42d verse is not a mere repetition of this, but takes up the separate divisions, as numerically indicated by the toes, and shows that as they, as well as the feet, are part of iron and part of clay, so will the kingdoms they symbolize be partly strong, and partly broken.

Their being part of iron and part of clay does not imply that some of them were of the one, and some of the other of these, but that the two materials were intermingled in all,—making all the divisions partly strong, and partly fragile, or brittle. And then verse 43d shows that there would be efforts made to consolidate these kingdoms into one, but without success.

Thus the intermingled condition of the iron and clay, is interpreted to signify that they should 'mingle themselves with the seed of men.' This implies, says Prof. Stuart, that they shall intermingle by or in the way of family alliances—according to the significance of the original. The subjects of these unions, are the divided kingdoms: the heads of which would seek to strengthen their dynasties by intermarriages.

According to worldly calculations, nothing was more probable than that by such alliances, and other schemes of conquest and aggrandisement, the lesser kingdoms would successively become allied to, and submerged in the larger ones, until, like the seven kingdoms of the Saxon heptarchy, they would again constitute a united power. This has been often attempted, has been the ambition, in turn, of Germany, Spain, France and England, it has sometimes been apparently on the eve of accomplishment. But this would have falsified the prophecy: 'They shall not cleave one to another,' was uttered respecting them more than a score of centuries ago: and all the arts and schemes of designing monarchs, have not been able to frustrate the Divine decree. As Stuart renders it, 'They shall not cleave together,

this with that, see! even as iron cannot mingle with clay.'

It would seem as if no prophecy could have been more clearly enunciated, than that of the continuance of the divided condition of the fourth empire; and yet rivers of blood have been shed to effect a union which God had said should never be; or to guard against that which prophecy had declared impossible. When the boundaries of some of those nations have been greatly extended, and lesser ones have been subjected, as by the arms of Napoleon I., they have soon been restored to their former limits and condition. And, it would have required only a little knowledge of and faith in Jehovah's word, to have shown those who have aimed at, or have feared that others would attain to universal supremacy, that all their efforts and fears were groundless; for God having spoken, the decree that they shall not cleave one to another having gone forth, it is not possible for human instrumentality to disannul it. That word has been more potent than all the treaties of kings, to preserve the balance of power in Europe,—as shown by the events of fourteen centuries.

6. THE KINGDOM OF THE STONE AND MOUNTAIN.

'And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.' vs. 44, 5.

In the symbol, thus interpreted, Nebuchadnezzar saw 'till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces; then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.' vs. 34, 5.

The phrase, 'In the days of these kings,' is rendered in the Vulgate, 'In the days of these kingdoms.' 'Kings,' is the literal reading: but 'kingdoms' is, beyond all reasonable doubt, the actual meaning; for, in symbolic imagery, the terms kings and kingdoms are used interchangeably; or rather, 'king' is often put by a metonymy for 'kingdom.' Thus Nebuchadnezzar is put in place of the kingdom of Babylon; for when it is said, 'Thou art this head of gold,' it is added: 'After thee shall arise another kingdom inferior to thee, and another third kingdom of brass. . . . and the fourth kingdom shall be strong as iron' &c. As the king of Babylon is thus classed with the kingdom that should follow, it can be no other than the kingdom of Babylon, of which the king was the head, that is thus indicated. And as it was after the kingdom of Babylon, that there arose the Medo-Persian empire, and not immediately after the king—the reigns of Nebuchadnezzar's son, and of his son's son intervening—it is clearly certain that the king was referred to only as the head of the kingdom. In the 7th of Daniel, v. 17, the interpreting angel explains that the symbol of four 'great beasts,' represent 'four kings that shall arise'; but he adds in v. 23: 'The fourth beast shall be the fourth kingdom upon earth,' showing that the 'four kings,' represented by the four beasts, are put for the kingdoms, that should have kingly heads. And therefore the phrase, 'these kings,' is correctly understood as meaning 'these kingdoms.'

The 'kingdoms' referred to are evidently the four great monarchies thus symbolized. These kingdoms, and no others, are expressly mentioned. Daniel said to the king of Babylon, God 'hath given thee a kingdom'; 'after thee shall arise another kingdom'; 'and another third kingdom'; and the fourth 'kingdom.' No other kingdoms are specified; and when it is said 'the kingdom shall be divided,' it is still denominated 'the kingdom,' that shall be 'partly strong and partly broken.' Also when the stone 'shall break in pieces and consume all these kingdoms' it is explained that the 'iron, the brass, the clay, the silver and the gold,' are 'broken to pieces together,'—showing that by 'these kingdoms' all the kingdoms symbolized are expressed.

What, then, is signified by the expression, 'in the days of these kings?' It doubtless means, sometime during their continuance. This is evident on a comparison with similar phraseology elsewhere. Thus in Ruth 1:1: 'It came to pass in the days when the judges ruled that there was a famine in the land;—the famine being doubtless in the days of some one of the judges, and probably in the days of Gideon, when occurred the only famine mentioned—see Jud. 6:3, 4. We read that king Josiah, 'was buried in the sepulchers of his fathers,' (2 Ch. 35:24); but as he could be buried in only one, and as it is elsewhere recorded (2 K. 23:30) that

they 'buried him in his own sepulchre,' the translators have added in the former place the words 'one of,' which are not in the original. They have also added the same words to the text of Judges 12:7, where in the original it reads, that Jephthah 'was buried in the cities of Gilad'; because, in only one of those cities could he have his final resting place. Prof. Bush, therefore, correctly remarks that, 'if we were to speak of anything taking place in the days of British kings, we should not of course understand it as running through all their reigns, but merely as occurring in some one of them.' Thus, according to Willet, Hugo expounds this phrase: 'in the days of these kings or kingdoms, that is, in one of them; and in the end of them, as the word is taken in Ezek. 7:12,—'the time is come'—that is the end.' And Willet adds: 'It is agreed upon, that this time is the end of these kingdoms'—i. e. the last of them.

And so Bishop Newton says, 'In the days of these kings, signifies in the days of some of these kingdoms; and it must be during the days of the last of them, because they are reckoned four in succession.'

'Shall the God of heaven set up a kingdom?' This is the interpretation of the symbolic 'stone,' 'cut out of the mountain, without hands.' Says Willet: These 'words are not as they are usually read, cut out without hands, but cut out of the mountain (which is not in hands): that is, which stone is not at all guided, or framed with hands.'

What is done 'without hands,' is not the result or is independent of human instrumentality. Thus 'we know' that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens,' 2 Cor. 5:1. The false witnesses, who accused our Saviour, used language in a similar manner, when they falsely said, 'We have heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands,' Mar. 14:58. Repentance is called by a metaphor, 'the circumcision made without hands,' Col. 2:11. 'The Most High dwelleth not in temples made with hands,' Acts. 7:48. The stone being 'without hands,' therefore signifieth that whatever it symbolized is of Divine, and not of human agency.

The 'stone,' being explained to be representative of a kingdom which is set up by the God of heaven, can therefore symbolize none other than the kingdom of Christ; which, says Bishop Newton, was 'as the ancients understood it.' Accordingly, he says, 'The kingdom of Christ was set up during the days of the last of these kingdoms, that is the Romans'—in its stone, but not in its mountain form.

As the Roman empire was symbolized in a twofold state,—first strong and united, like the iron of the legs, and then weakened and divided, like the mingled iron and clay in the feet and toes, so is this fifth kingdom, the kingdom of Christ, represented in a two fold condition; which are distinguished by Mr. Mede as—'regnum lapidis,' and 'regnum montis,'—i. e. 'the kingdom of the stone,' and 'the kingdom of the mountain.'

These two conditions are as distinct, the one from the other, as are the united and the fragmentary conditions of the Roman empire. The stone kingdom precedes the smiting of the image on the feet and its demolition; and the mountain kingdom follows. So long as the image exists, and stands erect, so long is the kingdom symbolized by the stone; it is only the stone kingdom when it smites and demolishes the image; the image ceases entirely to exist before that is other than stone; and its expansion into a mountain is subsequent to the grinding to dust, and dissipating by the wind, of all that was symbolized by the metallic constituents. As the mountain kingdom thus follows the destruction of the image, that cannot be the form in which it is set up 'in the days of these kings'; which time can only be anterior to that destruction. Hence it follows that the setting up of a kingdom by the God of heaven in the days of these kings, as symbolized by the stone cut out of the mountain without hands, is the development of the kingdom of Christ in the form in which it exists prior to the judgment. What then, is the 'setting up' thus symbolized?

In the history of the four great monarchies, they each existed as a kingdom, before attaining to universal dominion. 'The beginning of' Nimrod's 'kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar,' more than seventeen centuries before the God of heaven gave Nebuchadnezzar the 'kingdom, power, and strength, and glory' that was symbolized by 'the head of gold.'

During that entire supremacy, the Medes and Persians existed as independent States. They were greatly harassed by Nebuchadnezzar, but were not subjected; they had their own line of kings, their own laws, and customs, and were gradually assuming a condition in which to wrest the supremacy from the Babylonians, and to succeed to the dominion. Cyaxares was king of Media before the father of Nebuchadnezzar ascended the throne of Babylon. Astiages succeeded him; and Cyaxares II., or Darius the Mede, began his reign 22 years before he

'took the kingdom' of Babylon. Thus early did he call to his aid his nephew Cyrus, king of Persia; and their united forces, from that date, waged successful war against 'the lady of kingdoms,' which they at length subverted.

In like manner the Macedonian kingdom had an existence anterior to its conquest of Persia. Greece, though invaded, was never subjected by the Persian arms. Xerxes led into the heart of Greece an unnumbered host, who only went there to find their graves. A little phalanx of ten thousand Greeks subsequently penetrated into the heart of Persia, to succor the fortunes of an aspirant to the Persian throne, who was slain in the contest; and they retired in safety to their homes, from the presence of the enemy, ere they became supreme. Under the great Philip, king of Macedon and the father of Alexander, was consolidated the power of the Grecian States, and he aspired to universal conquest. But it was not till his death, that his son Alexander carried into effect his father's plans; and in five years he was the ruler of the Persians, and gave law to the world. The Romans, also, were never in subjection to any of the kingdoms that went before. They existed as an independent state, continually extending their borders and consolidating their power, for more than seven centuries before their victorious eagles received the homage of all nations; and their epoch date more than a century and a half anterior to the attainment of universal sovereignty, even by the first of the four universal monarchies.

From this hasty glance at the past, it will be seen that each of the four kingdoms had its preparatory and its complete empire. In the days of each of these kingdoms, its successor had an independent existence, and in some instances, long before it was 'to arise' to the dominion; and hence the setting up of the inchoate power, is a distinct event, and anterior to its attainment of the supremacy. The commencement of the stone kingdom, therefore, by the God of heaven, is not the filling of the earth by the mountain, which is subsequent to the days of these kings; but is an event that transpires during their days, and therefore before their final overthrow.

To examine the symbol more in detail, it will be noticed that the stone is cut from the mountain, impinges against and annihilates the image, and then becomes a mountain, filling the earth. The image having been already demonstrated to be symbolic of the governments named, its destruction can be only their overthrow. What then is it that causes their overthrow? what is the mountain from which is cut the stone that symbolizes that agency? what is that which fills the whole earth? in what respect does the stone become that mountain? and what relation is sustained by the mountain which the stone becomes, to the mountain from which it is cut?

The agency that will 'put down all rule and all authority and power in this world' (1 Cor. 12:24) can be none other than the kingdom of Christ. It is that, then, which before the end, is symbolized by the stone; and after the end by the mountain. The mountain that will then fill the earth, can be none other than the 'great multitude, which no man can number, of all nations, and kindreds, and people, and tongues,' who will stand before the throne, 'clothed with white robes, and palms in their hands' with their King at their head, in the regeneration. This being so, the mountain from which the stone is cut, must symbolize 'the nations, and kindreds, and people, and tongues,' or, in other words, the multitude of the inhabitants of earth, out from whom are redeemed that blood washed throng.

That the term mountain is applicable to these, may be seen by reference to scriptural usage. Thus of Babylon we read, 'Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand against thee, and roll thee down from the rocks, and will make thee a burnt mountain,' Jer. 51:55. In Rev. 17:8 the 'seven heads' of the beast, symbolic of seven forms of government, are also called 'seven mountains.' In Rev. 8:8, 'a great mountain burning with fire,' and 'cast into the sea,' is regarded with great unanimity by commentators as symbolic of the 50,000 Vandals who invaded Italy under Genseric. And in Zech. 4:7 we read, 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain;' which must symbolize those who thought to oppose Zerubbabel, in the work to which the Lord had appointed him. We therefore assume with great confidence that the mountain from which the stone is cut without hands, is representative of the unregenerate nations.

There have been various opinions among students of prophecy, as to whether the stone cut from this mountain is Christ, or his church. Among those who understand this of Christ himself, Willet instances Justin Martyr, Ireneus, Cyprian, Zyrrianus, Bullinger, and Melanthon. And he mentions Augustine and Calvin as understanding by it the church of Christ, as in Zech. 12:3, where God says, 'In that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.' But, Willet adds, 'these interpretations are not contrary one to another; they may well stand together: for Christ is not here considered apart by himself, but together with his church—He as the Head, and the other as His body. So the apostle, sometime, by Christ, understandeth the whole mystical body, consisting of Christ and his church; as in 1 Cor. 12:12. 'As the bo-

dy is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.' And the church is called his body, the fullness of him that filleth all in all,' Eph. I : 23. Then in this place, Christ is not understood without his body, the church, but both Christ and his church are joined together.'

Our Saviour seems to give a similar interpretation, when he speaks of himself in Matt. 21 : 41-4, as 'the Stone which the builders rejected,' and says of it 'the same has become the Head of the corner; for he adds, 'therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this Stone shall be broken: but on whomsoever it will fall, it will grind him to powder—having evidently in view the stone that shall smite the image; Christ is a stone of stumbling, and a rock of offence, even to them which stumble at the word, (Pet. 2 : 8); but that is the foundation on which the church, 'as lively stones, are built up,' (v. 5),—'Jesus Christ himself being the Chief Corner Stone,' Eph. 2 : 20.

How, then, does the stone cut from the mountain, symbolize Christ and his church? 1. Its analogy is seen first in its origin: the stone was cut from the mountain without hands. Christ's relation to man consists in his having taken upon himself human nature; and it can be only in respect to his having thus enrobed himself that he can in any way be symbolized as a stone cut from the mountain of humanity. If 'without hands' is expressive of God's doings, our Lord's miraculous birth is in perfect correspondence with it. In coming 'down from heaven,' and taking upon himself our nature, in being made flesh and tabernacling among us as a man, he became one with us; and as, in his humanity, he was a son of David, and a son of Abraham, so, as the anointed Head of the everlasting kingdom, was he taken, as a man, from among men; and therefore the mountain, being representative of earth's inhabitants, he is appropriately symbolized as a stone not the result of hands, cut from that mountain.

The church also is cut from the same mountain, by becoming assimilated to Christ; for 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,' John 1 : 12, 13. By the new birth, the redeemed are thus separated from the world 'without hands,' and are made one with Christ: 'For both he that sanctified and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,' Heb. 2 : 11.

2d. Christ and his church are symbolized by the stone, in that they are separate from the world, even as the stone is distinct both from the image, and the mountain. Christ said of his chosen ones, 'I have manifested Thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy word . . . And the world hath hated them, because they are not of the world, even as I am not of the world . . . As thou hast sent me into the world . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as Thou Father, art in me, and I in Thee, that they also may be one in Us,' John 17 : 6-21. And,

3. A stone, in distinction from a mountain, is an appropriate symbol of Christ and his church, in the days of these kings, because, in comparison with the mountain of this world, they constitute but 'a little flock,' a small people: the narrow path is trodden but by few, and the many walk in the broad way.

Our Saviour's coming and the establishment of his church, being thus symbolized by the stone cut out from the mountain without hands, in what respect is it interpreted to be the setting up of a kingdom in the days of these kings by the God of heaven? It certainly cannot be in the sense in which Christ's kingdom will be established at the end of this world; for that will not be the stone, but the mountain kingdom. It is for that kingdom our Saviour taught us to pray; for that his children wait; and it is to that, that the most of the references to Christ's kingdom have respect. But there are a few passages in which the word kingdom is applied to the church in its present state. Thus Christ's first, as well as his second advent, is predicted as the coming of a king. Zechariah prophesied, (9 : 9) 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.' John commenced his ministry with the proclamation, 'Repent ye for the kingdom of heaven is at hand,' Matt. 3 : 2. Our Saviour followed, 'preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel,' Mark 1 : 14, 15. He was recognized as king: Nathaniel confessed

'Thou art the Son of God; thou art the King of Israel,' John 1 : 49. Paul says that God 'hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son,' Col 1 : 13. It is evidently to the present state that the apostle refers, when he says 'the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost,' Rom. 14 : 16. It was in that sense that when 'demanded of the Pharisees when the kingdom of God should come,' he answered 'The kingdom of God is within,' or as in the margin, 'among you,' Luke 17 : 20, 21. And some of our Lord's parables represented the kingdom in its preparatory, as well as in its perfected state—like that of the leaven in meal, the mustard seed, &c. John Calvin interpreted the stone to be Christ's first coming, for the reason that 'the second coming of Christ shall be glorious.' And Bishop Newton says, We have 'seen the kingdom of the stone; but we have not yet seen the kingdom of the mountain.'

We thus learn from this symbol of the stone, as it continues only a stone till it smites and demolishes the image, that Christ and his church will not take the kingdom, to become a mountain and fill the whole earth, whilst these earthly monarchies continue. Bishop Newton says: 'The image is still standing upon his feet and toes of iron and clay; the kingdom of Christ is yet a stone of stumbling and rock of offense; but the stone will one day smite the image upon the feet and toes and destroy it utterly, and will itself become a great mountain, and fill the whole earth.'

Then it is by the resurrection, and not by the world's conversion, that the stone assumes its mountain proportions. And it is for that we ask, when we pray, 'Thy kingdom come.'

7. THE SMITING OF THE IMAGE.

The smiting of the image, by the stone, is evidently the termination of all earthly rule; when the kingdom of Christ will arise to universal dominion. Bishop Newton remarks: — 'As we may presume to say that this is the only true and genuine interpretation of this passage, so likewise is it the most consonant to the sense of all ancient writers, both Jews and Christians.' He instances Jonathan Ben Uzziel, who lived a little before our Saviour, who speaks in a paraphrase upon Habakkuk of the four great kingdoms of the earth, that they should in their turn be destroyed, and be succeeded by the kingdom of the Messiah: 'For the kingdom of Babylon shall not continue, nor exercise dominion over Israel; the kings of Media shall be slain, and the strong men of Greece shall not prosper; the Romans shall be blotted out, nor collect tribute from Jerusalem. Therefore, because of the sign and redemption which thou shalt accomplish for thy Christ and for the remnant of thy people, they who shall remain shall praise thee.'

Says Josephus: 'Daniel foretold that the second kingdom should be taken out of the way, by one that should come from the west clothed with brazen arms; and also that the strength of this, another [empire] should put an end to, that should be like to iron.' He then says, 'Daniel added his interpretation of the stone; but I do not think fit to relate that—my business being only to give a history of past and newly done things, not to write of future things.'

Josephus thus refrained from giving Daniel's interpretation of the stone, evidently, because it foreshadowed the destruction of the Roman power; — which he would not offend by intimating; but as the stone is the only thing he mentions as then future, it is evident that the Jews in his day were looking for the setting up of the kingdom, symbolized by the cutting out of the stone, and were thus expecting that it would overthrow the Roman rule. This thought gives a significance to such scriptures as Luke 2.25—Simeon 'was waiting for the consolation of Israel'; v. 38, Anna 'spake of him to all them that looked for redemption in Jerusalem'; — Mark 15.43, Joseph of Arimathea 'waited for the kingdom of God'; and Luke 19.11, 'they thought that the kingdom of God should immediately appear' — referring doubtless to the kingdom that should dash in pieces all previous kingdoms, as symbolized in this vision.

Sulpicius Severus is quoted by Bishop Newton as taking the same view. He says of Christ, 'He shall reduce this world, in which are the kingdoms of the earth, to nothing, and shall establish another everlasting kingdom. Of which alone the faith of some is still dubious; and they will not credit future things, when they are convinced of the past.'

Grotius, according to the same, though claiming that this fifth kingdom was the Roman, acknowledges 'that the sublimer sense is, that Christ will put an end to all earthly empires, according to 1st Cor. 15.24, that "he shall put down all rule, and all authority, and power."

Some commentators will have it that the stone's smiting the image is symbolic of the effect of Chris-

tianity on the nations. In that case, the image should have been represented as smitten on its legs of iron, which represented the Roman empire at the time of the first spread of Christianity; but the image is smitten on its 'feet,' — the last condition of earthly rule symbolized by the successive parts of the image.

Prof. Bush argues that 'the smiting stone gradually abolishes all antagonistic dominions, and gradually fills the earth' — the metals being broken to pieces together, referring not, he contends, 'to the simultaneous reduction of the materials to dust, but to the identity of condition to which they are brought'; yet he frankly admits that 'the evidence of this is not an evidence afforded so much by the literal interpretation of the prophet's recital of the dream, as one reflected back upon it by the assumed exigencies of the subsequent solution' — it being necessitated by his denial of the resurrection of the body and the future advent.

Christianity, however, instead of having been the smiter, has been 'trodden under the feet of the gentiles.' There is nothing in the use of the word 'smite' that is compatible with a gradual process; and when the image is smitten, it falls at once, a crushed mass, triturated to dust under the mighty concussion.

Prof. Stuart, who makes the fourth kingdom the divided Grecian, and the fifth the Gospel dispensation, is necessitated by his theory to the denial that the Roman is the fourth empire; for he says, 'From the nature and order of all preceding cases, this fifth kingdom is to be successive, and not coextensive.—This indestructible and immutable kingdom is to be built on the ruins of all the others; and so it is described as crushing and making an end of them.'

He however fails to consider that the kingdoms of Alexander's successors were all subverted before Christ's first advent; and that the Roman empire, and not Christianity, overthrew them.

Mr. Habershon says, 'The expressions, smitten and broken to pieces, imply sudden and overwhelming violence; a violence which shall not only involve in one tremendous ruin the ten kingdoms on which the blow falls, but the whole territorial limits of the other empires which the image represents. The language is so express on this subject, that it cannot be mistaken.'

The interpretation of the 34th and 35th verses appears clearly to be this, that the sovereignties which at this present hour are represented by the ten toes of the great image,—and which ten toes signify the ten kingdoms into which the Roman empire was divided—shall fall under some fatal blow that will be leveled at their very existence; and that in this ruin, not only themselves—that is, the larger and smaller kingdoms, the iron and the clay; but also the brass, the countries that once belonged to the empire of Greece; the silver, those of Persia; and the gold, those of Babylon—shall be alike involved. It is further added, that that destruction shall be so overwhelming, so complete, so irremediable, as to be compared to the chaff of the summer threshing-floors; and this, it is said, the wind carried away that no place was found for them.'

This idea, conveyed by the smiting of the image, is in harmony with other scriptures which bring to view the end. In the 2d Psalm it is said to the Son — 'of the kings of the earth,' who 'take counsel against the Lord and against his anointed,' — 'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' In Rev. 19. 15-21 is shown the epoch of this breaking, as a potter's vessel is dashed to shivers: it is when heaven opens, and the Son of God appears, followed by the armies of heaven. Then, 'out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.' And in the vengeance that follows, the beast was taken and with him the false prophet. . . . these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth.'

This must be the same act that is symbolized by the smiting of the image; and Christ's church is associated with him in this judgment work. For our Saviour said, Rev. 2.26, 7, 'He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.' 'To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgment written: this honor have all his saints,' Psa. 149.7-9. The saints being thus associated with our Lord in the judgment of the nations, it is the more evident that they are jointly symbolized by the above.

Other scriptures are still more expressive of

this destruction of the nations. Paul, in Thess. 1 : 7-8 writes:

'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.'

2 Thess. 2 : 8. 'That Wicked . . . the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations and he shall separate them one from another. . . . Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels,' Matt. 25 : 31, 41. 'For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted,' Isa. 60 : 12. He will put 'all enemies under his feet,' 1 Cor. 15 : 25.

The question here arises, how the gold, silver and brass of the image can be broken to pieces together, with the iron and clay, when the image is smitten on its feet—the kingdoms symbolised by the first three having long since been subverted?

The answer is this: On the loss of dominion by those kingdoms, they did not cease to exist. As they existed as communities before receiving universal dominion, so they severally continued, as such, after they ceased to give law to others, and were in turn dependent nations. Babylon, after its conquest, was still the head of gold, but the sovereignty no longer there resided. It was the same with the other metals of the image; they still symbolised the same people, occupying the same territory: but they were kingdoms that had lost the dominion, and not, as before, destined to arise and wield it.

And so, at this day, the territories of each are distinctly marked, the Persian kingdom still exists, Greece has again a name among the nations, the Turk is the successor of old Babylon; and the demolition of the entire image, by one concussion, shows conclusively that all these nations are alike involved in ruin by it.

Chrysostom, 'the golden mouthed,' reaches the same point thus: 'They say how can he break in pieces the gold, the kingdom of the Babylonians, destroyed long ago? how the silver, the kingdom of the Persians? how the brass, the kingdom of the Macedonians? for these are all passed long ago, and are come to an end—how can he destroy kingdoms which are already destroyed? But to destroy others in which these are included, amounts to the same thing.'

In the symbolisation of the successive empires, there is no representation of any smiting process, until the very last; and though it be true in history that the Medo-Persian did subvert the Babylonian; the Macedonian, the Medo-Persian, and the Roman the Grecian; yet as these subversions are not symbolized by any act done to the image, it follows that the collision which finally demolished it, is one so momentous that all previous revolutions of earth are as nothing in comparison. They merely subject one nation to another, sometimes breaking them to pieces and bruising them: but this collision triturates the metals of the entire image to dust,—showing that it symbolizes an event that will have had no precedent in history.

In the previous revolutions and subversions of monarchies, the image, symbolizing them by its metallic constituents, still stands; but in this collision, not only the entire image falls and is ground to powder, but its very dust is dissipated by the wind like chaff, and no place is any longer found for it. This shows, unlike previous subversions of government where the subjected nations were continued, that the very elements constituting these governments are displaced from the earth. And this also harmonizes with the other prophecies. Thus John announced the coming of Him, 'whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but the chaff he will burn up with unquenchable fire,' Matt. 3 : 12. Said Malachi, 'Behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch,' 4 :

1. And our Saviour said, 'In the end of this world, the Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire.' Matt. 13: 40-42. So thorough will be this dissipation of the dust of the nations, that 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up,' 2 Pet. 3: 10.

'The cloud-capt towers, the gorgeous palaces, The solemn temples, the great globe itself, Yea, all which it inherits shall dissolve ;'

Not, as sings the poet, 'like the baseless fabric of a vision,' to 'leave not a wreck behind ;' but to emerge again from its purgatorial fires, enrobed in more than its pristine beauty and loveliness. For, notwithstanding 'all these things shall be dissolved,' we, 'according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

8. THE STONE, ENLARGED TO A MOUNTAIN, AND FILLING THE EARTH.

Having arrived at the conclusion that the stone was symbolic of the Emmanuel,—God with us, the man Christ Jesus, who was 'the Lord from heaven,' 'God manifest in the flesh,' and thus enrobed in humanity—in connection with his ransomed living church ; and that the mountain from which this stone was severed without hands, was representative of the 'nations, and kindreds, and people, and tongues,' out of which there will have been redeemed to God, by the blood of Christ, the great white-robed multitude ; it follows, that the enlargement of the stone into its mountain proportions, and its occupancy of the world, must symbolize the living again of all who sleep in Jesus, and the giving to them of 'the kingdom, and dominion, and the greatness of the kingdom under the whole heaven.' Dan. 7:27.

It is claimed by believers of the world's conversion, that this change of proportion in the symbol is representative of that conversion. But this is incompatible with the conditions of the symbol. For, the stone continues a stone until the destruction of the image ; there is no incorporation into, or enlargement of the stone by the addition to it of the debris of the smitten image, which has been so scattered by the wind that no place is found for it ; and the expansion of the stone is subsequent to that removal.

Others, who hold to a mixed state of mortals and immortals after Christ's coming, regard it as symbolic of the conversion of nations which they suppose will survive the scenes of the advent. But this is incompatible with all those scriptures, which predict the gathering out from the kingdom of 'all things that offend and them which do iniquity,' the taking vengeance on all who 'know not God, and that obey not the gospel,' and the entire melting of all the elements of the earth ; which show that none of the unconverted will survive the judgments that will be poured out on the living wicked at the last day ; and who, therefore, cannot serve subsequently to add to the dimensions of the stone-mountain.

The only other view that can be taken of the symbol, is that this enlargement of the stone, will be the resurrection of the righteous dead. As the stone symbolizes the church on earth, it is continued a stone by the successive falling asleep in Jesus of the heirs of immortality. The church, until the advent, is thus ever a small company, in comparison with the mountain of unbelievers from which its members are individually taken. But when there shall be gathered 'together in one, all things in Christ, both which are in heaven and which are on earth, even in him,' Eph. 1:10, they will constitute 'a great multitude which no man could number'—'ten thousand times ten thousand, and thousands of thousands,' Rev. 5:11 and 7:8,—a mountain of believers.

It is therefore 'by the coming of our Lord Jesus Christ, and by our gathering together unto him,' 2 Th. 2:1; when 'them also which sleep in Jesus will God bring with him,' 1 Th. 4:14; 'when he shall come to be glorified in his saints, and to be admired in all them that believe,' 2 Th. 1:10, and when there shall be 'heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying Alleluia, for the Lord God omnipotent reigneth,' Rev. 19:6,—that the stone will assume its mountain proportions.

It is thus by the resurrection that the scriptures make the establishment of the kingdom synchronous with the time when our Lord 'shall judge the quick and the dead at his appearing and his kingdom,' 2 Tim. 4:1. It is when 'is come the time of the dead that they should be judged,' when reward is to be given to 'the prophets, and to the saints, and

them that fear' God's name, small and great,' that there will be heard 'great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ,' Rev. 11:15—18. And it is they that have 'part in the first resurrection,' on whom 'the second death hath no power,' that will 'be priests of God and of Christ, and shall reign with him.' Ch. 20:6.

Until that epoch, the Head of his church addresses his followers as a little people : he says, 'Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom,' Lu. 12:32—They are of the stone that is to become the mountain. But when the Son of man shall come in his glory, and all the holy angels with him, and he shall 'sit upon the throne of his glory,' with all the nations gathered before him, then will he say to the redeemed millions 'on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' Matt. 25:31-4. Then 'the saints of the Most High shall take the kingdom, and possess the kingdom,' Dan. 7:18. 'The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given' to them, v. 27. Then will many have 'come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven,' Matt. 8:11 ; and 'then shall the righteous shine forth as the sun in the kingdom of their Father,' 13:43.

The prayer of the waiting church of all ages,—'Thy kingdom come,' being thus answered, its supremacy will thenceforth be eternal. Unlike the previous empires, which give place successively, each to the kingdom that comes after, the fifth kingdom will never be destroyed nor be left to other people, but will stand for ever. 'Unto the Son,' the Father saith, 'Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom,' Heb. 1:8. His kingdom is an everlasting kingdom, and all dominions shall serve and obey him ; His saints shall 'possess the kingdom for ever, even for ever and ever,' Dan. 7:18, 27. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,' Ib. v. 14. 'Of the increase of his government and peace there shall be no end ; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever,' Isaiah 9:7.

The kingdom will not only be eternal, but this earth will be its territory. When the stone becomes a mountain, it fills 'the earth,' and not some other world. Unless the sites of the previous empires were to be occupied by it, their displacement would not be a necessary prerequisite for its mountain development. John heard harpers, singing a new song, and saying, Thou 'hast redeemed us by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests ; and we shall reign on the earth,' Rev. 5:9, 10. And it is to be upon the new earth, that 'the tabernacle of God' is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God ; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away.'

Daniel draws one more conclusion from the demolition of the image, which gives additional weight to the foregoing interpretation. He says 'Forasmuch as the king saw that, all the metals were broken to pieces together, that 'the great God hath made known to the king what shall come to pass hereafter.' The only fair construction of this is, that the demolition of the image symbolized the close of all temporal and human sovereignties ; for unless the end of the image was the commencement of the eternal state, there would not be a continuous succession of governments unfolded to the king, and reaching to the end, as is embraced in 'what shall come to pass hereafter.'

Of the certainty of this dream, and the reliability of his interpretation, Daniel gives the king his most unqualified assurance. He has undoubted faith in its truthfulness. And the certainty of that future and eternal state, has been the solace of many a dying saint, as he has desired Christ's remembrance when he shall come in his kingdom : 'which flesh and blood cannot inherit,' but which shall be received 'when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,' 1 Cor. 15:50-54.

THE HEAVENLY FOOTMAN

BY JOHN BUNYAN.

Footman, in the heavenly race,
Fellow-sinner, (saved by grace,
If thou hast indeed begun
In the heavenly way to run) ;

Many a cloud will gather o'er thee,
Many a trial lies before thee,
Many a wild along the way
Waits, to tempt thy foot astray ;
Many a foe will seem thy friend,
Many a fear thy steps attend ;
Many a hill whose rugged road
Will not let thee bear thy load,
Save the inseparable cross,
Thou must climb, and leave thy dross.
But there waiteth, at the end,
Such a home, and such a Friend,
Such a crown, and such a throne,
Such a harp of heavenly tone,
Such companions, such employ,
Such a world of hallowed joy !

And thou hast, along the way,
Many a promise for thy stay ;
Strength and comfort from above,
Heavenly hope and heavenly love !
Footman, speed thy heavenward pace,
Trust in God, and win the race.

Declaration of Principles.

The following "Declaration of Principles" embodies the distinctive doctrines of those known as Adventists, irrespective of their opinions on other teachings of Inspiration. It originated at a Conference of believers in Christ's near, personal, and pre-millennial advent, assembled at Albany, N. Y., April 29, 1845. That Conference having appointed a committee of twelve persons, on the general business of that body, three of that number,—Messrs. N. N. Whiting, Sylvester Bliss, and another individual whose name cannot now be recalled—were made a sub-committee to prepare an expression of their general and distinguishing sentiments.—This sub-committee appointed the one last named to draft the desired document ; which was accordingly done, was approved by the Committee, and was unanimously adopted by the entire body.

After the adjournment of the Conference the writer and Brother O. R. Fassett, the secretaries of the meeting, appended to the several articles, according to their own judgment, references to the scriptures which defend these teachings, as here given in connection with them.

It is pleasant to add, in this connection, that since we penned these articles, which have been over and over again re-affirmed by various conventions and conferences since assembled, we have never had occasion to change our view in any particular here expressed, with the exception of a trifling correction in article 7th. As originally given there was no discrimination between the pious descendants of Abraham, and the pious of other nations ; but this is corrected by the insertion of the word "in," which was made on motion of Eld. Litch at a convention in Providence, R. I., in November, 1856. With this amendment, the following articles, with their references, are given as published in the Memoirs of William Miller, pp. 301 to 304, Boston edition, 1853.

In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burned up.—That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell.¹ And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.²

2d. That there are but two advents or appearances of the Saviour to this earth.³ That both are personal and visible.⁴ That the first took place in the days of Herod,⁵ when He was conceived of the Holy Ghost,⁶ born of the Virgin Mary,⁷ went about doing good,⁸ suffered on the cross, the just for the unjust,⁹ died,¹⁰ was buried,¹¹ arose again the third day, the firstfruits of them that slept,¹² and ascended into the heavens,¹³ which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets.¹⁴ That the second coming or appearing will take place when he shall descend from heaven, at the sounding of the last trump, to give his people rest,¹⁵ being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel.¹⁶ And that he will judge the quick and the dead at his appearing and kingdom.¹⁷

3d. That the second coming or appearing is indicated to be now emphatically nigh, even at the

doors,¹⁸ by the chronology of the prophetic periods,¹⁹ the fulfilment of prophecy,²⁰ and the signs of the times.²¹ And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh,²² and the last be warned to flee from the wrath to come,²³ before the Master of the house shall rise up and shut to the door.²⁴

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ.²⁵ And that those who have repentance and faith will live soberly, and righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.²⁶

5th. That there will be a resurrection of the bodies of all the dead,²⁷ both of the just and the unjust.²⁸ That those who are Christ's will be raised at his coming.²⁹ That the rest of the dead will not live again until after a thousand years.³⁰ And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump.³¹

6th. That the only millennium taught in the Word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation.³² And that the various portions of Scripture which refer to the millennial state are to have their fulfilment after the resurrection of all the saints who sleep in Jesus.³³

7th. That the promise, that Abraham should be the heir of the world, was not to him, or to his seed, through the law, but through the righteousness of faith.³⁴ That they are not all Israel which are of Israel.³⁵ That there is no difference, under the Gospel dispensation, between Jew and Gentile.³⁶ That the middle wall of partition that was between them is broken down, no more to be rebuilt.³⁷ That God will render to every man according to his deeds.³⁸ That if we are Christ's, then are we Abraham's seed, and heirs according to the promise.³⁹ And that the only restoration of Israel, yet future, is [in⁴⁰] the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into the same olive tree ; and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel.⁴¹

8th. That there is no promise of this world's conversion.⁴² That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom.⁴³ That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father.⁴⁴ That the Man of Sin will only be destroyed by the brightness of Christ's coming.⁴⁵ And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth.⁴⁶

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the Gospel to every creature, even unto the end,⁴⁷ calling upon them to repent, in view of the fact that the kingdom of heaven is at hand,⁴⁸ that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.⁴⁹

10th. That the departed saints do not enter their inheritance, or receive their crowns, at death.⁵⁰ That they without us cannot be made perfect.⁵¹ That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time.⁵² That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing.⁵³ That they will only be satisfied when they awake in Christ's likeness.⁵⁴ And that, when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'⁵⁵ Then they will be equal to the angels, being the children of God and of the resurrection.⁵⁶

* The "in" enclosed in brackets was added at a Convention in Providence in 1856.

Rev 9:10, 15; 11:2, 3; 12:6, 14; 13:5. 20 Dan 2d, 7th, 8th, 9th, 11th, and 12th chaps; Rev 9th, 11th, 12th, 13th, 14th, and 17th chaps. 21 Matt. 24:29; Luke 21:25, 26. 22 Luke 21:28; 1 Thess 4:18. 23 2 Cor 5:11. 24 Lu 13:24, 25.

25 Acts 20:21; Mark 1:15. 26 Tit 2:11-13. 27 John 5:28, 29. 28 Acts 24:15. 29 1 Cor 15:23. 30 Rev 20:5. 31 1 Cor 15:51, 52.

32 Rev 20:2-7. 33 Isa 11:35:1, 2, 5-15; 65:17-25.

34 Rom 4:13. 35 Rom 9:6. 36 Rom 10:12. 37 Eph 2:14, 15. 38 Rom 2:6. 39 Gal 3:29. 40 Eze 37:12; Heb 11:12, 13; Rom 11:17; John 5:28, 29.

41 Matt 24:14. 42 Dan 7:21, 22. 43 Matt 13:37-43.

44 2 Thess 2:8. 45 Rev 5:9, 10; 21:24.

46 Matt 28:19, 20. 47 Rev 14:7. 48 Acts 3:19, 20.

49 Dan 12:13; Rev 6:9-11; Rom 8:22, 23. 50 Hebr 1:1.

51 1 Pet 1:4, 5. 52 2 Tim 4:3. 53 Ps 17:15.

54 Matt 25:34. 55 Luke 20:36.



ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Seroful and Serofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

ORLAND, Ind., 6th June, 1859.

J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Seroful infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that anything you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ring-worm, Sore Eyes, Drosy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of *Drosy*, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of *Malignant Erysipelas* by large doses of the same; says he cures the common *Eruptions* by it constantly.

Bronchocle, Goitre, or Swelled Neck.

Zebulon Sloman of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a *Goitre*—a hideous swelling on the neck, which I had suffered from over two years."

Lencorchea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in *Female Diseases* of the Serofulosis diathesis. I have cured many inveterate cases of *Lencorchea* by it, and some where the complaint was caused by *ulceration of the uterus*. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of *Venerel and Mercurial Disease*. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic *Rheumatism* for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREAM.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an *affection of the Liver*, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than *derangement of the Liver*. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these afflictions have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by DR. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

ADVENT HERALD.

BOSTON, MARCH 16, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

An Extra Edition.

After supplying our regular subscribers with this edition of the Herald, we shall omit all that follows on this page, and fill it with articles that will appear in our next week's issue, and print an extra edition of the present No.; of which we can furnish a few hundred copies at the rate of 10 copies for 25 cents.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. B. Laning. Sent the 8th.
G. W. Burnham. Sent \$10 to A.C., as you desired, have er, you one on account, and retained \$2 for D.L.R.

A. Northam, \$5. We have a faint recollection of something you have written about this before, but cannot recall it distinctly; and we credit you \$4 on Herald to No. 1090—ending April 15th, 1862, and have sent you that excellent work, Thompson's Morning Hours in Patmos. Before this, your Her. was paid to Apr 15, 1860.

George Downing. We send each week, in Bro. Litch's bundle, a paper directed to Miss Caroline Brandstetter, Eastern Market, 5th street, below Market (269 10th Avenue). If not rec'd there must be some error in the address given to us. The address is so long that we do not wonder at the irregularity of the reception. Please correct and simplify it. It will be useless to send back Nos. if those sent do not come to hand.

E. Burnham. Your letter came to hand and the books were sent on the 11th. It was detained by the P. M. in Philadelphia till he could notify us that there was 1 cent postage due on the letter for having been sent to P. O. by Blood's express. This explains the delay.

My P. O. address is New Haven, Vt.

G. W. BURNHAM.

RECEIPTS.

UP TO TUESDAY, MARCH 12.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

J. Chapman 1033, Wm Miller 1058, S Ebersoll 1055, J Fullaway 1059, E S Holmes 1059, J Jenne 1049—each \$1 Uri Baker, by D I Robinson, 1023, G Vose 1075, I Walloe 1049 and 50 ex. C Conant 1028, Wm Noffsinger 1088, Wm H Swartz, for ex and \$1 for book; N True 1049, N Rowell 1055, R Renfrew 1049, R P Boddy 1075, D Boddy 1075, O A Scott 1075, Mrs J Atwood 1075—each \$2.

E H (for Capt. G. L.) Stanwood 1049, M Reynolds 1049—each \$3.

J D W Lapenus 25 cts for ex.; K Rowell 1059, \$1.13.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS. PRICE. POSTAGE.

Morning Hours in Patmos, by Rev. A. C.	1.00	.15
Thompson, D.D.	40	.08
Bliss' Sacred Chronology	50	.20
The Time of the End	75	.19
Memoir of William Miller	75	.16
Hill's Saints' Inheritance	100	.17
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	100	.16
The Last Times (Seiss)	200	.28
Exposition of Zechariah	75	.11
Laws of Symbolization	50	.12
Litch's Messiah's Throne	25	.07
Orrock's Army of the Great King	40	.07
Preble's Two Hundred Stories	10	.05
Fassett's Discourses	12	.03
Scriptural Action of Baptism	25	.12
Memoir of Permelia A Carter	10	.05
Questions on Daniel	12	.03
Children's Question Book	12	.03
Bible Class, or a Book for young people, on the second advent,	15	.04
The New Harp, Pew Edition, in sheep,	50	.16
" Pocket "	60	.10
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	15	.05
" " " 2d "	15	.07
Wellcome on Matt. 24 and 25	33	.06
Taylor's Voice of the Church	100	.18

reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and half boxes of it wrought a perfect cure.—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by seroful humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvas, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62
For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisic, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

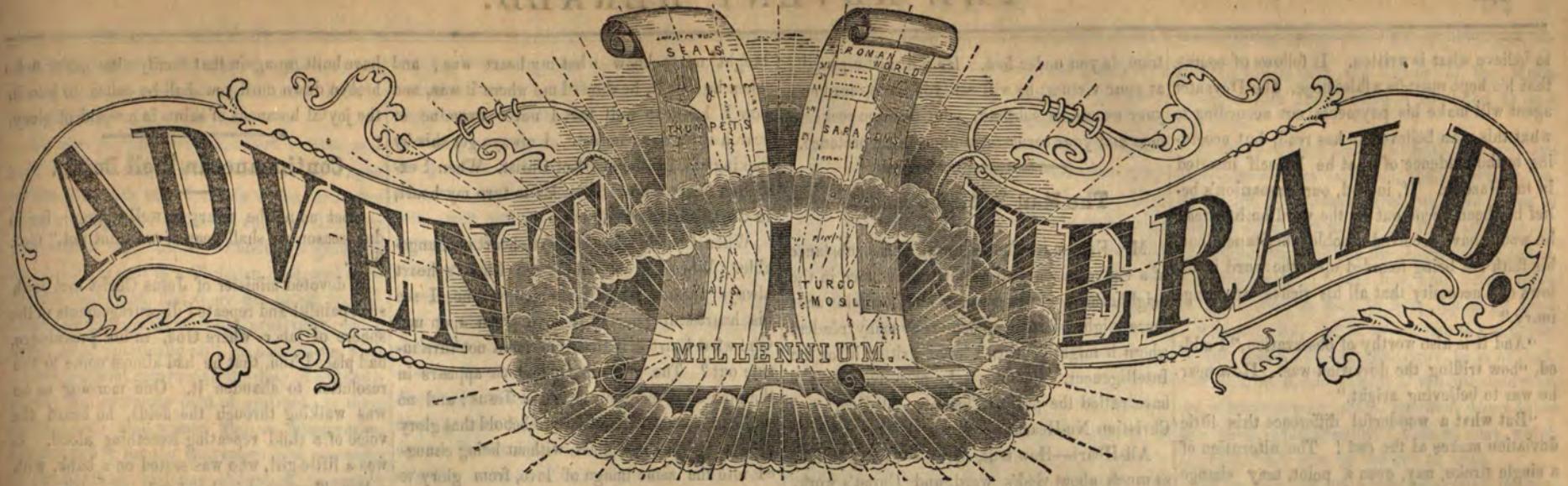
J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.
From L. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of ph



WHOLE NO. 1035.

BOSTON, SATURDAY, MARCH 23, 1861.

VOLUME XXII. NO 12.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, Jr. { Committee
J. V. HINES, } on
O. R. FASSETT, } Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

WHAT MAKES THE MAN.

Not numerous years, not lengthened life,
Not pretty children and a wife;
Not pins and canes and fancy rings,
Nor any such like trumpery things;
Not pipe, cigar nor bottled wine,
Not liberty with kings to dine:
Not coat, nor boots, nor yet a hat,
A dandy vest or trim cravat;
Not houses, lands, or golden ore,
Not all the world's wealth laid in store;
Not Mr., Reverend, Sir nor Squire,
With titles that the memory tire:
Not ancestry traced back to Will,
Who went from Normandy to kill;
Not Latin, Greek, nor Hebrew lore,
Nor thousand volumes rumbled o'er;
Not Judge's robe, nor Mayor's mace,
Nor crowns that deck the Royal race—
These all united never can
Avail to make a single man.

A truthful soul, a loving mind,
Full of affection of its kind:
A spirit firm, erect and free,
That never basely bends a knee;
That will not bear a feather's weight
Of slavery's chain, for small or great;
That truly speaks from God within,
And never makes a league with sin;
That snaps the fetters despots make;
And loves the truth for its own sake;
That worships God, and him alone,
And bows nowhere but at his throne;
That trembles at no tyrant's nod;
A soul that fears no one but God;
And thus can smile at curse or ban—
That is the soul that makes the man.

Scripture Illustrations.

NO. 88. NEAR TO CHRIST.

"For she said within herself, if I may but touch his garment, I shall be whole." Matt. 9: 21.

The converted sceptic whose case is described in the 'Victory Won,' said one morning to the well known Miss Marsh of Bechenham.—"Last night as I was meditating on the words, 'If I may but touch the hem of his garment, I shall be made whole,' I felt I would go through all my sufferings again to touch the hem of my Saviour's garment. Anything to get nearer."

NO. 89. THE EAR OPENED.

"He that hath ears to hear, let him hear." Matt. 11: 15.

An inn-keeper, addicted to intemperance, on hearing of the particularly pleasing mode of singing at a church some miles distant, went to gratify his curiosity, but with a resolution not to hear

a word of the sermon. Having with difficulty found admission into a narrow open pew, as soon as the hymn before sermon was sung, which he heard with great attention, he secured both his ears against the sermon with his fore-fingers. He had not been in that position many minutes, before the prayer finished, and the sermon commenced with an awful appeal to the consciences of the hearers, of the necessity of attending to the things which make for their everlasting peace; and the minister addressing them solemnly, "He that hath ears to hear, let him hear." Just the moment before these words were pronounced, a fly had fastened on the face of the inn-keeper, and stinging him sharply, he drew one of his fingers from his ear, and struck off the painful visitant. At that instant the words, "He that hath ears to hear, let him hear," pronounced with great solemnity, entered the ear that was opened as a clap of thunder: it struck him with irresistible force: he kept his hand from returning to his ear, and, feeling an impression he had never known before, presently withdrew the other finger, and hearkened with deep attention to the discourse which followed. A salutary change was produced on him. He abandoned his former wicked practises, became truly serious, and for many years went all weathers six miles to the church where he received the knowledge of divine things. After about eighteen years' faithful and close walk with God, he died rejoicing in the hope of that glory which he now enjoys.

NO. 90. DENYING CHRIST.

"Whosoever shall deny me before men, him will I deny before my Father which is in heaven." Matt. 11: 33.

One day, "when the Laird of Laurieston, being then a young man, was reading to the martyr, David Straiton, the New Testament, so much hated by many, he chanced to read this sentence of our Master—"he that denieth me before men, I will deny him in the presence of my Father, and before his angels." At these words, as one revived, he suddenly cast himself upon his knees, extending his hands, and looking constantly with his visage to the heavens a reasonable time, he burst forth at length in these words: "O Lord, I have been wicked, and justly mayst thou abstract thy grace from me; but, Lord, for thy mercy's sake, let me never deny Thee, nor thy truth, for fear of death or bodily pain!"

Not all Joy is the True Joy.

"The Signet Ring and other Gems," is the title of a most charming little volume which has been issued from the press of Messrs. Gould and Lincoln, Boston. It is full of food for thought, abounding as it does in simple and yet very striking illustrations of some of the most important truths that can possibly enlist the attention and occupy the mind. The writer of the book is a Dutch minister, the Rev. J. Liefde, and he is evidently a man who is accustomed to bring forth "out of the good treasure of his heart" things timely and things profitable. We do not think we can do our readers a better service than by giving them just here an extract from the book, as a sample of the author's style, and as furnishing an illustration of a very common tendency to self-deception.

"Not all the joy on the road is true joy," is

the title of the chapter before us. The prominent character in the scene is a man just entering "the Diligence," (the continental stage-coach, all in a glow of exultation, singing and laughing, and making every manifestation of exuberant joy, which turns out to be occasioned by intelligence just received of a fortunate speculation in the shape of a prize ticket in the lottery. Happening to take up the Gazette in a public house "what should he read there, but his own number with a prize of forty thousand guilders opposite it," and he at once sets out for Deventer, where the ticket was issued, to claim his prize. Mr. Sybrand, one of the passengers, after a preliminary word or two, asks "Have you the Gazette at hand?"

"Yes, surely," was the reply; and taking off his hat, the man pulled out the paper, and Mr. Sybrand read the lottery notice.

"May I also look at your ticket?" he inquired. The man hesitated, but a glance at Mr. Sybrand's honest countenance reassured him; nevertheless, while the former was holding it against the paper, the anxious owner of the important document carefully kept the corner of it tightly grasped between his finger and thumb.

In the meanwhile, I saw by my friend's countenance that all was not right. The traveler could not share my impression, as Mr. Sybrand's face was hidden from him by the paper—but my friend now gave me a side look, ominously putting down his lower lip.

"Now my good friend," said he, returning the papers to their owner, "I hope when you get to Deventer, you may not find that you have been deceived!"

"Impossible!" cried the other, settling his hat firmly on his head, "unless the Gazette tells lies."

"I don't think that. But suppose that you and your wife have misread the notice."

"What! both of us? both read wrong?—and not only we, but three of our friends who have seen it. And that we should all five have read it wrong!"

"It is very possible, my friend, if you are all unpractised readers."

"But are you yourself a good reader?"

"There may be better, but still I am prepared to affirm that I can read a newspaper correctly."

"And how did you read it?" asked the other anxiously.

"No, my friend! Let me not rob you of your joy before the time."

"Yes, yes!—tell me at once!—does it not agree with the Gazette?"

"It appears to me that you have made a slight mistake—but I do not wish to pursue the matter."

But Mr. Sybrand was not allowed to come off thus. The paper and the ticket were again produced, and my friend put them into my hands. I read one as 17,409—the other as 17,408.

It was evident that the poor man had read eight for nine; an error into which an inexperienced reader might the more readily have fallen from an accidental turn in the tail of the nine, which gave the figure rather the appearance of eight.

When the poor fellow heard my confirmation of the verdict, he turned pale; and moving himself, he gave both papers to his neighbor to read.

This gentleman, winked at us over the paper, said as he returned it, "Don't be uneasy, my friend! These gentleman are making merry at your expense."

"Ah, I believe it!" said the ticket-holder, taking a long breath.

"Believe me, my friend," said Mr. Saybrand, "we have dealt honestly with you. We wished to spare you the shock of a surprise in Deventer which might be injurious to you. Believe me, we have told you the truth."

But these earnest words of my friend were again turned aside by the light jesting of the former speaker. After some skirmishing between these two, Mr. Sybrand requested him to test our judgment by an examination of the papers. They were accordingly produced once more, and my friend pointed tout to the owner the small white space, which was distinctly visible, between the bent tail and the upper stroke of the nine. The poor fellow was just prepared to give up the point and his countenance had assumed an expression of the deepest dejection, when his neighbor said—

"Don't you see that these gentlemen are trying to frighten you about a mere trifles? What difference can that space, on which they lay such stress, really make? Doubtless they are learned men, and used to splitting hairs!"

"I think so too," said the perplexed man. "If it's only that little space, I don't see why I should distress myself so very much about it. I thought that I was farther off than that; and such a mere trifles is not worth troubling myself about after all."

"That is your affair," said Mr. Sybrand: "you must know it sooner or later. But I solemnly assure you that in Deventer you will find that you have been deceived."

"So you, and the gentleman who sits by you say," rejoined the ticket-holder snappishly; "on the other hand, my friend here is of a different opinion. Now this, with my wife and three comrades, makes six—and you are but two. It would be odd enough that six should be wrong, and only you two right." And with these words he replaced the papers in his hat. Mr. Sybrand shrugged his shoulders in silence but for the rest of the way our lottery victim was a troublesome companion. He laughed at learned men, railed at the pride of the great, and at last began to vent his ill-humor on me, by very unpleasant encroachments of his feet and knees. I was right glad when we reached Twello.

"You see," said Mr. Sybrand, as we alighted, "that all joy is not true joy."

"This man makes as sure of a happy result as I do," replied I; "but his assurance is grounded solely on his own fancy."

"It is indeed. And this is one of the saddest things that we meet with by the way. No traveler more deserves our pity than he who is journeying towards an imaginary inheritance, only to encounter at the end the sad realities of poverty. How terrible must be the awakening, when on his arrival the splendid illusions are utterly dispelled!"

"Poor fellow!" I exclaimed; "he gives himself up so joyously to this false hope."

"And how did he first attain this false hope? Through a false faith! The man began by believing in what is not written—while he refuses

to believe what is written. It follows of course, that his hope must be a false hope. The Devanter agent will make his payments, not according to what this man believes he has read, but according to the evidence of what he himself inserted in the Gazette. If, indeed, our companion's belief had been borne out by the word he had read he would have received a noble inheritance; but, his faith not being founded upon the word it follows of a necessity that all his riches are imaginary."

"And it is also worthy of observation," I added, "how trifling the deviation was. How near he was to believing aright."

"But what a wonderful difference this little deviation makes at the end! The alteration of a single stroke, nay, even a point, may change the rich inheritance into utter destitution. In matters of faith, dear friend, it is necessary carefully to weigh and warily to guard every letter of the evidence on which the faith is founded. Inaccuracy and carelessness may lead to the most momentous consequences and the most painful delusions, and there is no greater folly than that of maintaining that 'things won't be so very exactly looked into.'"

"The faith of our companion, however, contained four-fifths of truth to one fifth of error."

"What do you mean by that?"

"Of the five figures that he showed us, four were correct; only the last, the 8, was incorrect."

"Even so. You see, then, that they who hold only a part of the truth, will find themselves deceived. Almost the whole truth, dear friend, leads to the very same result as an entire falsehood; and it even gives birth to the most painful illusions. If our companion had mistaken all the five figures, it could have led to no greater disappointment on his arrival in Devanter than that which awaits him for having one. In both cases the agent refuses to pay him the money."

"It is sad to think that simple people may be so easily deceived," I replied.

"I pray you do not call this man simple. Where the evidence on which faith is to be grounded is plain and clear, it is not simplicity, but ignorance and carelessness that mislead people. The all-important figure in the ticket, though bearing some resemblance to another, may yet be easily determined by a careful examination. It would never occur to you, or to me, to read another figure instead of it, when we are possessed of the blessed consciousness that it conveys a title to a splendid fortune. The agent who inserted the figure may with justice require a careful examination on the part of those whom it concerns. If our companion had been possessed of proper anxiety about this matter, he would have distrusted his own ignorance; but he had much too high an opinion of his own and his wife's cleverness for that. My friend, if we mistake clearly written testimony, this does not prove that our eye is single, but on the contrary, that we see double, or, in other words that we squint."

"There were other things that tended to confirm the man in his error. He stood with five against us two."

"True; and when a man has embraced error, there is nothing easier than to become confirmed in it; for that which we have preferred, we like to see favored by others; and there are people enough to be found who will profess approval to anything, however false, in order to ingratiate themselves.... Then the appeal to the majority is always the resource of the weak. He who feels himself strong in truth wants no associates, as he certainly does not find many. And when he occasionally overtakes and joins himself to such, his appeal is to their character, not to their numbers. Error, my friend, seeks to strengthen itself by numbers. Truth would rather have the company of one lion than that of a thousand hares."

"It seems as if the ticket-holder had felt the lion-strength of our truth," replied I. "He certainly lost the gaiety with which he came singing into the Diligence; and I still feel on my instep the effects of his ill humor."

"Don't be surprised at that," said Mr. Sybrand, smiling. "Stubborn error is a dangerous beast to deal with; for if you don't flatter him, he'll

trample you under foot. He will rail especially at your virtues; he will call your carelessness, your exactness subtlety, your decision recklessness and your earnestness unmeaning pretence."

The Man With No Heart.

MR. EDITOR:—The following is the substance of a conversation that recently took place in the neighborhood of the writer; and, thinking that there might be some among your many readers whom it might benefit, I have written it for the Intelligencer. For the sake of convenience, I have called the parties Christian All-Heart and Christian No-Heart:

All-Heart—How is it, Mr.—, that you talk so much about God's word, and Christ's work, and the assurance of pardon and heaven that we should have by merely believing, and yet speak so little about self-examination, and heart searching, and the necessity of a continual watchfulness against self-deception? The Bible tells us that our hearts are deceitful above all things, and that we are to keep them with all diligence. For my own part, I am afraid to take my eyes off my heart: and with all my careful watching,

it will indulge in evil thoughts and wicked wanderings, which always make me unhappy. Now I want you to tell me honestly how you feel, when examining and searching your heart. How do you manage to keep it right? Certainly, you must have some way of guarding and controlling it; else you could never have the happiness that you seem to enjoy.

No-Heart—My friend, I have got no heart to be troubled with in the manner you speak of. And thank God, I have got no heart.

All-Heart—You have got no heart! no heart! Why, you talk simple. What do you mean?

No-Heart—I mean what I say, friend. I have got no heart. The Lord asketh it from me, and I gave it to him; and this is just the secret of the happiness I enjoy. While I had my heart in my own keeping I was always miserable.

To take care of my heart, and take care of the world, were two impossible things for me to do at once. But, when I gave my heart to my Lord, he took it with all the curse and the care that there was in it; and I am fully assured that he is able to keep that which I have committed to his trust. While I had my own wretched heart in my own keeping, it was the most grievous burden on the Lord, and I never want to take it back again.

All-Heart—Then you must be pure, and perfectly holy.

No-Heart—if it is in the work and meditation of Christ you mean, I answer in the affirmative. "For he is my righteousness, and I am accepted in him." 1 Cor. 1:30; Eph. 1:5; Col. 1:10.

All-Heart—I mean that, if what you say is true, your life on earth must be pure and sinless.

No-Heart—I answer, that "there is no man liveth in this world, and sinneth not." "In the flesh there dwelleth no good thing."

All-Heart—Well, then, is there not some inconsistency in what you say? How is it possible for you to be happy, while knowing and acknowledging yourself to be a sinner, with no good thing in your flesh?

No-Heart—Sir, I believe in the Lord Jesus Christ, and my faith in him hath made me a new creature in him; so that, even in full view of my daily sins and failings, my sadness is turned into joy, with the consciousness that I have no desire to sin against him, and with the assurance that there is no condemnation for me, and that sin shall have no dominion over me—that I shall yet have full dominion over sin.

All-Heart—*I believe in the Christ as well as you; but I cannot say that I enjoy Christ as you seem to enjoy him.* The truth is I see so much vileness in my heart, I am afraid to trust it, in these most solemn and important matters; and the more I search and examine it, it seems, the less comfort I have.

No-Heart—Ah! if you were to examine whether you be in the faith, I think you would soon find that you are more afraid to trust Christ than you are to trust your heart. Now, if you could but trust Christ, with your heart, he would search and examine it for you, and save you from all this trouble. When I took Christ's yoke, he took my heart; and when I learned of him, he

taught me to know what my heart was; and when he took it, he showed me where it was, and now I know so well that I never examine or search it for any comfort. I always get this by looking out, for the heart of Christ. When I examine Christ's heart, it seems to turn my heart, in Christ's hand, inside out.

When I change, I see Christ's heart unchanged. When I grow cold, I see Christ's heart always warm. When I sin against him, I see his heart still pouring its love down upon me. Oh! what heart is it that this would not turn inside out? The glory of God's love appears in the plan of redemption in Christ Jesus; and no soul can come with open face to behold that glory of love, even as in a glass, without being changed into the same image of love, from glory to glory.

All-Heart—Oh! that I could but make such a surrender of my heart to Christ, and take such a look at his heart!

No-Heart—Believe! believe! Put true faith in his blood, and full confidence in his word. This is all. Do this and every good must follow.—*Christian Intelligencer.*

The Family Altar is Broken Down.

I have often heard this confession from returning back-sliders. O how it has thrilled through my inmost soul! I want to say a few words to those who have suffered the family altar to fall.

The family altar is broken down. And your unconverted children are going down to irremediable woe. The blessed influences of a father's and mother's prayers accompany them not, as they go out into the world, and mingle with its bustle and strife. Vice allure them; they yield to the voice of the charmer, and frequently are lost forever. Your prayers might have saved them, but they heard them not.

The family altar is broken down. And that daughter of yours, young and intelligent, and who, if converted, would be a bright and shining light, has been mourning in secret places for months. But she has kept back in consequence of your neglect. That son, too, has been saying in his heart, "O could I but hear father pray as he used to do, how easy it would be for me to bow and give myself to God." That son, if converted, would do immense good. Yet you are standing in the way. You do not go in yourself, but you do hinder him.

Again, if you constantly bow before God at the family altar, it may be like seed sown on good ground, even when the grass grows green over the place of your rest.

A godly, praying father and mother died, leaving unconverted children. Perhaps the children did not remember when the family altar was reared. Perhaps they had never known the parents to neglect it. Sadly, silently and tearfully they gathered around the hearth-stone, after having committed the remaining parent to dust.

The hour for family prayer arrived. The brothers and sisters looked upon each other. All were thinking of the same thing. At length one broke the silence—"Shall the family altar now be broken down?" "No, no!" They loved that family altar. As the fruits of it, they were led to rejoice in the wonderful salvation of God.

The family altar is broken down. And you are having an exceeding deleterious influence upon the companion of your bosom. Do you love that tender wife? If she is a Christian, you are marring her peace. If she is not, I fear she never will be, with so poor an example of the life and power of religion before her eyes.

The family altar is broken down. And your own soul is in imminent danger. I dare not hope that you attend to any public or private Christian duties. I fear you are a stranger in our closet—that you do not often attend the prayer-meeting—that your voice is not heard telling of the pure, sweet—Yea, ecstatic—joys to be found in Christ and nowhere else. I fear you have no religion. Think of the length of eternity. Think of the misery of the damned. Think of the joys of the redeemed, and O man! for whom Christ died, for whom such a salvation was prepared at such a cost, repent before God, giving no sleep to your eyes or slumber to your eyelids till you

have built up again that family altar never to be broken down until you shall be called to join in the joyful hosannas of saints in a world of glory.

Continuance in Well Doing.

"Let us not be weary in well doing: for in due season we shall reap if we faint not." Gal. 6:9.

A devoted minister of Jesus Christ met with such painful and repeated discouragements in the sphere of labor where God, in his providence, had placed him, that he had almost come to the resolution to abandon it. One morning as he was walking through the fields, he heard the voice of a child repeating something aloud. It was a little girl, who was seated on a bank, with a New Testament in her hand, committing her Sunday lesson to memory. The minister drew near the hedge and listened. This was the portion: "Let us not be weary in well doing, for in due season we shall reap if we faint not." It came with power to his heart. He felt it to be a message from God, and as such he received it. His faith was strengthened, his hope revived: he went back to his work with fresh energy, and before many weeks had elapsed, it was his happy employment to gather many anxious inquirers into the fold of Christ, as the fruits of his ministry, and the recompense of his toils.

Samuel Taylor Coleridge.

As "an eloquent talker," it may be doubted whether his superior ever lived. The statements made on this head would certainly be judged most extravagant and incredible, if they were not from minds of widely differing associations and tastes, and some of them from sources which forbid the thought of undue partiality for the man. Thus, Thomas De Quincy, whose ungenerous imputations of plagiarism, and unfeeling allusions to personal frailties, arouse one's highest indignation, says: "He spun daily, from the loom of his own magical brain, theories more gorgeous by far, and supported by a pomp and luxury of images, such as no German that ever breathed would have emulated in his dreams." Thus too, William Hazlitt, who allowed differences of political opinion to convert early friendship into blind hostility, writes: "He talked on forever, and you wished him to talk on forever; his thoughts did not seem to come with labor and effort, but as if borne on the gusts of genius, and as if the wings of his imagination lifted him off his feet; his voice rolled on the ear like the pealing organ, and its sound alone was the music of thought."

The Strength of Truth.

Truth is stronger than battalions; a text in the Bible will outlast the pyramids of Pharaoh, and outshine the brightest of all the stars. As soon may Canute repel the advancing tides of the ocean, or Xerxes restrain the waves of the Hellespont by casting his chains over it, or the Roman Emperor Caligula prevail with the clouds by commanding them not to rain upon his royal head, as for any scoffer, or any sceptic, or any opposer to resist successfully the march of one single truth that has God for its author, Scripture for its matter, and the glorious issue that is here predicted for its ultimate and blessed result.

Like the beat of time, like the procession of the stars, truth moves onward; its very enemies unintentionally help it; repression adds to its intensity, opposition only wakens up its advocates. Better an age of ardent, and it may be intemperate discussion, than an age of death, and apathy, and unconcern. A living dog is better than a dead lion. It is the action of the waves that keeps the ocean fresh; it is the stirring of the pool that gives it all its healing; it is the discussion of great truths that eliminate great corruptions, and establishes and vindicates what God has inspired, and what men's hearts yearn for to make them wiser, and happier, and better.

Dr. Cumming's Great Preparation.

The Civilizers of the Heathen.

The Hon. Wm. B. Reed, in a recent speech to the merchants of Philadelphia, setting forth the

objects and results of his mission to China, spake thus of the intelligence, piety and labors of Christian missionaries in pagan lands :

No one can pass even as short a time as I have done, in the dark cold shadow of Pagan civilization, such as is found in China, or among what we may hope to be the ruins of Hindu or Mahometan superstition, without new gratitude that his lot is cast in a Christian land, and without the conviction that there can be no true effective enlightenment without Christianity; and to speak more practically still, no one can see what I have, without recognizing the duty of acknowledging the enormous debt of gratitude to those devoted men and women who, as missionaries, are struggling for the conversion and education of the heathen, and our obligation to sustain them. I went to the East with no enthusiasm as to missionary enterprise. I came back with a fixed conviction that, in its true and harmonizing power, and in its increasing influence on commercial adventure, it is under Providence, the great agent of civilization; and I feel it my duty to add, that everywhere in Asia and Africa, among the Caffres in Natal, on the continent to India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the zeal and success of our countrymen as missionaries of truth is earnest and concurrent. I heard it everywhere, and from high authority. Their praises greet me when, after the dreariness of a long voyage, I put my foot ashore at the Cape of Good hope, and when, nearly two years afterwards, I bade farewell to Eastern lands, my last delightful duty was to visit and for myself see the largest missionary-school in Egypt, kept and admirably administered by an American—a Philadelphia woman (Miss Dale,) at Alexandria.

The Resurrection.

The transformation of mortality into glory is one of those things of God, which natural men never know or discern. Though surely, if nature teaches any religion it is the Christian, if she preaches any doctrine, it is the resurrection and the change. And were not the book of nature as well as that of grace, become a sealed book, what man that ever travelled with the earth through the vicissitudes of a year, could deny a resurrection? Ask the furrows of the field, and they shall tell thee. For "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—The parts of the seed cannot spring forth afresh, till they have dissolved. It is true the husbandman soweth only bare grain, but it arises "clothed upon" with beautiful verdure. And "if God so clothe the grass of the field," how much more shall he clothe the mortal body with a glorious body, O ye of little faith? But why need we take the compass of a year? Every twenty-four hours there is a rehearsal, in nature, of man's death and the resurrection. Every evening the day with its words dies into darkness an the shadow of death. All colors fade, all beauty vanishes; all labor and motion cease, and every creature veiled in darkness mourns, in solemn silence, the interment of the world. Who would not say, "It is dead—it shall not rise!" Yet, wait, wait only a few hours in faith and patience, and this dead and entombed earth, by the agency of heaven upon it, shall burst asunder the bars of that sepulchral darkness, in which it was imprisoned, and "rise and be enlightened, and its light shall come; and the day spring from on high shall visit it, and destroy the covering east over all people," and array universal nature with a robe of glory and beauty, raising those that sleep, to behold themselves, and the world changed from darkness to light and calling them up to give glory to God and think of the resurrection.—*Bishop Horne.*

Science and Revelation.

There are thousands of persons who look upon science with suspicion, because they have a notion that its discoveries are inimical to revealed religion. This idea has originated in the skepticism of a second-rate savans, to whom, as Pope well says, "a little learning is a dangerous thing." The great luminaries of science, in nearly every

country, have been, on the contrary, not only sincere believers in a Deity, but conscientious supporters of Christianity. At the head of this immortal band stands Newton, who had probably the greatest intellect of its kind the world has ever seen.—Since his day, a host of illustrious men, only less able, have also testified to the agreement between physical science and revealed religion. Now and then, indeed, some new fact is asserted in science which appears to controvert the Bible. But it has always been found either that the alleged fact was a false conclusion, or that it was the first of a series of new discoveries, which, when taken together, provd directly the reverse of what it alone would have done. We cannot illustrate this better than by selecting one out of many problems of this description. Some years ago the reading public was astonished by the appearance of a book, which, under the name of the "Vestiges of Creation," undertook to show, that man, instead of being created by a specific act of almighty power, as inculcated in Scripture, was the result of progressive development. In other words the theory was, that a fish, by mere length of time, and in the earlier ages of the earth's history, had been developed into a reptile; that the reptile, in time had changed into a lemur; that the lemur had become an ape; that the ape had become developed into a man.—The foundation on which these assumptions were built, was the assertion, declared to be verified by geological discoveries, that the older the rock, the less perfect were the fossil organizations.—One answer among many, to this theory was, that too little, as yet, was known on the earlier geological epochs, to be certain that the alleged fact was true.—The wisdom of this reply has been shown by subsequent discoveries. For since then, mammalia have been found in very ancient beds of the secondary rock: mammalia as perfect as most which now walk the earth; and thus the assumption, that the older the rock the less perfect the organization, is blown to the winds. The whole theory of progressive development, tumbles, in consequence, to pieces.

So much for negative proof. Now for the positive. The assertions of revelation are, that not only species, but whole orders were created from time to time, by an absolute act of the almighty mind. Birds after their kind, beasts after their kind, man last of all; and each and every one by a distinct exercise of creative power, and not by development the one from the other. Now the general drift of the discoveries so far made by physical science corroborate these views.—Moreover, the further these discoveries extend in any walk of science, the more cumulative is the evidence in favor of these assertions and revelations. The presumption that follows is, that wherever any discovery seems to militate against divine truth, it is in consequence of our immature knowledge on the subject, and that if we wait further the discrepancy will disappear. Apart from this, every fresh discovery in physical science, by increasing our ideas of the magnitude and wonders of creation, enlarges our conception of the attributes of the Deity, and strengthens our conviction that only Almighty Power could have called these myriad existences into life. In the childhood of nations the being of a God had to be accepted on faith, to be believed because it was revealed. In these latter ages, physical science, as potent in its way almost as the thunders of Sinai, declares the existence of a Creator, in every sod it turns up, in every rock it breaks, and in every star it discovers.

Letter from London.

[Our attentive and respected Brother, Richard Robertson, Esq., of London, who for more than thirty years was an officer in the British Customs at that port and now voluntarily and gratuitously attends to the interests of the Herald in Great Britain, in transmitting his last annual account thus writes :]

My Dear Christian Brother, you have, doubtless, seen the little tender nestling derive marvellous strength from under the healing wings of bird, and shall not our bosoms heave with adoration, and gladness, when we behold our Redeemer, King, Creator, imparting sight to the blind,

hearing to the deaf, and causing the lame man to leap as an hart, and the tongue of the dumb to become vocal in everlasting praise. Verily, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Sing O ye Angelic Choir, for Jehovah hath done it; shout ye lower parts of the earth, break forth into singing ye mountains, forests, and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel."

I have never addressed you, Christian Brother, on any former occasion, in which I would seek more earnestly to impress upon you the importance of inculcating a scriptural knowledge of the "glad tidings of the Kingdom of God"—or, according to inspiration, the doctrine of Christ. In so doing, your field of exertion may be limited, or extended, even as God appoints. It may be within the narrow precincts of home, or the wide battle-field of sectarian error; but it is in the service of our heavenly Master, who, ere long, will return with the promised reward of glory, honor, and immortality, to His good and faithful servants. Many, alas, too many in these perilous times of vaunted Christianity, take upon themselves to preach the Gospel, somewhat after the manner of those false prophets, who followed their own spirit, being unmindful that it is indispensable in every Christian Minister, ere he undertake the sacred task of proclaiming the Gospel, or glad Tidings of the Kingdom of God, he should be endued in the power and light of the Holy Spirit, as without which he is nothing short of a blind Leader of the blind. Fallible man may receive his credentials to preach, from either a Bishop, a Cardinal, or higher functionary; nevertheless, if he be not endued with power from on high, in vain will be his attempt to declare, efficaciously, the saving truths of the glorious Gospel of Christ,—which is often erroneously construed to mean, the historical statements, recorded under divine inspiration, by the Evangelists, not perceiving that this glorious Gospel of Christ, was preached unto Abraham, (Gal. 3 : 8). Our blessed Lord showed, first in the synagogue that He was anointed by Jehovah to preach the gospel to the Meek (Luke Ch. 4 : 18) and, then, afterwards, "He went throughout every city, and village, preaching and shewing (expounding) the glad tidings of the Kingdom of God. (Luke 8. 1) The apostle John, bare record that the Lamb of God was thus consecrated to his missionary labor, (John 1 : 32) nor did our Lord himself, who had descended by His doctrine, to bring life, and immortality to light, which, hitherto, had been veiled in impenetrable mystery, sanction the departure of his chosen few from Jerusalem, to preach the gospel, until they were endued with power from on high,—which divine authority, they subsequently received, and, then, when taking his last farewell, he commanded them to "Go into all the world and preach the glad tidings to every creature" with the comforting assurance, that, he would be with them who preach the doctrine, "unto the end of the Aion;" and herein, is the solution to the question of the Apostle, "how shall they preach, except they be sent?" (Rom. 10 : 15;) for unless they are sent, according to the manner of the apostles, and their divine Master,—they possess no genuine authority to proceed in the steps of them that preach the gospel of Peace, and bring glad Tidings of good things, not having their feet "shod with the preparation of the gospel of Peace."—Nor did the same Apostle, fail strongly to warn the unstable Galatians against those who sought to "pervert the gospel of Christ;" for, says he, "though we, or an Angel from heaven preach any other gospel, than that, we have preached unto you, let him be accursed," (despised) (Gal. 1 : 8). So likewise, the Apostle, John, in his earnest address to a beloved Christian family, cautions them against the "many Deceivers" in the world. "If there come any unto you, and bring not this doctrine of Christ (this glad tidings of good things) receive him not into your house, neither (on his way hence) bid him God speed." (2 John ver. 10). Such divine authority, then, and such only, is the credential of the Ambassador of Christ, appointed to declare efficiently, the way of salvation to fallen man, whilst all other assumed

authority is merely the figment of the Mass-Priest, a vain abomination of the blind, to lead the blind.

There is but one Lord, one faith, and one Baptism—essential to salvation, and, therefore, as, by the one Lord Jesus Christ, we have access to and are made nigh unto God, the Father, so, also, without true faith in his covenant promises, it is impossible to please him, and hence must his fallen creature man, be born again, by baptism of the Holy Spirit, to become the children of God, and if children, then heirs, heirs of God, and joint heirs with Christ, of the promised eternal inheritance on earth, renewed, where those good things shall be enjoyed, without alloy, which are now dimly seen by the eye of faith.

Of the one baptism—here mentioned, the ceremony of holy anointing, and divers washings,—among the Jews, were clearly typical, and is likewise represented by the flesh, and blood, or spiritual life of Christ, dwelling in his true and faithful believers, which cleanseth from all sin. Hence it is written, "He that hath the Son, hath Life, and he that hath not the Son of God, hath not Life; and these things are written that ye may know that ye have eternal life." (John 5 : 12, 13 and John 7 : 39). And also, a good ground of hope, to obtain a blessed and joyful Resurrection;—which reward, may it be your happy privilege to receive, is the fervent prayer of yours, very faithfully, in the "blessed Hope" of immortality,

RICHARD ROBERTSON.

89 Grange Road, Bermondsey London, 13th Feb. 1861.

(Original.)
Scott on the 2300 Days of Daniel.

Dr. Scott says in his commentary on Daniel 8, that he is convinced that "the Mohammedan delusion, and not that of the Papacy is here pointed out" by the "little horn which waxed exceedingly great;" and taking the position of G. S. Faber that the prophetic period of v. 14, and the "1260 days both equally reach to the time of the end, or to the end of the predicted wonders, they both exactly terminated together," he adds :

"If the 1260 years so often spoken of began A.D. 606 they must end A.D. 1865. And 2300 reckoned backward from that period will bring us to the year A.C. 334. And though we must not place too much confidence in the exactness of such calculations, yet the main points in the argument seem unquestionable. It may perhaps be worthy of notice that it is now [1829] about 2373 years since Daniel had this vision, and no doubt the end of the 2300 days, or years, is not very distant."

In the above calculation on the 2300 days, there is obviously an error of one hundred years, for "2300 reckoned backward from" 1866-7 will not "bring us to the year A.C. 334"—as any tyro in mathematics will see—but A.C. 434, a year which Faber says was "devoid of any striking incident that peculiarly affected the empire of the ram" i.e. Medo-Persia. It is true that Faber commences the period of Dan. 8 : 14 in A.C. 334 and terminates it in 1866, but to do so adopts the reading mentioned by Jerome—2200. Dr. Scott in his calculation seems to have overlooked this fact, and therefore fell into the error of a century. Had any Adventist made such a mistake as this, I imagine we would have heard of it before this late day.

In conclusion I would however remark that if the 2300 days, or years were designed to span the vision, as some of the most learned and judicious commentators believe, and there is good reason to conclude, then we must be near their termination; and we heartily concur in the sentiment expressed by Scott in his practical observations. "The two thousand and three hundred days will soon expire, when every enemy will be destroyed, and the sanctuary cleansed; when the time of the indignation will come to an end, and the church's tears will terminate in joy and praise." We do not expect, however, as he did, that this millennial bliss will be enjoyed before the Lord of the millennium comes, and therefore we turn our eyes to the advent of the King of kings, as the epoch when "the ransomed of the

Lord shall return and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away."

J. M. O.

Stanstead, C. E.

NOTE. Rev. Thomas Scott, D. D., died April 16, 1821 ; and his Commentary, which was first published in four quarto vols. in 1796, was republished, the ninth edition in six vols., "with the author's last corrections," in 1825—after his death.

In our own edition of Scott, printed in 1811, he quotes from Bishop Newton as follows :

"These days, or years, I conceive, are to be computed from the vision of the he-goat, or Alexander's invading Asia, B. C. 334. Two thousand three hundred years from that time, will draw towards the conclusion of the sixth millennium of the world."

And Dr. Scott says : "It is now about two thousand three hundred and fifty eight years since Daniel had this vision," Com. on Dan. 8 : 13, 14.

On Rev. 11 : 2 he says of the 1260 days : The beginning "of these years cannot well be fixed sooner than A. D. 606, or later than A.D. 756." We do not find all that Bro. O. quotes in our edition, and will thank him to give the references to his quotations. And, as his edition is later than ours, we would thank him to give all he finds in Scott, on each of the prophetic periods.

Dr. Scott, evidently, went into no labored chronological researches ; but took his dates for beginning and ending the 2300 days second handed, and therefore cannot speak authoritatively. This error of 100 years, as shown by our brother, shows the Doctor to have been careless in his investigations on this point. ED.



ADVENT HERALD.

BOSTON, MARCH 23, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

"The Mountain of the Lord's House":

AN EXPOSITION OF ISA. 2 : 1-5.

As this prophecy is "The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem," (v. 1.) it follows that they, and not some other people and locality, except as connected with them, are the special subjects of this prediction.

The era, when this is to be fulfilled, is expressly indicated in v. 2 : "It shall come to pass in the last days." The "last days" is an expression often occurring in the Old Testament; and the Hebrew of it literally means, Dr. Barnes says, "in future days; or, as we say, in time to come, hereafter."

Whilst it denotes future time, it also evidently denotes a distant future. Thus Jacob said to his sons, (Gen. 49 : 1), "Gather yourselves together, that I may tell you that which will befall you in the last days." Daniel said to Nebuchadnezzar, (Dan. 2 : 2), "Thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets, maketh known to thee what shall come to pass," i. e. hereafter; or, as expressed in the preceding verse, "what shall be in the latter

days." And that which was revealed extended through all the successive changes of earthly kingdoms, and brought to view the universal monarchy, extending over the whole earth, which shall stand forever." David Kimchi, a learned Jewish Rabbi of the 12th century, says : "Whenever 'the latter times' are mentioned in Scripture, the days of the Messiah are meant,—the Jews not distinguishing between those of his humiliation and of his glorification. Whilst, therefore, the expression may be limited by the context, in any given passage, to some particular period, or to the present dispensation, it may also bring to view all future duration. And, taking into consideration the close of the previous chapter,—which predicts an epoch when 'the strong shall be as tow and the maker of it as a spark, and they shall both burn together and none shall quench them,'—it is evident that this chapter has respect mainly to the future age and events introductory to it.

'The mountain of the Lord's house,' can be no other, by any known law of language, than Mount Moriah, on which Solomon built the Temple—See 2. Ch. 2 : 1. Could there be any doubt on this point, it should be removed by the parallel Scripture in the prophecy of Micah. The third chapter of that prophecy closes with, 'Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become as heaps, and the mountain of the house as the high places of the forest.' 'But,' the prophet adds in the opening of the fourth chapter, 'In the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains.'

The prophecy respecting Jerusalem's being ploughed as a field, was literally fulfilled when, according to Gibbon, "after the final destruction of the temple by the arms of Titus and Hadrian, a plough-share was drawn over the consecrated ground, as a sign of perpetual interdiction." And Richardson, in his travels, writes : "At the time when I visited the sacred spot (Mount Zion) one part of it supported a crop of barley, and another was under the labor of the plough." As it was the literal mount Zion that was to be subjected to the action of the plough, so must it be the literal 'mountain of the house,' mount Moriah, that was to become 'as the high places of the forest,' which being places of idolatrous worship, the prediction, that mount Moriah was to become such, indicated that the place, then sacred to the worship of Jehovah, would become desecrated by a false faith. And this also has been literally fulfilled ; for the place, once occupied by God's holy temple, is now profaned by a Mohammedan mosque ; so that 'the mountain of the Lord's house,' being now the mountain of the house of the false prophet, holds no preeminence, as a centre of true worship, over any of the surrounding hills where altars once smoked with Pagan rites.

And as truly as the literal 'mountain of the house,' was the subject of the desecration predicted in the closing clause of Chap. 3, so truly must the literal 'mountain of the house of the Lord' be that of the affirmation made in the opening of Chap. 4 ; and whatever is the subject of the affirmation in the 4th of Micah, must be that of the same in Isa. 2 : 2.—viz. that it 'shall be established in the top of the mountains, and shall be exalted above the hills.'

It is a law of metaphor, that, wherever that figure occurs, its subject is always literally expressed ; and the figure consists in there being affirmed, of the literal subject, something incompatible with its nature. As 'the mountain of the Lord's house' is the subject of this affirmation, that, according to the invariable law of metaphor, can be no other than the literal mount Moriah, the site of Solomon's temple ; and, therefore, whatever figure there may be in this connection must be looked for in the affirmation respecting its establishment in the top of the mountains, and exaltation above the hills ;

which, to our mind, is illustrative of its re-establishment as the centre of the Divine government and worship on earth.

And this would be literally expressed in the following free rendering, of which we conceive the passage to be susceptible, viz. "It shall come to pass in the end of the days that the mountain of the Lord's house"—the mountain that was first to be desecrated by a false faith and thus made like the high places of idolatrous worship—"shall be established again the chief of the mountains, and shall be magnified above the hills," as the great centre of true worship.*

* The Heb. *ah-ghareeth*, according to Wigram's Englishman's Hebrew Concordance, that is here, and in Micah 4 : 1, rendered "in the last," is the same that is rendered "in the last end of" in Dan. 8 : 19, and "the end of," in Deut. 11 : 12 ; and he says of the same, rendered "in the last" in Gen. 49 : 1, that it is literally, "in the end of." The Hebrew *rosh*, here and in Micah rendered "in the top of" is the same that is rendered "the chief of," in 1. Ch. 11 : 10 ; 23 : 24 ; 2 Ch. 1 : 2, and in a score or more of other texts. And the Hebrew, *nah-sah*, rendered in these two scriptures, "and shall be exalted," is rendered "exalted" in Isa. 52 : 13 ; and "magnified," in 2 Ch. 32 : 23.

The epoch of this restoration next deserves consideration. As 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled' (Luke 21 : 24), this predicted change, in the relative importance of that locality, must be subsequent to that. And as 'when the Lord shall build up Zion, he shall appear in his glory' (Psa. 102 : 16), its restoration must be synchronous with Christ's 'appearing and kingdom,' at his coming to judge the quick and the dead.' (2. Tim. 4 : 1). Its epoch, therefore, must be introductory to the dispensation of the new creation, when 'the Lord shall be King over all the earth,' Zech. 14 : 9; and 'the Lord shall reign over them in mount Zion from henceforth, even forever,' Micah 4 : 7.

"And all nations shall flow unto it." In this closing clause of v. 1, 'nations' are the subject of the affirmation 'shall flow unto it' and the nations, therefore, are literally designated. The 'it' to which they 'shall flow,' refers to the 'mountain of the Lord's house,' recovered from its degraded and desolate condition and occupied as the throne of Jehovah ; and the only figure to be found here, must consist in the metaphorical use of the word 'flow,' literally applicable to the moving of waters, but here illustrative of the moving of people from all parts of the new earth to Jerusalem its capital,—as they shall from time to time go up thither. For 'in that day, saith the Lord, will I assemble her that is driven out, and her that I have afflicted,' Mic. 4 : 6.

'It shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles,' Zech. 14 : 16. 'It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord,' Isa. 66 : 23. 'And the nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honor into it,' Rev. 2 : 24—those saved nations being the subjects of the first resurrection, who will unite in the new song : 'Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests : and we shall reign on the earth,' Rev. 5 : 9, 10.

The 'many people,' in v. 3, who shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob,' will be, according to the foregoing view, those referred to in Daniel 12 : 1 ; when 'many of them that sleep in the dust of the earth shall awake ;' i. e. the portion of the sleeping dead who 'shall awake to everlasting life.' It is to each other they will say, 'Let us,' &c., and not to another people ; and the place to which they will go up will be mount Moriah where the temple was built, 'the mountain of the Lord,' where stood 'the house of the God of Jacob' ; for

'The Lord shall reign over them in mount Zion from henceforth, even for ever,' Micah 4 : 7. 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever,' Isa. 9 : 7.

'Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously,' Isa. 24 : 23. 'At that time they shall call Jerusalem the throne of the Lord : and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem : neither shall they walk any more after the imagination of their evil heart,' Jer. 3 : 17. And as the Lord shall thus reign in mount Zion, it is in reference to that locality that the risen saints will say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.'

In the sentence, 'He will teach us of his ways,' the word 'ways' is put by substitution for the will and purpose of God which he will then make known for the direction and guidance of his redeemed ones ; and the resolve that 'we will walk in his paths,' is put by the same figure for a determination to conform in all things to His requirements.—God's teachings being to the mind of him who is guided by them, what literal paths are to the feet of him who walks therein.

The remaining portion of verse 3, gives the reason why the multitude of people, thus referred to, shall say and do as described. It is because, 'out of Zion shall go forth the law and the word of the Lord from Jerusalem.' There is a metaphor in the use of the word 'go,' to illustrate that the word of the Lord will, at that time, be promulgated from Jerusalem ; where the Lord, who utters it, will then be enthroned in accordance with the prediction, 'Yet have I set my King upon my holy hill of Zion,' Psa. 2 : 6. For 'the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my

covenant with them, saith the Lord : My Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, nor out of the month of thy seed's seed, saith the Lord, from henceforth even for ever,' Isa. 59 : 20, 1.

The view which some have, that it is not that the word will thus go forth and that it means only that the people will say it, is predicated on no reliable construction of this passage ; it is in disregard of the unvarying law of exegesis, that where sentences are related, like those which precede and follow the colon (:) in this text, that which follows is exegetical or illustrative of that which precedes ; and it emasculates this glorious prediction, which each saint may appropriate to himself, of all future promise; leaving it significant of only what mistaken people may say on the subject.

The commencement of v. 4, 'And He shall judge among the nations and shall rebuke many people,' is illustrative of the epoch introductory to the period when the nations that are saved shall have free access to Jerusalem. For 'He cometh to judge the earth : he shall judge the world with righteousness, and the people with truth,' Psa. 96 : 11-13. 'With righteousness shall He judge the poor and reprove with equity for the meek of the earth,' when he 'shall smite the earth with the rod of his mouth and with the breath of his lips shall He slay the wicked,' Isa. 11 : 14. And thus, after this judging and rebuking, there will be left only the redeemed ; so that 'it shall come to pass, that every one that is left of all the nations,' &c. 'shall go up from year to year to worship the King, the Lord of hosts,' Zech. 14 : 16.

The declaration, in v. 4, that they shall beat their swords into ploughshares and their spears into pruning hooks,—the transformation of instruments of war into implements of peaceful industry—is, by substitution, expressive of the final cessation of all war and the establishment of the eternal reign of peace. An equivalent expression prevailed among the early settlers of this country, in the use of the phrase, 'bury the tomahawk.' The prophet Joel announces the approach of war by the reverse of this figure, when he says, 'Beat your ploughshares into swords, and your pruning hooks into spears,' (Joel 3 : 10)

That this is the significance of the above figure, is made free from all question by its inspired explanation that follows : 'Nation shall not lift up sword against nation, neither shall they learn war any more.' When the reign of peace shall have been once inaugurated, 'the meek shall inherit the earth, and shall delight themselves in the abundance of peace,' Psa. 37 : 11. 'In His days shall the righteous flourish, and abundance of peace so long as the moon endureth,' Psa. 72 : 7. 'For ye shall go out with joy, and be led forth with peace,' Isa. 55 : 12.

It is in view, then, of the glorious era thus predicted, that the prophet turns and apostrophises the nation of Israel, whom he was then addressing, in the exhortation of the 5th verse : 'O house of Jacob, come ye, and let us walk in the light of the Lord.' The chapter is one of prediction, of reproof, and exhortation. In the prospect of such a glorious future, Isaiah would persuade his 'brethren after the flesh,' to seek to share it. He exhorts them to do so ; and then he turns and addresses God, in vs. 6-9, confessing their fallen condition. In v. 10 he again exhorts the people ; and the remainder of the chapter contains a prediction of the great day of the Lord, which will precede and introduce the eternal era of peace and righteousness before described—the closing verse being an exhortation to put no trust in man, when the Lord alone should be our refuge.

Will the Pope Remove the Papal Seat to Jerusalem?

A correspondent of the Liverpool Mercury, writing from Rome, states that French officers have lately been very busy in obtaining information respecting Jerusalem and the state of things in that quarter. He adds that they had been taking measurements in several localities, particularly the ground that lies about the Mosque of Omar on Mt. Moriah. From Jerusalem they had gone on to Hebron, Gaza and other points, for the like purpose. It was also currently reported that a body of French troops was shortly to come to Jerusalem, while another would be stationed at Jaffa, and a third on Mount Carmel. At Beyrouth, he says, the French officers openly affirmed that their government had no intention of withdrawing the force sent out, but were about to employ them shortly on a new and very different errand to that for which they ostensibly came. The French were also actively employed in making a road from the Holy City to Damascus, along which they were erecting houses at certain intervals. It is said that such a scheme as this intelligence shows to be in course of development, points

to the realizing of Pio Nono's favorite plan of removing the seat of the Papacy to Jerusalem.

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The Heavenly Footman—poetry by John Bunyan
Declaration of principles, adopted at Albany N.Y. April 29, 1845.

The Mountain of the Lord's House—an exposition of Isa. 2 : 1—5.

Will the Pope remove the Papal Seat to Jerusalem?

A Word in Season ; with other miscellaneous items.

We printed several hundred copies of this extra edition of the Herald, above the orders for it, which will be sent in packages of ten copies for 25 cts. or 50 copies for \$1.—exclusive of postage. It is a valuable paper for distribution.

A Valuable Book.

"The Historical Evidences of the Truth of the Scripture Records stated anew, with special reference to the Doubts and Discoveries of Modern Times: In eight Lectures, delivered in the Oxford University Pulpit, in the year 1859, on the Bampton Foundation. By George Rawlinson, M. A., late Fellow and Tutor of Exeter College, &c. From the London Edition, with the Notes translated, By Rev. A.N. Arnold. Boston : Gould and Lincoln, 59 Washington st. New York: Sheldon and Co. Cincinnati : Geo. S. Blanchard. 1860."

This is a valuable work to the Bible student, inasmuch as it places, within a short compass, an abundance of materials, in support of scriptural history, that have been collected, by industrious research, from the monumental records of past ages—Assyrian, Babylonian, Egyptian, Persian, Phoenician—the writings of historians who have based their histories on contemporary annals, as Manetho, Berosus, Dius, Meander, Nicolas of Damascus—the description given by eye-witnesses of the Oriental manners and customs—the proofs obtained by modern research of the condition of art in the time and country; and which "all combine to confirm, illustrate and establish the veracity of the writers, who have delivered to us, in the Pentateuch, in Joshua, Judges, Samuel, Kings and Chronicles, Ezra, Esther, and Nehemiah," the history of God's ancient people. It gives the light drawn from the late explorations in Babylon and Nineveh ; which are especially valuable because they substantiate scriptural statements that have been often assailed by Rationalists and Infidels as irreconcileable with contemporary profane history. It contains 450 pp.—one half of which are devoted to references in proof of the positions assumed. The history of the New Testament is also defended with that of the Old. This book should find a place in every household. We regret that we cannot state its price ; but we should judge it to be about \$1.25.

"Reasons for my Hope. By H.L. Hastings. Providence R. I. Published by the Author. 1860. This is a work of 128 pp. price 50 cts. in which the author gives what his hope is, in view of Christ's near coming, defending it with the scriptural and other reasons which he adduces to sustain it.

Cassell's Family Bible.

Parts 25 and 26 of this profusely illustrated edition of the Sacred Scriptures, comprise about one half of the Book of Psalms,—with large engravings on the following subjects : viz. Job receiving presents from his friends ; David offering praise ; The lurking place of robbers ; David rejoicing with his mighty men ; The hill of Bashan ; an eastern shepherd leading his flock ; Occupations of the righteous and wicked contrasted ; A storm in the wilderness ; Praise to God on the harp : Sympathy with the sick and afflicted ; Heaping up riches ; A father in Israel discoursing of olden time ; Breaking the ships of Tarshish with an east wind ; My heart sore pained within me ; Eastern serpent charmer ; The year crowned with God's goodness ; Sitting in the gate ; Kings of Tarshish bringing presents ; The desolations of the Sanctuary ; The raining of manna ; Priests blowing the trumpet ; Joy in the service of the Sanctuary ; and Morning prayer.

CASSELL'S POPULAR NATURAL HISTORY.

Part 23 of this work is devoted principally to

the Deer, Camel, Dromedary, and Llama—abounding also with illustrations.

Both of the above are published in semi-monthly numbers, by Cassell, Petter and Galpin, Park Buildings, 37 Park Row N. York.

The Nos. of the History of England, for the last two months, have not come to hand.

The New Birth.

To C. R. Clough. In reply to your enquiry of Feb. 23d, we would say that we have no question in our mind that the new birth can be other than conversion to God. Resurrection may be a new birth ; but we do not look on it as the new birth, without, which, if it does not precede death, we know of no promise of a part in the first resurrection.

The text you refer to, 1 John 3 : 9, is explained in 5 : 18, "He that is begotten of God"—the same word in the original as *born*,—"keepeth himself, and that wicked one toucheth him not." He thus cannot sin, that is voluntarily and persistently, because he will not, he has not the disposition to—the same as the drunkard cannot forsake his cups. We do not conceive the text in question affirms any moral impossibility of sinning, but a determined disinclination to it.

About two years since we gave two long articles, discussing this question in full.

The Twin Sister.

Wilhelmina Dorrack Wardle, a motherless twin sister, at the age of fourteen, lay sick with typhoid fever in the city of Philadelphia. From the first she was impressed with the idea that her sickness was unto death ; and when she had been sick two or three days, she said to her father,

"Papa, I am going to die ; in the morning you will have no little Whillie."

On being asked, "Are you afraid to die?" she replied,

"O no, I am not afraid to die ; I would rather go ; I have suffered so much that I want to rest."

She continued, however, some three weeks after this, speaking words of comfort to her friends, and repeating verses of hymns, and texts of scripture. She loved to say : "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures ; He leadeth me beside the still waters." Occasionally she would sing parts of hymns

"Vital spark of heavenly flame
Quit, oh quit this mortal frame."

Also

"There is a beautiful world,
Where saints and angels sing,
A world where peace and pleasure reign,
And heavenly praises ring.
We'll be there, we'll be there ;
Oh yes, we'll be there.
Palms of victory, crowns of glory
We shall wear :
We shall wear glorious crowns
In that beautiful world on high."

This last hymn, at her request, was sung when she could hardly articulate her wishes, during the last hour of her life. And as the death rattle interrupted her breathing, and she was reminded that the scripture, "The Lord is my Shepherd," must be sweet to her now, her answer was,

"Yes, I have learned many pretty things like that in the Bible."

In compliance with her wishes, her father knelt by her bedside, and commended her soul to Jesus ; and as he prayed that God for Christ's sake would blot out all her transgressions, her meek response was,

"I hope they are all blotted out."

And thus, trusting in Him who blotteth out iniquity, transgression, and sin, she fell asleep and now awaits the resurrection morn, when she, and all the blood washed throng, will awake to immortal youth and never fading beauty.

Brother Bliss :—Please tell me when was fulfilled the 6th chapter of Rev., or from the 12th verse to the end of the chapter. I wish I could understand the whole of Revelation. I think our blessed Lord will soon come. May you be spared to give us meat in due season until the great day.

Your sister in Christ,

NANCY A. HILL.

Graniteville, Mass.

We place the fulfillment of the portion of Scripture referred to, in the future,—that which preceded having been already in the past. The text reads as follows :

"And I beheld when he opened the sixth seal, and there was a great earthquake ; and the sun became black like sackcloth of hair, and the moon became like blood : and the stars of heaven fell to the earth, as a fig-tree casteth its unripe figs, when shaken by a mighty wind. And the heaven departed like a scroll rolled together ; and every mountain and island were removed from their places. And the kings of the earth, and the nobles, and the rich, and the commanders, and the strong men, and every bond-

man, and every freeman, hid themselves in the dens and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and bide us from the face of Him seated on the throne, and from the wrath of the Lamb : for the great day of his wrath is come ; and who can stand?"—Rev. 6 : 12—17.

The laws of symbolization require that symbols should not be representative of their own order when there is any analogous order to be representative of. In other places in the Apocalypse, these symbols are used, under circumstances where it is impossible to regard them as symbols of their own order. And here as the kings of the earth call on the rocks and mountains to fall on them after the heaven has departed as a scroll and every mountain and island is moved out of its place, it is necessary to regard them as symbols of objects of analogous orders.

The earthquake, then, as in corresponding Scriptures, symbolizes a political revolution. The darkening of the sun and moon would represent a change in the character of the rulers and legislators of the world, so that instead of extending a genial influence over their subjects, they should exert a deleterious one ; and the fall of the stars their ejection from their stations—synchronizing with the first five vials (16 : 1—11), and fulfilled in the political revolutions of Europe during the past century.

By the passing away of the heavens and the removal of mountains and islands from their places, is symbolized the total dissolution of all human governments—corresponding to the seventh vial (16 : 20).

On the occurrence of this unprecedented state of anarchy, the inhabitants of earth will be aware of the proximity of the advent. They flee from the face of the Lamb, which indicates his appearance in the clouds of heaven at his personal advent. The great day of wrath will have come ; but before the infliction of merited punishment on his enemies the servants of God are to be designated, the righteous dead are to be raised, and they with the righteous living are to be caught up to meet the Lord in the air. 1 Thess. 4 : 17.

The Sword of the Spirit.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God." Eph. 6 : 17.

At the coronation of Edward VI., which took place on February 20th, 1547, he being then only nine years old, when three swords were brought, as signs of his being king of three kingdoms, he said there was one yet wanting. And when the nobles about him asked him what that was, he answered, "The Bible ! That book," added he, "is the sword of the Spirit, and to be preferred before these swords. That, in all right, ought to govern us, who use the sword, by God's appointment, for the people's safety. He who rules without the Bible is not to be called God's minister, or a king. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of Divine strength."

Some interesting anecdotes connected with the youthful days of this excellent prince have been preserved. One day, when engaged with some companions in amusements suitable for his age, he wished to take down something from a shelf above his reach. One of his playfellows offered him a large book to stand upon ; but, perceiving it to be the Bible, King Edward refused such assistance indignantly, and reproved the offender, adding "that it was highly improper that he should trample under his feet that precious Volume, which he ought to treasure up in his head and heart."

We learn that Bro. F. G. Brown is now laboring to good acceptance with Messiah's (formerly Advent Mission) Church, New York, and having taken the Baptist Chapel on 11th inst., renewed efforts are being made, to build up and establish the good cause. The prayerful support and co-operation of all Christians is earnestly solicited.

Foreign News.

The agitation in favor of reform has now begun in earnest, and meetings have been held in several large towns for the purpose of giving expression to the opinions of the middle and lower classes upon this subject.

FRANCE.

A French bishop who has lately had an interview with the Pope, gave out that His Holiness is firmly resolved not to quit Rome under any circumstances whatsoever, and reports the following as the substance of a statement made by the Pope in the course of conversation. The Pope has not the least doubt that sooner or later France will withdraw her troops, and that the Piedmontese will take possession of his small remaining territory. But this "crowning act of spoliation" will in no way change the conduct of the Holy Father. "I may perish,"

he says, "but the papacy will not perish. I may suffer martyrdom, but the day will come when my successors will enter into the full possession of their rights. Saint Peter was crucified, and yet I am here."

HUNGARY AND AUSTRIA.

About a fortnight ago military men of rank and standing in Austria informed their friends that Hungary was on the very eve of a state of siege ; but it is now positively stated that the Cabinet will not have recourse to such an extreme measure unless there should be serious disturbances, accompanied by revolutionary movements in the conterminous Turkish provinces. There is now an army of 80,000 men in Hungary, Transylvania, &c., and it is believed that such a force is able to maintain order without the introduction of martial law.

General Tarr, having been elected a member of the administrative committee of the Comitat of Czabolcs, in Hungary, has addressed to the general assembly of this comitat a letter in which he says :

"Let the King of Hungary restore to us our autonomic and responsible government, let the constitution of 1848 be re-established in full force ; let every foreign soldier leave our country ; let the Hungarian army be brought back to it ; and let the House of Hapsburg give up tyrannizing over your brothers of Venetia by the help of Hungarian, Servian, Wallachian and Croatian blood ; then we shall return to our country, without needing an amnesty. But so long as this is not the case the members of your committee who are abroad will remain there ; for what the country demands is not the pardon of a few isolated citizens, but the restoration and religious observation of all our constitutional rights.

We shall not be caught by means of an amnesty. It will soon be decided whether an Austrian wishes once more to bound on his people and excite them against one another. In this case we shall embrace the first opportunity that offers to strike out some path to our country, and there joining our force to obtain our freedom."

ITALY.

The Pontifical Government is preparing a reply to the pamphlet of M. de la Gueriniere, in order to prove that all the responsibility of the late events lies with the Emperor Napoleon. Fifteen Romans have been exiled, and have already left Roman territory. Francis II is said to intend staying at Rome as long as the French remain.

The Italia of Turin publishes the following letter from Garibaldi to the workmen of Parma :

"Caprera, Feb. 10, 1861.

Workmen of Parma : Yes, I am a son of the people, and one of you, and am prouder of it than of any other title upon earth. I willingly accept the honorary presidency of your society, and also to be your companion in the approaching and the last battle of redemption.

Receive a kiss from your

G. GARIBALDI.

SPAIN.

The Contemporaneo of Madrid states that if the news (of the expulsion of the Spanish minister) recently received from Mexico be confirmed, Marshal O'Donnell will leave the Cabinet and proceed to Cuba for the purpose of placing himself at the head of an expeditionary army which would start for Mexico to demand satisfaction for the grievances inflicted on Spain.

RUSSIA.

The great measure of the emancipation of the serfs is the universal topic in Russia. To provide against agitation, and perhaps some disturbing manifestations, the Russian government has taken some serious measures at St. Petersburg—such as arming the winter palace and removing the arms of the arsenal to the fortress. It is added that there is an intention of encamping regiments in different quarters on the day of the promulgation of the decree of emancipation.

A WORD IN SEASON. When Lord Teignmouth, Governor General of India, was toiling up the steep ascent of fame, an old gentleman said to him,— "Make yourself useful and you will succeed." It became the text on which the young civilian preached many a discourse to others and himself ; and this following what was useful, carried him at length to the throne, for so it may almost be called, of the English Indian empire. So I say to you, follow what is useful, and you will succeed ; and begin at once.—J. A. James.

A holy mind can never take pleasure in the recital, much less in the aggravation, of another's faults. If a believer does so, grace is at a low ebb.

George Whitefield's last words were : "I am dying." It is said he desired to die suddenly. At a dinner table in Princeton, he remarked, "I shall die silent ; it has pleased God to enable me to bear so many testimonies for him during my life, that he will require none from me when I am dying."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Samuel Chapman.

Bro. Bliss:—After writing from Haydenville, Mass., Dec. 15th, I remained there some ten days longer. Had our preaching at Bro. Sheldon's hall. The Catholic rowdies annoyed us some, when we were explaining the "little horn" of Dan. 7th and other kindred scriptures, but the more intelligent part received the word understandingly. Two young ladies were hopefully converted. A Mr. B. who was quite prominent among them, and very intelligent, of the Congregationalist order—for whom br. Sheldon had a special regard—was early notified of our meetings, and entreated to attend; but preferring to mingle with his more popular associates, refused us a hearing till the fourth evening. Then he ventured in, bringing some of his companions with him. Our subject that evening was quite historical, and our new attendant being interested, he continued thereafter to meet with us, and soon began to confess that he had received new light on the Scriptures. Being anxious to learn more on the subject of our faith, he often called at my boarding place, and spent hours in conversation with me.—This he continued to do, till his prejudices were entirely removed. The little church there was much revived, and Bro. Sheldon's heart was greatly encouraged. While there I received a respectful call to visit the Advent church in Vernon, Vt., to which I consented, and wrote them accordingly. On Monday, the day before Christmas, having everything packed up, and being in a waiting position for the stage, thought we would improve a few moments in prayer before we separated. When we rose from our knees, Bro. Sheldon said, "There, Bro. Chapman, the stage has gone by, and I am glad of it." This of course detained me till next morning; and, it being understood by the friends that I was detained, several of them came in that evening, and conversed with us till near midnight. Among them was our good Bro. B. Perceiving his disposition to learn, I briefly reviewed our former discourses—more particularly those which he failed to hear. By this means he, and another brother who had attended several of our meetings, and manifested some interest in the views we hold, became more fully confirmed in the faith, and signified that they would diligently search the Scriptures to see whether these things were so. The next morning I left to meet my engagements in Vernon, 40 miles west, where, though a stranger, I was received by the brethren very cordially. They have a commodious chapel, 24 by 34 feet on the ground, at which we had a respectable gathering that, Christmas day, evening. Learning that they were somewhat divided in faith on certain points of doctrine—which was unfortunate for them—I resolved to avoid agitating those questions entirely, and confine myself to our appropriate work—viz. to show from the Scriptures that the coming of the Lord was near, "even at the doors," and urge a preparation of heart to meet the event. Used for a text on that occasion, "Wherefore comfort one another with these words," 1 Th. 4:18. Then considered the preceding five verses, comparing them with other kindred scriptures, and before we closed the hearts of many were so cheered that they responded aloud. The following three evenings were improved in presenting the evidences of the Lord's soon coming. The word was readily received, and by it the brethren were revived. Saturday evening was devoted to exhortation, prayer and singing. Many spoke with life and animation, each aiming to comfort one another with words relating to the coming of their Lord, and truly my own heart was cheered and comforted with the services of that evening. On the Sabbath, the chapel was well filled, and in the morning we gave them a full exposition of Matt. 24th, on which they received much new light, and were comforted. In the P.M. we celebrated the Lord's supper; in which some forty or more participated. It was the first they had enjoyed for a long time, and it was a precious season to us all. The whole day and evening was one of peculiar interest, and so we protracted the effort some ten days longer. The church, almost to a member, was revived, and I left them in a

peaceful and prosperous state. During that brief stay there, visiting as I did from house to house, we became so attached to each other, it was really hard parting. The Lord bless and protect that dear people, is my humble prayer. Returned to Hartford Jan. 10th, and mingled with the friends for a week or more, during which time I received and answered many cheering letters from the friends in various directions. Among them was one from our young Bro. B. of Haydenville. He says, "We have had precious seasons in waiting upon the Lord since you left. Our meetings have been increasingly interesting, and we are greatly encouraged to struggle on in the way the holy prophets went," &c. Then adds, "I have concluded, God strengthening me, to devote my all to his cause. Shall leave in a few days, and enter upon the work. Perhaps I may meet you in the course of my pilgrimage. Pray for me," &c. Truly it is heart-cheering to receive such communications from our children in gospel faith, and we can with the apostle exclaim, "Now we live if ye stand fast in the Lord," 1 Th. 3:8. Then left H. and entered upon a brief southern tour, to sympathize with and comfort the few remaining Adventists in Berlin, who were deeply mourning the loss of Bro. Harvey Parsons, and well they might; for he was a decided Adventist, a devoted disciple of Jesus, loved his appearing, and his influence was felt through that entire community. The Lord bless and sustain the mourning friends, is my prayer. Visited the brethren in Meriden and Wallingford, where we enjoyed some refreshing seasons in conversation and social worship. On the Sabbath, July 27th, by request of Dr. Hatch, the superintendent, I preached to the State Reform School in the former place. Bro. I. Morgan accompanied me and took part in the services. Teachers, scholars, and a few neighbors numbered about 200. We used for a text on the occasion Dan. 2:44, and gave them an exposition of the entire chapter. The teachers, and many of the scholars, seemed interested. Some of the latter were affected to tears. The Doctor thanked me very kindly "for that labor of love," and said, "Do visit us again." Spent the next week in Cheshire. Visited and talked much on the present signs of the times, which prepared the way for a noble gathering at their chapel on the Sabbath, Feb. 3, where the brethren listened with interest and attention to preaching, A.M. and P.M., and in the evening we enjoyed a more than ordinarily refreshing season in social worship at a private house. Then returned to Hartford, where I spent some two weeks, resting a little from my ordinary labor, visited some there, and some in East Hartford. Wrote many letters to absent friends, who love the blessed hope, exhorting them to be watchful, and ready to meet the Lord. Mingled, of course, with our brethren in worship on the Sabbath, and listened to good preaching again by Bro. Wendell, and trust the time was not entirely lost. But I confess the time passes off more pleasantly with me, when I have good congregations, and the privilege of preaching to them on the Sabbath and every evening in the week, then fill up the intervening time in conversation, and in my writing correspondence with the friends—especially those with whom I have labored and toiled with some success; but on this point I forbear. Came to Plymouth on Wednesday, 20th ult. Found the brethren, Dea. Tattle and others, abiding in the faith, and enjoyed a refreshing season with them that evening. The next day Bro. T. kindly conveyed me to P. Hollow, where I spent two days to good advantage, visiting much from house to house, and had a general gathering for worship on Friday evening. After preaching some 15 to 20 spoke readily, being much refreshed by the word. Services were of course protracted to a very late hour, and many said, "It is good for us to be here." Came to this place, 12 miles north of the Hollow, on Saturday last, to meet an urgent call from brethren whom I had never seen before. My late, and first, letter in the columns of the Crisis prompted them to request a visit from me. We had a respectable gathering that evening, and a refreshing time in social worship. Preached three times on the Sabbath and every evening since. The school house is now filled with solemn listeners to the word. The brethren are revived, and speak freely after preaching. Sinners are thoughtful, and manifestly begin to enquire secretly, "What shall we do?" Should nothing occur to hinder the work, we hope for a good time. Pray for me, dear brethren and sisters of the household, that all my steps may be ordered of the Lord, and forget not that his coming is now near, even at the doors. Yours, Bro. B., as ever, expecting redemption very soon,

SAM'L. CHAPMAN.

Torrington, Ct., March 1, 1861.

PS. I have recently read Bro. I. C. Wellcome's treatise on Matt. 24, and think much of it. Wish every brother and sister had a copy to read and circulate. It tells the story. My P. O. address still remains Hartford, Ct., care of Wm. R. Chapman. Hope the friends will continue to write.

S. C.

From Bro. Thos. Wardle.

(Continued from Her. of Mar. 9.)

"By him the daily was taken away, and the place of his sanctuary was cast down."

As we remarked in connection with the daily, so here, there is no destruction of the place of his sanctuary. It is cast down; it no longer occupies the position it formerly did; it has been reduced to a subordinate position; its glory has departed.

Take away from Rome, her ancient rites of pagan worship that she must no longer depend on the government to sustain her, in her idolatrous practices: then the place of his sanctuary is cast down. But this is not what, in the full force, we understand the text to mean.

We have shown that the freedom of the city of Rome was awarded to all the gods of mankind, and that the Pantheon was "dedicated to all the gods." Webster's Dictionary.

The name signifies "the temple, or asylum of all the gods." S. A. Manual.

There was no place of pagan worship, or sanctuary for pagan worshippers, that claimed such a pre-eminence, as the city of Rome for its site, and the Pantheon for its worshippers.

"Every city in the empire was justified in maintaining the purity of its ancient ceremonies; and the Roman senate, using the common privilege, sometimes interposed, to check this inundation of foreign rites. The Egyptian superstition, of all the most contemptible and abject, was frequently prohibited; the temple of Serapie and Isis demolished, and their worshippers banished from Rome and Italy. But the zeal of fanaticism prevailed over the cold and feeble efforts of policy. The exiles returned, the proselytes multiplied, the temples were restored with increasing splendour, and Isis and Serapis at length assumed their place among the Roman deities."

Having shown what is meant by the place of his sanctuary, the question arises:

How was the place of his sanctuary cast down?

It was not by dissipating the superstitions of the Pagan inhabitants of Rome, that Constantine cast down the place of his sanctuary, nor by convincing them that the spot on which Rome was founded, had not been consecrated by ancient ceremonies and imaginary miracles.

Long and anciently had the worshippers of Rome believed, that the presence of some god, or the memory of some hero, seemed to animate every part of the city, and that the empire of the world had been promised to the capital. It was no part of the prophetic vision, to show to the Romans that the illusion which they had felt and confessed, was believing a lie.

The prophet had before the eye of his mind, a sterner reality than any of the above fancies.

Constantine comes, at the request of the Senate and people, to deliver them from a detested tyrant. Having slain his and their enemy, he honors the senate with his presence, and with unmeaning words he promises to re-establish its ancient dignity and privilege, which he fulfilled by converting the free gifts, exacted by former sovereigns, into a perpetual tax, and bringing within its scope, their sons, their descendants, and even their relations; leaving them with an empty name, whilst their glory had departed. Ah! that body which once claimed the right to invest one of their number under the title of emperor; to control the affairs of the empire, and to give force and validity by their decrees, to such as they should approve of by the emperor's edict.

"By suppressing the troops which were usually stationed in Rome, Constantine gave the fatal blow to the dignity of the senate and people, and the disarmed capital was exposed, without protection, to the insult or neglect of its distant masters." Gibbon, Vol. 1, Page 152.

Those guards, which had time and again been the terror of princes, who had raised some to the dignity of emperor, and slain kings and emperors, and bore away their heads in triumph upon the weapons of war, awaited the conquest of Constantine, to destroy and scatter their power forever. The Praetorian guards, derived their institution from Augustus, but their establishment in a permanent fortified camp at Rome, was the work of Tiberius. Augustus had formed the powerful body guard, to be in constant readiness to protect his person, to awe the senate, or to crush the first rebellion. In the luxurious idleness of an opulent city, their pride was nourished by the sense of their irresistible weight, nor was it possible to conceal from them, that the person of the sovereign, the authority of the senate, the public treasure, and the seat of the empire, were all in their hands.

They slew the emperor Pertinax, and offered the empire at public sale, to the highest bidder. They must be disgraced, revived, and increased to four times its ancient number, and again reduced by Diocletian; then for the last time their numbers and privileges restored and even augmented by Max-

entius. But when they meet Constantine in battle array, they are scattered forever, their fortified camp was destroyed, and the few praetorians who escaped the fury of the sword, were dispersed among the legions, and banished to the frontiers of the empire.

Thus, another of the supports of the City of Rome was gone; but the place of the daily sanctuary, must be cast down still more completely. The proud mistress of the world, and the place of the temple of all the gods, must come down from her ancient glory.

God has said, and by him "the place of his sanctuary was cast down." It is not enough, that her ancient worship has been subverted, the prestige of the emperor's name and service, in the sanctuary of the daily, lost to her; the senate degraded to vassals, the Praetorian guards, who claimed the guardianship of the city of Rome, lost to her forever. One blow more awaits her, and she is cast down from her proud position, the seat of the empire must be removed, and another must contend with her, for the glory of the kingdom.

In the year A.D. 303 Diocletian and Maximian entered Rome, in the pomp of a Roman triumph; and "in the eyes of posterity this triumph is remarkable,—it was the last Rome ever beheld: Soon after this period, the emperor ceased to vanquish, and Rome ceased to be the capital of the empire." Gibbon, Vol. 1, Page 137.

When Constantine made choice of Byzantium for the capital of his empire, "In one of his laws he has been careful to instruct posterity that, in obedience to the commands of God, he laid the everlasting foundation of Constantinople."

The day which gave birth to a city or colony was celebrated with pomp.

"On foot, with a lance in his hand, the emperor himself led the solemn procession; and directed the line, which was traced as a boundary of the destined capital: till the growing circumference was observed with astonishment by the assistants, who, at length, ventured to observe, that he had already exceeded the most ample measure of a great city. "I shall still advance," replied Constantine, "till He, the invisible guide, who marches before me, thinks proper to stop."

With the truth, or the falsity of the above we have nothing to do; we only give them as we find them in Gibbon. But we ask why not true? "By me kings reign, and princes decree justice." Does not God turn the hearts of kings as the rivers of water are turned. And if Gabriel was one and twenty days with the prince of the kingdom of Persia, and then called to his aid Michael, one of the chief princes, to urge forward the Prince of Persia, to fulfil the predictions of God, who will dare to say, that the invisible messenger of Constantine was not one of the host of heaven, sent to assist in the casting down the place of his sanctuary?

When Constantine traced out the boundaries for the capital of his empire, he urged the progress of the work with the impatience of a lover; and at the festival of the dedication, an edict, engraved on a column of marble, bestowed the title of Second or New Rome on the city of Constantine, not second in importance, first in importance, but second in point of age.

After the defeat of Maxentius, the victorious emperor passed no more than two or three months in Rome, and visited it twice during the remainder of his life, to celebrate the solemn festival of the tenth and of the twentieth year of his reign; at length Rome was insensibly confounded with the dependent kingdom which had once acknowledged her supremacy.

Surely Constantine cast down the place of his (the daily) sanctuary, if she had lost her ancient rites of worship, so that Symmachus, the eloquent, wealthy, noble senator who united the sacred character of pontiff and augur, with the shades of these and other titles, be sent to sue for the restoration of the altar of victory, and Rome herself, the celestial genius that presided over the fates of the city, is introduced by the orator to plead her cause before the tribunal of the emperors, laid the foundation of the New Rome.

Rome, deserted of her emperors, her guard abolished, her senators insulted and debased, what would cast her down, more than we have shown, in the foregoing history of her fate?

THOMAS WARDLE.

From Bro. James Danforth.

Bro. Bliss:—after scattering forty or fifty of that extra Herald, I have as the result obtained a subscriber and perhaps some others in this place; and in other places, where they have gone by mail, there may be some induced by the feast they will get from that sheet, to send on their dollar or two and secure what they cannot get anywhere else; for I regard the Herald as the best paper within my knowledge.

JAMES DANFORTH.

Massena, Feb. 5, 1861.

From Bro. Wm. H. Swartz.

Dear Bro. Bliss:—Having closed our protracted meeting in this village, it becomes my pleasing task to speak of the results. The meeting throughout—extending over a period of six weeks—was characterized by a display of God's power, and effusion of the Holy Spirit, seldom exhibited, except as the result of entire consecration and devout prayer to God, on the part of his people. The spiritual attitude of the church, the external militante and counteracting influences with which we had to contend, in connection with the precious fruits of the meeting, should convince the most unscrupulous and inveterate enemy of God's people, or of experimental religion, that it was not the work of man, and inspire his people with renewed and implicit assurance that “with God all things are possible;” that it is not by might, nor by power, but by the Spirit of God, that any good is accomplished.

About thirty precious souls have expressed and manifested the assurance of having obtained “peace through the blood of his cross;” chiefly those too “who have been all their life-time subject to bondage.”

On Saturday ult. fifteen members were received into church fellowship, and on Sabbath following fourteen followed the Lord in baptism, the days of whose years varied from the child of twelve summers to the mother of forty. The scene was truly sublime and impressive. The vast assembly of interested spectators—the genial and balmy atmosphere—the sweet voice of melody pouring forth from many hearts, filled with the Holy Ghost, and wafted by the gentle zephyr over the placid waters,—the rejoicing of pardoned souls as they arose from the liquid tomb—fit emblem of the “better resurrection”—to walk in newness of life, all conspired to heighten the grandeur and intensify the solemnity of the occasion.

But how much more enrapturing will be the scene when they that sleep in dust shall awake and sing, and with songs mount up on high, to enter into their chambers and shut their doors about them until the indignation be overpast, when they will sing the song of Moses and the song of the Lamb.

Yours in hope,

W.M. H. SWARTZ.

Shiremanstown, March 7, 1861.

PS. Our Brn. Gates and Laning will receive our grateful acknowledgments for the timely and efficient service they rendered us during the progress of the above meeting.

W.H.S.

From Bro. S. K. Lake.

Bro. Bliss:—Permit me to say through the Herald that I have not yet engaged my services for the present year, and am prepared to respond to calls from brethren of like precious faith. For as much as in me is I am ready to preach the gospel of the kingdom of God to every creature. My Post office address will still be Wellington Square, C. W.

Yours fraternally,

S. K. LAKE.

March 9, 1861.

The Mountain of the Lord's House.

Bro. Bliss:—I would like to see, in some future number of the Herald, from your pen an explanation of Isa. 2:1-5. That passage, you know, is often referred to by those who advocate the conversion or evangelization of the world to prove that theory, and I am at a loss to know how to explain it when asked to do so by those who hold that doctrine.

Please don't refer me to some past volume and number of the Herald, in which you may have given an explanation of the passage; for I do not know that I could find it; and perhaps some who now take the Herald would be pleased to see such an explanation, who did not then read the paper.

Yours as ever,

WESLEY BURNHAM.

Essex, Mass., Jan. 29, 1861.

NOTE. We have complied with your request under the editorial head.

ED.

Notice.

A Discussion will be held in South Ashburnham, at Union Hall, between Elder Miles Grant, of Boston, and Rev. J. Baker of Westminster, to commence Tuesday, March 19th, at 11 o'clock A.M.

Questions for discussion: 1. Does the Bible teach the final salvation of all men? 2. Does the Bible teach that any of the human family shall finally cease to exist?

Friends from abroad are invited to attend.

In behalf of others,

J. D. MERRIAM.

From Bro. M. Fuller.

Dear Bro.:—I have been much strengthened of late, in the faith of the speedy coming of Christ. The heavens seem to be fast gathering blackness,

and the storm to be just ready to burst upon a guilty world. We hear of wars and commotions, in almost all parts of the world; nation arising against nation and kingdom against kingdom; we see distress of nations with perplexity, and men's hearts failing them for fear, and looking for the things that are coming on the earth; but this should not discourage the humble follower of Jesus, who tells us to “look up and lift up our heads and rejoice, for our redemption draweth nigh.” If ever there was a time when the saints of the most high God should be on the watch, it is now. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness and arise and trim our lamps and be ready for His coming.

Yours in the blessed hope,

MORRIS FULLER.

North Creek, N. Y.

OBITUARY.

Bro. Bliss:—Please insert the following brief memoir of sr. HANNAH BAILY, of this place. She was 18 years of age lacking a few days. She experienced religion between three and four years ago. I baptised her two years ago last summer. She had been in a state of trial and declension for a while, but was revived and was again faithful and happy in Christ's cause. After some months she seemed to be drawn by young associates, at times, to the Catholics. As I was leaving Haverhill for Boston and then New York, I feared she might be ensnared by them, and went and saw her and had a faithful talk with her. I did not see her for a year and a half. When I returned last fall, I heard she was sick unto death, and had expressed a wish I might be here to attend her funeral. I went and saw her three times, and had very joyful interviews. Her stout constitution was broken, her disease was far advanced and painful. Her soul was resigned and happy. Our young sisters here often visited her, and she always wanted them to “sing to her of heaven,” and spoke of her evidence as clear and hope strong. She was ready and willing to go at any time. She left a faithful message for the church; called her friends to the bed and prayed for them; asked them to promise to meet her in the kingdom of heaven; asked me to attend her funeral, and died rich in faith and heir to the kingdom promised them that love him. She was poor in this life, she was not favored with much education; but she was deeply taught of God, and delighted to attend the Bible class, whether many or few were there, to learn more. She took great pains to attend prayer meetings, whether cold or wet, though she had far to go, and often alone. She had trials daily from those around her, but she had endured the cross and secured the crown. She had a good sound mind, that seemed to stand by her in danger, and rose superior to temptation through grace. She loved the good, and was loved by them. I attended her funeral in the tabernacle, in connection with Elder Plummer. A large gathering of friends heard the word, and followed to the grave, and buried her in hope of a better resurrection. May all the good traits of her humble career, be remembered and imitated by the Christians who knew her. She had great firmness, honesty, humility and patience. No doubt she will receive the prize.

Yours truly in hope,

D. I. ROBINSON.

Haverhill, Mass. Feb. 18 '61.

DIED, in Magog, Feb. 8th, 1861, of consumption, Sister BETSEY, daughter of Benjamin and Nancy CURRIER in her 19th year.

Truly this time death chose a shining mark; for Betsey was highly esteemed by all who had made her acquaintance. In the year '59 she gave her heart to God, and was buried in the likeness of her Master beneath the yielding wave by the writer, thus fulfilling the command, Believe and be baptized. I visited her in her sickness. She gave a bright evidence that she was accepted. She often expressed a desire to die, and be at rest. A discourse was delivered by the writer, from Acts 26 : 22, 23.

Dearest sister, thou art sleeping,
Sleeping in the silent tomb;
Angels their bright watch are keeping
'Mid the darkness and the gloom.

When the Saviour comes in glory,
They will bear thy form away
To those blest and heavenly mansions
In the realms of perfect day.

Jesus smoothed thy dying pillow,
Journeyed with thee through the vale;
Bore thee safe o'er death's dark billows,
Nor did his blest promise fail.

Sleep on, sister; rest in Jesus,
Till in glory he appears;
Then with joy thou wilt rise to meet us,
Where are shed no parting tears.

JOHN CHAPMAN.

ADVERTISEMENTS.

AYER'S CATHARTIC PILLS.



Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs

its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deepest and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physician.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartics we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BAILL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsey, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for \$1.

Prepared by DR. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

PRICE. POSTAGE.

Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	50	.20
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Daniels on Spiritualism	50	.16
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Exposition of Zechariah	2.00	.28
Laws of Symbolization	75	.11
Litch's Messiah's Throne	50	.12
Orrook's Army of the Great King	25	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses		

reason of which I could not set my foot to the floor for two weeks. The pain was exruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1'62

For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER

is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

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I. C. WELLCOME, Richmond, Me. } Sole Proprietors.
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pd to 1023



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DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland street, Boston, next door to the Herald office; and by J. Litch 27 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 23, 1861.

Questions about Moses.

109. How did the darkness affect Pharaoh?

Ans. "Pharaoh called unto Moses, and said, Go ye, serve the Lord: only let your flocks and your herds be stayed: let your little ones also go with you." Ex. 10:24.

110. Was Moses willing to go without the flocks and herds?

Ans. "Moses said, Thou must give us

also sacrifices, and burnt-offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither." Ex. 10:25, 6.

111. Did Pharaoh then let Israel go?

Ans. "But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face, thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more." Ex. 10:27-9.

112. How many more plagues did the Lord say he would bring upon Pharaoh?

Ans. "The Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether." Ex. 11:1.

113. What was this last plague to be?

Ans. "And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." Ex. 11:4-6.

114. What did the Lord command the children of Israel to do on the evening of the night in which that judgment was to be inflicted?

Ans. The Lord commanded every family of Israel to kill a lamb, that should be without blemish, to sprinkle its blood "on the two side posts, and on the upper door post" of their houses; and to "eat the flesh" of the lamb "in that night, roast with fire," and they were to eat it with "unleavened bread, and with bitter herbs," Ex. 12:3-8.

115. How were they to eat this feast, and what did the Lord call it?

Ans. The Lord said, "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the Lord's passover." Ex. 12:11.

116. Why was it called the Lord's passover?

Ans. Thus saith the Lord, "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Ex. 12:12, 13.

117. What did the Lord say of the observance of the passover as a memorial?

Ans. He said, "Ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." Ex. 12: 24-7.

The Quaker's Gift.

The following is copied in an English paper as by "an American writer," who tells the story of himself:

When he was a boy, his father said to him one day:

"Levi, can you make up your mind to live at home and be a farmer?"

"I would rather be a tanner than a farmer," replied Levi.

"Very well," responded the father, who was willing to let Levi follow his own tastes, as he was now seventeen years old; "very well my son, I will try and find a place for you."

Very shortly a place was found for master Levi with a good Quaker. When the boy presented himself at the tannery, the honest Quaker said:

"Levi, if thou wilt be a good boy, I will

do well by thee; if not, I will send thee home again. All the bargain I will make with thee is, that thou shalt do as well by me as I do by thee."

"Very well, sir," said Levi; "I will try what I can do."

Levi now went to work with a hearty good will. He worked hard, read his Bible, was steady, honest and good-natured. The Quaker liked him. He liked the Quaker. Hence, the Quaker was satisfied, Levi was happy, and the years in his apprenticeship passed pleasantly away.

Just before Levi became of age, his master said to him:

"Levi, I think of making thee a nice present when thy time is out."

Levi smiled at this pleasant scrap of news, and said, "I shall be very happy to receive any gift you may please to make, sir."

Then the Quaker looked knowingly at Levi, and added, "I cannot tell thee now what the present is to be, but it shall be worth more than a thousand dollars to thee!"

"More than a thousand dollars!" said Levi to himself, his eyes sparkling at the bare thought of such a gift. "What can it be? I wonder if he means to offer me his daughter for my wife? That can't be, because I have heard that a good wife is better than ten or twenty thousand dollars. No, it can't be his daughter. But what can it be?"

That was the puzzling question which buzzed about like a bee in Levi's brain from that time until the day before he was of age. On that day the Quaker said to him:

"Levi, thy time is out to-morrow; but I will take thee and thy present home today."

Levi breathed freely on hearing these words. Dressing himself in his best suit, he soon joined the Quaker, but could see nothing that looked like a gift worth over a thousand dollars. He puzzled himself about it all the way, and said to himself, "Perhaps the Quaker has forgotten it."

At last they reached Levi's home. After he had been greeted by his friends, the Quaker turned to him and said:

"Levi, I will give thy present to thy father."

"As you please, sir," said Levi, now on the very tiptoe of expectation.

"Well," said the Quaker, speaking to Levi's father, "your son is the best boy I have ever had." Then turning to Levi, he added, "This is thy present, Levi, a GOOD NAME!"

Levi blushed, and perhaps he felt a little disappointed because his golden visions were thus so suddenly spirited away. But his sensible father was delighted, and said to the Quaker, who was smiling a little waggishly:

"I would rather hear you say that of my son, sir, than to see you give him all the money you are worth, for 'a good name is rather to be chosen than great riches!'"

Doubtless Levi's father was right, and the young man's good name did more for him in after years than could have been accomplished by any sum of money, however large. Young readers, have you become possessed of the Quaker's gift? Do you deserve it? Are you striving to gain it?

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

AMERICAN MILLENNIAL ASSOCIATION. The regular quarterly meeting of the Board of the A. M. Association will be held on Tuesday, April 9th ensuing, in the office of the Advent Herald, 46 1-2 Kneeland street, Boston, Mass.

F. GUNNER, Rec. Sec'y.

J. LITCH, Pres't.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. I. ROBINSON. Bro. J. B. Huse wishes for your P.O. address.

D. CAMPBELL. We can supply you with Miller's Lectures, bound in cloth, for 33 1-3. You will find the prices, of the other books you enquire for, in our list of books; and of those we should deduct one-fourth from the prices given, if sold by the quantity, on the Harps, Messiah's Throne, Hill's Inheritance, Daniels on Spiritualism, and Bliss' Chronology. We have only a single copy of the English work referred to, and cannot supply it.

Wm K Stamp, \$2. Have sent you 5 books the 18th by Express.

JOHN MORSE. The letter you sent the 4th inst. enclosing \$3 for Wm Plummer was not received. Will you notify your P. M. and also write the Dead Letter office at Washington. We now change the direction as you request and will do as you direct about the loss.

Extra Heralds, No 2, sent by Express March 15.

J. F. HUBER, and books; J. M. ORROCK, and books; W. H. SWARTZ, J. VOSE, A. PEARCE, M. B. LANING, J. B. HUSE.

Ditto, sent by Mail.

G. PHelps, H. B. EATON, G. HOGARTH, S. SHERWIN, H. LYME, II. TANNER, I. E. BALDWIN, D. W. LAUMB, H. H. GROSS, G. LOCKE, MRS. M. HOPKINS, WM. STEARNS, H. BUCKLEY, G. PICKEL, MRS. S. A. HILL, WESLEY BURNHAM, E. G. NEWTON, C. BEUNS, J. OSTRANDER, E. M. PALMER, A. JACKSON, J. MACKENZIE, H. A. DOLLEND, A. H. BRICK, E. SPRAGUE, L. HOOPER, E. LLOYD, I. WALLACE, H. G. FRASER, J. D. W. LAPUE, C. W. STEWART, B. F. BROWNL, J. A. HEATH, A. EULLER, P. MIDDLEMAS, REV. J. MOORE, JOHN MOORE, J. MAYO, J. WIGHT, A. COBURN, R. ROBERTSON, of London, Eng.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

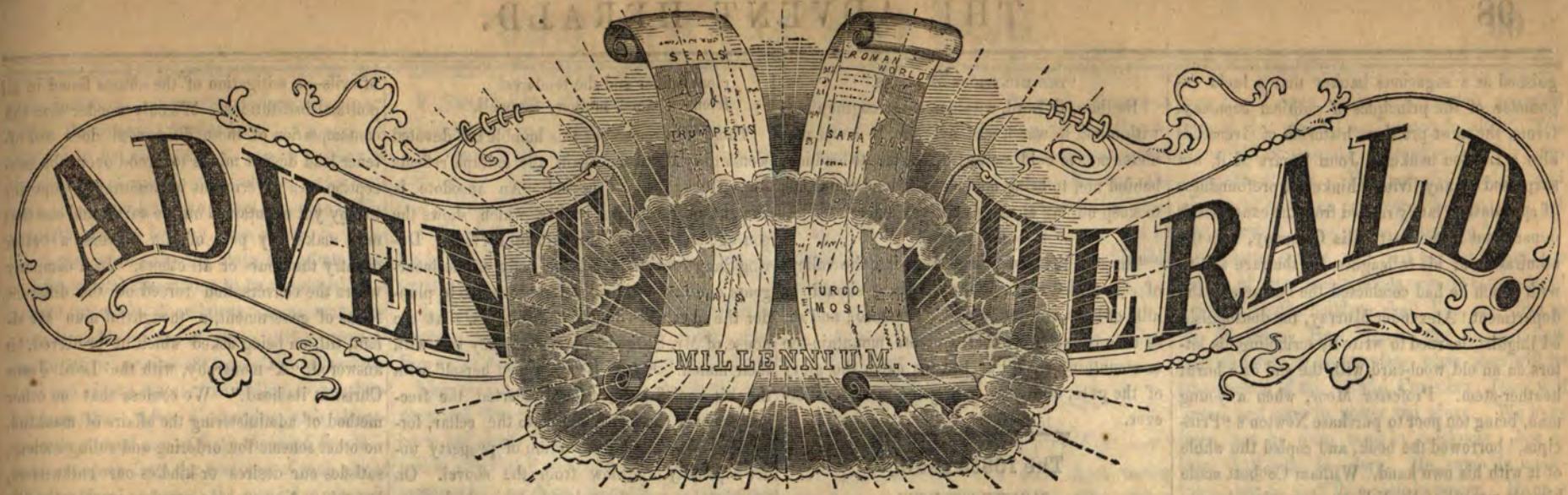
SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MAR. 19, 1861.

Mrs Charles Merriman, Akron, O.....	1.00
Mrs M. B. Woolson, Milford, N. H.....	1.00
Sarah S. Wilson, Black Rock, Ct.....	1.00

Agents of the Advent Herald.

Albany, N. Y.....	
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BOSTON, SATURDAY, MARCH 30, 1861.

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Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. Committee
J. V. HINES, on
O. R. FASSETT, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

MAN.

Admire, exult—despise—laugh, weep—for here
There is such matter for all feeling;—Man!
Thou pendulum betwixt a smile and tear.

—Byron.

Scripture Illustrations.

NO. 91. HEATHENISH SPORTS REBUKED.

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger." Matt. 14: 6-8.

During the persecution to which Chrysostom and his people were subjected, a silver statue of the empress was solemnly erected in the street just before the great church of St. Sophia. It was dedicated with many heathenish extravagances; and the people used to meet there in sports and pastimes, to the distraction of the congregation. The bishop, impatient of these things, blamed them from the pulpit, and with great imprudence began his sermon after this manner: "Now again Herodias rages and is vexed, again she dances, again she desires John's head in a charger."

NO. 92. PRAYER FOR HELP.

"Lord, help me." Matt. 15: 25.

This was the frequent cry of Rowland Hill, and also of Robert McCheyne, who often wrote it at the close of his sermon.

NO. 93. THE LOST.

"For the Son of man is come to save that which is lost." Matt. 18: 10.

Mr. Whitefield, brother of the noted preacher, had fallen into a blackslidden state; but under a sermon preached by his brother in the Countess of Huntingdon's chapel, Bath, it pleased God to arouse him from that state; after which, however, he became melancholy and despairing. He was taking tea with the Countess of Huntingdon, on a service evening, in the chapel house, and her ladyship endeavored to raise his desponding hopes by conversing on God's infinite mercy through Jesus Christ; but, for a while, in vain. "My lady," he replied, "I know what you say is true. The mercy of God is infinite: I see it

clearly. But, ah! my lady, there is no mercy for me—I am a wretch entirely lost." "I am glad to hear it, Mr. Whitefield," said Lady H. "I am glad at my heart that you are a lost man." He looked with great surprise. "What, my lady, glad! glad at your heart that I am a lost man?" "Yes, Mr. Whitefield, truly glad; for Jesus Christ came into the world to save the lost!" He laid down his cup of tea on the table. "Blessed be God for that," said he, "Glory to God for that word," he exclaimed. "Oh what unusual power is this which I feel attending it! Jesus Christ came to save the lost! then I have a ray of hope," and so he went on. As he finished his last cup of tea, his hand trembled, and he complained of illness. He went out into the chapel court for the benefit of the air, but staggered to the wall, exclaiming "I am very ill." A poor old woman, who was going into the chapel, lent him her staff to support him into the house, saying she would call for it when Divine service was over, and enquire after him. But his time was come. Soon after he was brought into the house he expired.

Do all Things continue as they were?

Turn to the days of Adam; of Enoch, who was translated; of Abel, who was martyred; or to the days that have elapsed since the flood, which made a very great change in the world. Where is Babylon, the lady and the glory of kingdoms? Where is Thebes with its hundred gates? Where is Palmyra of the desert? Where is Jerusalem, once the joy and the beauty of the whole earth? Where is Athens, the university of Europe, the eye of Greece, the resort of the learned, the idol of the intellect? Where is Rome, that sent forth its conquering legions to the uttermost ends of the earth, and constituted by its sword the fourth great and universal empire? All is changed; from their graves these buried capitals protest against the logic of the scoffing sceptic, and declare that all things have not continued as they were; for they are disrowned, and their glory is buried in the dust, and they have ceased to be. All things have not continued as they were; great changes have taken place; great convulsions have occurred. The earth, from Noah at the flood to Napoleon in Paris, has undergone changes that have made it almost another world. Were a monk to rise from his grave beneath the floor of Westminster Abbey, and to see an electric telegraph, or to stand and witness the express train sweep past him, or to see the "Great Eastern," he would believe that he fell asleep in another orb, and that by some mistake or chance he must have been wafted to a grave in a new and another world; he could not believe it was the same world; he could not conceive that this world is what he died in; and did he rise from the dead he would be the very first to say, if this world was proved to be the one in which he read his breviary, and preached, if he ever preached—"What an absurdity for any one to say all things continue as they were since I fell asleep! for it seems to me as if the face of the world is so altered that I cannot recognize it as the same old, weary world in which I lived so long, and did penance and fasted, and fell asleep and died and was buried."

Dr. Cumming's Great Preparation.

The Pope and Jerusalem

In the interests of humanity the Emperor of France has planted a small army in Syria, on the coast of the Mediterranean sea. It is within a few hours' march of the fields on which the eagles of his uncle fought, when Napoleon I. was contending for the mastery of the world. This occupation of Syria is the protection of Christians, Roman Catholic Christians, in the midst of a Moslem empire. Under this protection a high way is opened to Damascus. Commerce is encouraged, and agriculture and art will soon find its outlet to the sea, and its reward in the return of gold. Plains long left to desert and desolation will blossom as the rose. If this occupation continues, a road to Jerusalem will bring the city of David into close connection with the ancient Beritus, and constant traffic with the ports of Sidon, Tyre and Jaffa. The very pavements of military roads over which the legions of Alexander and Caesar once drew their engines of war are now there, and the railroad may soon traverse the very paths, that once shook with the tread of mighty armies. A highway shall be there. The kings of the earth may go up on it, and the riches of the Orient find a new outlet to the market of the world.

All these results depend on the success of that plan which the Emperor of France has devised for the occupation of Syria, and the development of the interior of the country that borders on the Great Sea. He must have the support of his people at home. They are Roman Catholic. The Emperor has winked at the progress of Victor Emmanuel, if he has not helped him, while the Sardinian king has been gradually but rapidly seizing the dominions of the Pope, in Italy, until, at last the poor old Pio Nono is shorn of his temporalities, and has nothing left but a name. What shall be done with the Pope? To desert him in the hour of his extremity would be fatal to the popularity of the Emperor with his Catholic subjects. Perhaps the Emperor himself has religious convictions also that impel him to fidelity to the "Holy Father." In any event, Louis Napoleon is master of the game, and will not by a false move with the bishop, put in jeopardy the kingdom of the East. He may strengthen his position by making the Bishop of Jerusalem the head of the Catholic Church, and transferring the seat of the Papacy from the Tiber to the Jordan. Pio Nono, the last of the Popes in Rome, may be the first of a new dynasty in the East. "My kingdom is not of this world," is a fact which Popery has not yet learned, but Louis Napoleon is teaching it. And it may be that the translation of the Pope from Rome to Jerusalem may be the last event in the history of the Papacy, and the precursor of that downfall which is to be accomplished when He comes who will reign from sea to sea.—N. Y. Observer.

Longing for conversion of sinners.

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," it is said that "he was infinitely and insatiably greedy of the conversion of souls;

and to this end he poured his very "heart in prayer and preaching." Bunyan said, "in my preaching I could not be satisfied unless some fruits did appear in my work."

Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for any thing besides. Methinks, I could not only labor, but die for it with pleasure."

"I should think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work."

Similar is the death-bed testimony of the sainted Brown of Haddington:

"Now, after near forty years preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for an opportunity of publishing the gospel on the Sabbath, than without a privilege, to enjoy the richest possessions on earth." "O labor, labor," said he to his sons, "to win souls to Christ."

Rutherford "could assure his flock that they were the object of his tears, cares, fears and daily prayers; that he labored among them early and late. And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salutations to me."

Fleming, in his "Fulfilment of Scripture," mentioned one John Welch, who often in the coldest winter nights rising for prayer, found weeping on the ground and wrestling with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, "I have the souls of three thousand to answer for, while I know not how it is with many of them."

Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things, and when I awoke, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."

Facts About Celebrated Men.

Some literary men make good men of business. According to Pope, the principal object of Shakespeare in cultivating literature was to secure an honest independence. He succeeded so well in the accomplishment of this purpose that, at a comparatively early age, he had realized a sufficient competency to enable him to retire to his native town of Stratford-upon-Avon. Chaucer was in early life a soldier, and afterwards a commissioner of customs and inspector of woods and crown lands. Spenser was Secretary to the Lord Deputy of Ireland, and is said to have been shrewd and sagacious in the management of affairs. Milton was Secretary to the Council of State during the Commonwealth, and gave abundant evidence of his energy and usefulness in that office. Sir Isaac Newton was a most efficient Master of the Mint. Wordsworth was a distributor of stamps; and Sir Walter Scott a Clerk to the Court of Session—both uniting a genius for poetry with punctual and practical habits as men of business. Ricardo was no less distin-

guished as a sagacious banker than a lucid expounder of the principles of political economy. Grote, the most profound historian of Greece, is also a London banker. John Stuart Mill, not surpassed by any living thinker in profoundness of speculation, lately retired from the examiner's department in the East India Company, with the admiration of his colleagues for the rare ability with which he had conducted the business of the department. Alexander Murray, the distinguished linguist, learned to write by scribbling his letters on an old wool-card with the end of a burnt heather-stem. Professor Moor, when a young man, being too poor to purchase Newton's "Principia," borrowed the book, and copied the whole of it with his own hand. William Cobbett made himself master of English grammar when he was a private soldier on the pay of sixpence a day. The edge of his berth, or that of his guard-bed, was his seat to study in; a bit of board lying on his lap was his writing table; and the evening light of the fire his substitute for candle or oil. Even advanced age, in many interesting cases, has not proved fatal to literary success. Sir Henry Spelman was between fifty and sixty when he began the study of science.—Franklin was fifty before he fully engaged in the researches in natural philosophy which have made his name immortal. Boccaccio was thirty-five when he entered upon his literary career; and Alfieri was forty-six when he commenced the study of Greek. Dr. Arnold learned German at forty, for the sake of reading Niebuhr in the original. James Watt, at about the same age, while working at his trade of an instrument maker in Glasgow, made himself acquainted with French, German, and Italian, in order to peruse the valuable works in those languages on mechanical philosophy. Handel was forty-eight before he published any of his great works. Nor are the examples of rare occurrence in which apparently natural defects, in early life, have been overcome by a subsequent devotion to knowledge. Sir Isaac Newton, when at school, stood at the bottom of the lowermost form but one. Barrow, the great English divine and mathematician, when a boy at the Charter-house School, was notorious for his idleness and indifference to study.—Adam Clarke, in his boyhood, was proclaimed by his father to be a grievous dunce. Even Dean Swift made a disastrous failure at the University. Sheridan was presented by his mother to a tutor as an incorrigible dunce. Walter Scott was a dull boy at his lessons, and while a student at the Edinburgh University received his sentence from Professor Dalzell, the celebrated Greek scholar, that "dunce he was and dunce he would remain." Chatterton was returned on his mother's hands as "a fool, of whom nothing could be made."—Wellington never gave any indications of talent until he was brought into the field of practical effort, and was described by his strong-minded mother, who thought him little less than an idiot, as fit only to be "food for powder."—*Scientific American.*

Precious Fragments.

"WHAT GOD HATH PREPARED."

Oh, blessed condition! to have rest on every side, fulness of grace, perfection of peace, to be free from all fears, to be lodged in the bosom and locked in the embrace of God to eternity, to be in heaven in our father's house! O my soul, it is a heaven to hope it! what then is it to have it?

THE MORNING OF JOY.

Blessed are those tears which so merciful a hand wipes off. There's no wilderness but shall end in Canaan, no water but shall be turned into wine, no lion's carcass but shall have a hive of honey. O fainting soul, trust in his mercy. Oh, beg that since an infinite fullness in the gift, and a freeness in the giver, there be a joyful trust in the receiver.

EVEN SO, COME.

The soul of the believer is never gotten never enough till he be in the arms, in the bosom of Jesus. It saith not (as Peter of his tabernacles) "Lord, let there be one for me, and another for thee;" but, Let us both be together in one. It is ever night with one who loves Christ, till the sun of his presence be arising.

"THE MUNITIONS OF ROCKS."

Be thou, O Lord, within me to strengthen me; within me, to watch me; over me, to cover me; under me, to hold me up; before me, to lead me; behind me, to bring me back; round about me, to keep off my enemies on every side.

OUR SABBATHS.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go from mountain-top to mountain-top, till at last we catch the glory of the gate, and enter in to go no more out forever.

The 108th Psalm.

PARATUM COR MEUM.

My heart now is ready, 'tis ready to sing, Thy praises, Jehovah, my God and my King: The best of my members, my heart and my tongue, Shall praise thee Jehovah, with harp and with song!

In slumber no longer, my lute, shalt thou lie; Awake then, my harp, and right early will I: In the midst of the people, my thanks shall ascend, And I'll sing forth thy praises while nations attend.

Thy mercy is greater than heaven is high; Thy truth is a pillar that reaches the sky, O God in the highest, appear on thy throne, And o'er the broad earth, let thy glory be shown. To save thy beloved, thy chosen to spare, Be thy right hand extended, and hear thou my prayer:

And now, in his heart shall thy servant rejoice, For God hath, in holiness, lifted his voice.

The pastures of Sychem my hand shall divide, And mete out the valley of Succoth beside, For me is Manasseh, and Gilead for me, And Ephraim's strength as my helmet shall be.

In the waters of Moab my feet will I lave, My law-giver Judah, and Edom my slave; O'er Edom I'll cast out my shoe, in disdain, And triumph on haughty Philistia's plain.

But who into Edom's strong city shall bring, If thou wilt not guide us, my God, and my King? Hast thou not forsaken us! wilt thou not go, And lead forth our armies to vanquish the foe?

O, help then, my God, for man's help is a reed

But thou art a shield and a buckler indeed:

The battle is ours, if thine ear but incline,

The praise and the glory, Jehovah, are thine.

R. B. C.

New Jersey, Feb. 5th, 1861.

Monument of a Mass. Senator.

Judge Theodore Sedgewick, an early senator of the U. States, from Massachusetts, and from 1802 till his death in 1813, a Judge of the Supreme Court, has, on his monument in this state, the following beautiful inscription, the truthfulness of which tradition verifies:

"When the ear heard him then it blessed him, and when the eye saw him it gave witness to him, because he delivered the poor that cried and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy."

MONUMENT OF A MASS. SLAVE.

In the same burial lot is the grave of a faithful negro servant of the Sedgewick family, in affectionate remembrance of whom a monument has been erected, bearing the following inscription:

ELIZABETH FREEMAN

known by the name of

MUMMET

Died Dec. 28, 1829.

Her supposed age

was 85 years.

She was born a slave and remained a slave for nearly thirty years. She could neither read nor write, yet in her own sphere she had no superior nor equal. She neither wasted time nor property. She never violated a trust nor failed to perform a duty. In every situation of domestic trial she was the most effi-

cient helper and the tenderest friend. Good mother, farewell.

Those who remember this humble but devoted woman say that here again the epitaph reflects the virtues of the deceased. An anecdote is current in Berkshire county which shows the courage and spirit of this faithful servant. During Shay's rebellion, a large body of the insurgents entered Stockbridge and proceeded to plunder the dwellings of the inhabitants. At the house of Mr. Sedgwick, however, they met with their match. "Mum Bett" armed herself with the kitchen fi. e-shovel and escorted the freebooters over the house and into the cellar, forbidding all wanton destruction of property under a penalty of a blow from the shovel. On reaching her own chest, in which she had secreted the family silver, the robbers asked her what it contained? "Oh, you had better search that," she replied, "an old nigger's chest." And thus she succeeded in shaming them out of it. One of the robbers stole Mr. Sedgwick's horse, a favorite of Mum Bett, but after mounting him was thrown off. Bett seized the horse, and giving him a furious blow, supposed she had sent him beyond the reach of the thievish clan, but he was retaken by them and never returned.

The Last Bomb at Gaeta.

The effect of the last and most destructive shell thrown into Gaeta, which caused the explosion of one of the Neapolitan powder magazines, so weakening the defenses that King Bomba was obliged to ask for an armistice, and finally to abandon his position and the country, is described in a private letter from Naples as follows:

"Yesterday, (February 6) about 2 o'clock in the afternoon, a shell from the Piedmontese lines on the right penetrated into one of the powder magazines, which blew up and set fire to the great reserve store of projectiles, which blew up likewise. The explosion was so terrible that the report was re-echoed from the most distant valleys for a long time. A French vessel, although six miles from Gaeta, felt the shock. I had left the village about 4 o'clock to take a stroll through the mountains leading to Castello Onorato, when reaching the summit of a small hill which commands a view of the gulf and the whole neighborhood, I was almost thrown to the ground by the effect of the explosion which had just taken place to my left. I turned my gaze toward Gaeta, and was horrified at the immense masses of ruin, some pieces high in the air, amidst a black smoke and tongues of flame which lighted up the spires of the town. It was something horrible, and reminded me of Pliny the Younger's description of an eruption of Mount Vesuvius in a letter to Tacitus, narrating the destruction of Herculaneum and Pompeii. I hastily descended into the valley, and on reaching Castellone I was informed that the explosion had not only caused the death of some hundred Neapolitan soldiers, but that also a considerable number of living beings were still under the ruins. During the stillness of the night we could discern the stifled cries of those unfortunate men, as General Cialdini had humanely ordered all firing to cease."

The Future Reign of Christ.

In framing any suitable conception of the "better country" reserved for the true Israel of God, we must remind ourselves of its government. The accounts given of various nations include their political institutions, or the different frames of society among them, whether rude and simple, or complex and elaborate. We distribute all the modes of government known under such names as patriarchal superintendence, despotism limited constitutional monarchies, aristocratic and popular representations, and pure democracies. Much account is made of these forms as related to the well-being of the people. We boast, even excessively, of that under which we live. From our national self-congratulations, one might infer that this alone is what other lands need and then, upon comparison, he might doubt if this be on the whole any considerable advantage, or more than a desirable exchange

of evils—a mitigation of the abuses found in all political institutions. We only wonder that the contemplation of these differences does not often lead devout minds to brood over the conception of a government immeasurably superior to any yet maintained on the earth, and one that

must make any part of the universe a better country than ours or all others. In a company where the conversation turned on the different forms of government, a thoughtful man sat silent, till, on being asked which he preferred, he answered, "A monarchy, with the Lord Jesus Christ at its head." We confess that no other method of administering the affairs of mankind, no other scheme for ordering and ruling society, satisfies our desires or kindles our enthusiasm, but this. No regal, no popular sovereignty, fills its office without as much to censure as to praise. No people can manage their own affairs, can devise and execute their own laws, so well as it

can be done by such a monarch. The subordination of reason, conscience, and God's Word to transient interest, mercenary calculation, and blind passion; the neglect and even contempt of vows to God and covenants with men; the indifference of many to all grievances and all rights but their own; the strife and bitterness of faction, the misrule of corruption, imbecility, and violence; the reckless ambition of demagogues, and popular stupidity or madness,—these are among the evils from which a government we have reckoned the best does not exempt us. "Why do the heathen rage, and the people imagine a vain thing?" "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." The earth needs her returning Lord, "the Lord of lords and King of kings." This revolted realm of sin and woe will never know perfect peace and unqualified prosperity till he shall "come to his own." His people individually enter into rest, being with him in Paradise, "his pavilion," "the secret of his tabernacle;" but their final abode will have this pre-eminence that they will all be compacted into one commonwealth under his perfected and glorious reign. Their country will be the consummated, visible kingdom of God, of Christ, of heaven, the restored realm of Messiah the Prince David's Son and Lord, seated on the throne of David established for ever, whose name is "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." His reign alone has the strength and the gentleness of God, alone realizing the fond dream among monarchists of a paternal government, never oppressing the weak nor succumbing to the strong, inaccessible to corruption, favoritism, fear, or caprice, incapable of wrong or error, originating not from beneath, in the ambition of a usurper, or the zeal of populace, but from above, in the all-comprehending wisdom and might and goodness. Better the country where King Jesus is palpably enthroned, which is subject to his kingdom that is not of this world, than all the monarchies or republics that mankind have hailed with admiration, and then seen to go down in the ruins of time; and better not only in itself, but in its duration—for his kingdom, and his alone, shall endure forever.—N. Y. Ind.

Reforms in Naples.

One of the most sweeping acts of reform ever introduced into any State has been promulgated in Southern Italy and Sicily. It abolishes the concordats of 1818 and 1834, between the courts of Rome and Naples, and establishes at once entire freedom of worship. The right of ecclesiastics to inflict secular punishment, or to be exempted from the operation of State laws, is also taken away. All causes regarding the right of nomination to ecclesiastical benefices are placed under jurisdiction. The Council of State has authority to decide as to the respective functions of the civil and ecclesiastical powers. Diocesan commissions are abolished. To these were entrusted the administration of vacant churches and benefices; also the revenues of bishops, abbacies, &c. Part of the proceeds of such sequestered property will be applied to the endowment of the poorer clergy and other acts of charity.

Another decree lays the axe to the roots of

those monstrous outgrowths of ignorant superstition, the monastic institutions. All such orders are to be recognized no longer; likewise the chapters of collegiate churches in places having a population less than twenty thousand. The property hitherto held by these bodies is to be taken possession of by the State and administered by a special commission to be appointed. The present members of religious houses may continue to reside in any of these edifices, receiving an annual pension of from sixty to one hundred and eighty ducats, according to membership, age, &c. After discharging such obligations, the annual sum of forty thousand ducats is to be set apart from the revenues of such places for educational purposes; the remaining proceeds to be applied to similar objects of usefulness and charity. Separate clauses provide for taxing the revenues of bishops and archbishops, when exceeding a given amount.

Kindness Among the Red Indians.

An educated American told me a circumstance proving, in a most affecting manner, how capable the Indians are of liberal charity, even in their own poverty. About twenty years back, he said he was traveling in the savage north of Wisconsin. He and his two comrades had expended all their provisions. It was winter, and the deep snow covered forest and plain, so they found difficulty in advancing, and could not possibly kill any game. They marched on for three days without sustenance, and were in a state of deep distress. At length, to their delight, they discovered an Indian lodge, entered it, and begged some food. Unfortunately, the Indians had nothing to offer, and replied to their guests' complaints with others even worse. "We," they said, "have been fasting nearly so many weeks as you have days. The deep snow has prevented us killing anything. Our two sons have gone out to-day, but they will return as usual, with empty hands. Other Indians, however, live twenty miles to the north, and it is possible they are better provided than we are." The American and his comrades, tortured by hunger, set out at once on snow-shoes to try their luck with their neighbors, but they had scarce gone four or five miles, when they heard a yell behind them, and saw an Indian hurrying after them on snow-shoes. "Hi! hallo! you men, stop! Come back!" "What's the matter?" "Our lads have returned. They have shot a deer, and brought it home. We have now a supply, and I have hastened to tell you of it." The European travelers turned back, and were stuffed with food, though the deer was small, and the family large.—*Kohl's Wanderings Round Lake Superior.*

Letter from Dr. Hutchinson.

Brother Bliss:—I am reminded of my promise to write you occasionally. Since I wrote last, which was on my arrival home from Boston, Nov. 26th, I have travelled and labored in the gospel to some extent in Canada East; and I have just closed a tour of two months in Vermont. My public labors were in Cabot, Waterbury, Brooksville, Duxbury, and North Hyde Park. In most of these places it was refreshing to my own soul to preach the word, and I have reason to hope that others were edified and blessed. In each place I had the privilege of preaching in an Advent Chapel, excepting in North Hyde Park, and there I preached in the Congregational House, and I never remember feeling more at home in presenting Christ as our all and the evidences that the end of all things is upon us. I endeavored to present the whole story in two discourses. It was rather a melting time, and great seriousness sat on every countenance. Earnest prayer has been offered that the fruit may be seen after many days.

Without going into detail, I may say that my tour has led me to the following conclusions,—

1. That the speedy coming of Christ is viewed by our people as a great reality—a living certainty—filling more and more the whole mind and heart.

2. There is a greater clinging to the cross,—more trust in the blood of the covenant.

3. There is a desire to know more of God,—a hungering and a thirsting after righteousness.

4. There is an increasing spirit of Christian activity,—a desire to be doing something for God,—a readiness for every good word and work.

5. The notion that church order is incompatible with a daily looking for Christ, has few advocates now.

6. There is a growing appreciation of reliable teaching, whether from the pulpit or the press. Hence the Advent Herald is advancing in favor.

Though the snow was deep, and the cold severe, and though I travelled only with my own horse and sleigh, the tour was very pleasant, for beside enjoying a frequent sense of the divine presence in preaching the word, I found myself constantly beset with intelligent and warm-hearted brethren and sisters, in the Lord. And though I cannot mention the friends by name, yet it is a consolation to me to think that the Master knows them all, and that He is cognizant of all their acts of kindness and aid; for, though I feel less than the least of all saints I believe He is not unmindful of favor extended even to me.

The only ministering brethren with whom I had to do, in the above field of labor, were Bro. Thurber and Bro. Bosworth, and they both greatly endeared themselves to me. May they and their beloved flocks, and those other little flocks I endeavored to feed, be blessed and made a blessing. And may you, beloved Bro. Bliss, and all of us, have wisdom and grace to do our work faithfully till the Chief Shepherd shall appear.

I send you one new subscriber, from Canada, and I wish I could send more.

Yours as ever in the good hope,
R. HUTCHINSON.
Waterloo, C. E. March, 1861.

For the Herald.

Travels about Home. No. 1.

Bro. Bliss:—As some with whom I am personally acquainted might like to know what I have been doing since my return from the West, permit me briefly to mention a few things—for to mention all would make a journal too tedious and monotonous.

We spent our first Sunday (Dec. 16th.) with the church at Derby Line. There was a good attendance of the brethren and friends, and our joy to greet each other was mutual. Dec. 19th, we went to Magog, C. E. where I preached two evenings. We found sister H. M. Johnson somewhat improved in health, being able to walk across the room with the aid of a staff, but her sufferings are constant and at times very severe. The following poem which she had recently written describes her feelings better than I can:

Ah! many springs have come and gone,
And called me forth in vain;
Now winter folds the winding sheet
Round nature's breast again.

Young hands have gathered bright wild flowers,

Young feet have trod the grass,
But I have watched in solitude
The mournful shadows pass.

Young hands have gathered brighter flowers
From wisdom's pleasant tree—
But darker still the shadows fall;

There are no flowers for me!

No flowers? where shadows deepest lie
Amid the wint'ry gloom,

Thank God, I see with kindling eye
The Rose of Sharon bloom!

It is enough—my earthly hopes
Are fading one by one;
My God and my Redeemer lives,

And may His will be done!

I know that in a better world

I shall look back and say

I never could have reached my home

By any other way.

And such a home! no frightful dreams,

No awakenings to despair—

No cries of—God remove the cup,

Or give me strength to bear!

No pillows wet with burning tears—

No longings wild and vain

To wander in the pleasant fields,

Or dear old woods again.

But love and peace, and endless joy,

And rest to me how strange!

Lord give me patience to await

The happy, happy change!

Saturday, Dec. 22nd. Returned home and attended the monthly meeting of the church. Next day went to Hatley—16 miles—to preach the funeral sermon of Bro. Lemuel Harvey, who died in Illinois last fall. His remains were brought home for interment. His loss will be deeply felt, but if sanctified, may be a blessing to surviving friends—as the poet says:

"The night brings forth the morn,
Of the cloud is the lightning born;
From out the darkest earth
The brightest roses grow,
Bright sparks from black flint fly,
And from out the leaden sky
Comes the silvery-footed spirit of the snow."

So from afflictions may come forth lasting blessings; for the Lord "doth not afflict willingly, nor grieve the children of men."

Sunday, Dec. 30th. Preached in Shefford, where I spent the last day of the year 1860. My memorandum book shews that during the year I traveled 4554 miles; preached 178 times, including seven funeral sermons; baptized four persons; administered the Lord's supper ten times; and attended 92 meetings of different kinds; making, with my preaching appointments, 270 services.

"And now, as from some mountain-height,
Backward I strain my eager sight,
Till all the landscape melts in night;
Then, whispering to my heart, 'Be bold!'
I turn from years whose 'tale is told,'
To greet the Future's dawn of gold.

Thy strength, O Lord, shall fire my blood,
Shall nerve my soul, make wise my mood,
And win me to the pure and good."

J. M. O.

(Original.)

Abuse of Confidence.

I wish to say a word about confidence—not an elaborate disquisition of the words but simply a few thoughts on the subject. If we have dealings with a man, we like to have confidence in him. If we hear a preacher, we love to believe that he is a true servant of the Lord Jesus. If we associate with others in church fellowship, we delight in believing they are all Christians—that they are all better than ourselves. If we extend the hand of fellowship to a brother, we wish to be understood that we recognize him as a disciple of the Lord; that he is willing to learn all the truth of God's holy word.

If we for many long years treat a brother or sister with the greatest possible cordiality and friendship, we expect in return that our love will be reciprocated. If we put ourselves out, and make many sacrifices to please or accommodate our brethren, we have a right to expect that they in return will exercise corresponding grateful emotions. If we sympathise with our brethren and sisters in their afflictions, we in turn have a right to expect that they also will sympathise with us in our distresses and sorrows. If we have always been careful of the reputation of our brethren and jealous of their good name, surely we have a right to infer, that the same courtesy should be extended to us. If we have loved a brother, with a love "passing the love of woman," surely we have a right to believe, that the brother will love us with ordinary Christian affection, at least.

If we walk with a professedly Christian brother to the house of God in company and take sweet council together, we have a right to believe in the sincerity of all his pious utterances. If we in fine most sincerely, most lovingly, most confidently, most cordially, most honestly, most heartily, and most spontaneously, as all real Christians do, encircle a professed Christian brother in the arms of Christ's love, is not the abuse of such confidence, and the trampling on such affection and the abuse of all the particulars mentioned, accompanied by hatred, envy, malice, revenge, vindictiveness, and defiance enough to insure to the guilty party the malediction of God's word, as recorded in the 109th Psalm?

N. BROWN.

Kingston, N. H.

(Original.)

Jesus will Soon Come.

How sweet and comforting are the words of our Saviour, "If I go, and prepare a place for

you, I will come again and receive you unto myself, that where I am, ye may be also." Yes Jesus will come, and soon come, to fulfil his long-rejected promise. "For, yet a little while, and the world seeth me no more, but ye shall see me; because I live ye shall also live."

Glorious reality will this be, far beyond the power of these feeble minds even to comprehend until all God's children shall live, and live to die no more. How blessed the thought, how glorious even to contemplate what soon will be the portion of the faithful Christian; Jesus will come, and come in power and glory. We have seen that he once came in meekness; but he then shall come in glory. He came in weakness; but he shall then come in power. He once came to save and redeem mankind from this fallen state; but then he comes to judge and to give every man according as his work shall be. Solemn words are these: Yet how sweet to the believer. He comes to take vengeance on them that know not God and do not obey his Gospel.

How many applications we can give to this text at the present day, in consideration of the events that are daily transpiring throughout our world. We see, by reflecting a moment, how little the world is prepared for such an event. Let us look at the state of affairs, and mark the condition of man. We see that the mass are almost entirely absorbed in the things of an earthly character. Evils abounding in man's heart. Strife, envy, revenge, and almost immeasurable evils, are abounding at the present time. Evils there are in the church; evils there are, resulting from the political state of affairs. We see nations all in commotion, not only in our midst, but in the East. We see excitement and great commotion. Men's hearts are failing them through fear for looking after those things which are coming upon the earth, and yet how little regard we see manifested for this great subject; which is being so fast filled up, and showing that a great crisis in all human affairs must soon take place. How sad the spectacle; yet all proclaim the filling up of the last prophetic dates, and show the Son of man to be nigh, even at the door.

Reader, are you indulging in the above evils that are around us? If you are, how are you prepared for Christ's appearance? you will be there. How great the contrast to come from earthly scheming, from envious affairs, from national quarrels, to be hurried away to meet the King of kings;—from the social dance, novel reading and from the many vain amusements to be summoned away by the voice of the Archangel and the trump of God; yet it will be so; for all nations, kindreds, and tongues, shall be there. How will you answer the summons? how will you give up your account? Shall it be with joy, or with grief? "For the Son of man shall send his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth." Solemn facts should these be to those unprepared for that coming event. Jesus will soon come. He is coming to raise the dead. Every man in his own order; Christ the first fruits, that afterwards they are Christ's at his coming" "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God; and the dead . . . shall rise . . . then we which are alive and remain shall be caught up to meet the Lord in the air, and be forever with the Lord." Blessed reign will that be far beyond those evils which have so long infested this earth. The believer's blessed hope will then be fully realized; for then he shall see Jesus face to face, and the last relics of sin and suffering be left behind. Yes, then all our sufferings will be over; pain and death will be conquered and the last conquest be ended. Such views of the future should excite a powerful influence over the mind of the believer,—powerful in proportion to the assurance with which they are entertained. They will affect his joys, and sorrows, his hopes and fears, his active duties under all present trials. They will set his heart and mind aloof from this evil world, and tend strongly to sustain his walk as a pilgrim and sojourner in it—ever looking for that

city which hath foundations, whose builder and maker is God ; and to that inheritance which is uncorruptible, undefiled, and which fadeth not away, reserved in heaven for you."

Again we ask you, reader, are you prepared for the glorious return of our Saviour ? What are the riches, honors, and pleasures of this world, compared to Him who shall be a priest unto God ? Jesus will come suddenly. Every thing confirms this truth. The flood took the world by surprise, and so will the coming of the Son of man. It will be in the midst of this world's business, when everything is progressing in its usual manner. The day of our Lord's return will be a day of rest, a day of complete redemption ; the day when all God's family shall at last be gathered together. It will be a day when we shall no longer walk by faith, but by sight. We shall then see the land that is afar off. We shall behold the King in his beauty. We shall enjoy the delightful scenes of a redeemed earth, and walk the golden streets, with all its blissful scenes, forevermore. Should we not, then daily say, Come, Lord Jesus, quickly come. Dear reader, let us be constantly on the watch, and look carefully at this point lest that day overtake us as a thief. Prayerfully study the word of God in reference to this great and important subject. The cry has gone forth, Behold the bridegroom cometh ; go ye out to meet him. To be prepared is of the utmost importance. To be unprepared would be an awful calamity ; remember God has given warning of his approaching judgments. The next sound you hear may be the blast from the archangel's trumpet showing that the great day of his wrath is come ; and who shall be able to stand when the atmosphere shall be ignited with universal flame, the elements melt with fervent heat, and the works therein be burned up ? Only those who have on the wedding garment, and are looking for his glorious appearing, will be able to escape. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

"O there the loved of earth shall meet,
Whom death hath sundered here ;
The prophets and patriarchs there will greet
All that worship at Jesus' feet,
No more separation to fear.
Though trials and griefs await us here
The conflict will soon be o'er ;
This glorious hope our heart shall cheer,
For we know the Saviour will soon appear,
And then we shall grieve no more."

C. L. HEATH.

Burlington, Vermont.



ADVENT HERALD.

BOSTON, MARCH 30, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

T. Wardle. Have received twenty-nine additional pages. How much longer will it probably be?

I. R. Gates. Thank you for the communication. D. W. Flanders. Yours was too late to be given in connection with Bro. Lake's, but may appear in our next.

R. Hutchinson. Have amended as you request.

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The Mountain of the Lord's House—an exposition of Isa. 2 : 1—5.

Will the Pope remove the Papal Seat to Jerusalem ?

A Word in Season ; with other miscellaneous items.

We printed several hundred copies of this extra edition of the *Herald*, above the orders for it, which will be sent in packages of ten copies for 25 cts. or 50 copies for \$1.—exclusive of postage. It is a valuable paper for distribution.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Cumming's Great Tribulation. First and 2d vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Answers to Bro. York.

1. The references in John 1 : 43 ; and 3 : 22, 33, 4, undoubtedly refer to an earlier period of time than that in Mark 1 : 14. Immediately after our Lord's baptism was the temptation in the wilderness. On His return from the wilderness to Bethabara where John was still baptizing, the Baptist bore testimony to Christ's Messiahship ; and two of John's disciples,—one of whom was Andrew, and the other is supposed to have been John—followed Christ. These were joined by Peter, Andrew's brother, and, the next day, by Philip and Nathaniel. James, the brother of John was also doubtless of their number. These six disciples seem to have accompanied our Saviour from the commencement of his ministry. He made three journeys into Galilee, during the first of which Matthew, or Levi the publican, was added to the number of his followers. When the others were added is not stated. After this, for some cause, the disciples appear to have retired to their various occupations, until the last visit of our Lord into Galilee, when he recalled them from their nets, after John's imprisonment, to the final work of his ministry.

2. It was common in those days to carry two staves and two coats. Our Savior forbids this, but does not forbid one coat, or one staff. He forbids "staves," not "a staff." He does not prohibit their wearing "sandals;" but forbids "shoes" in Matt. 10 : 10, and permits "sandals" in Mark 6 : 9,—the two being of different kind of leather and differently constructed—sandals being hard and open, and shoes soft and enclosing the foot.

3. It is supposed by critics that the true reading in John 19, should be, as in Mark 15 : 25, "the third hour." It is said to have thus read in the time of Eusebius.

4. Matthew does not say the two thieves; but that "the thieves" reviled Christ. What was said by either of them may properly be ascribed to them. It is not improbable, however, that both did revile him at first, and that after this one of them became penitent and rebuked the other.

5. Satan entered into Judas two days after the Passover, when he was moved to go to the chief priests to sell his Lord; and at the supper he entered and moved him to consummate his perfidy. Satan may enter men oftener than they imagine.

6. In Acts 1 : 18, what was purchased with money that Judas earned, is said to have been purchased by him,—the same as men are said to "purchase to themselves shame." Prov. 9 : 7.

7. John (20 : 1) does not say that Mary Magdalene came alone. Matthew (28 : 1) mentions the other Mary, without denying the presence of others. Mark (16 : 1) mentions Salome. All this is perfectly consistent with the presence of the other women mentioned by Luke 14 : 10.

8. The "very early in the morning," of Mark 16 :

is not inconsistent with its being "yet dark," as in John 20 : 1 ; which simply proves it to have been "very early;" for it was only beginning "to dawn." Matt. 28 : 1. One evangelist mentions that an angel sat on the stone (Matt. 28 : 2.) Luke mentions two that "stood by them" (24:4), Mark (16 : 15) mentions one who sat "on the right side" of the sepulchre ; which may have been also on the stone. And John (20 : 12) records a return of Mary to the tomb, where she saw two angels sitting in it. There is no denial by any one of the presence of two.

9. We must discriminate between the gift of the Spirit by which the disciples were set apart to their sacred office by our Lord, and that miraculous effusion of the same which was manifested at the Pentecost.

10. This visit to Galilee had been made, when they were commanded to tarry in Jerusalem ; to which they returned from Galilee, and there remained as commanded.

11. The interviews are different, and neither of them are said to be the first. And Bethany was a place on a part of mount Olivet.

12. They heard the voice, inasmuch as they heard the sound ; but they did not hear it in the sense of understanding the import of the words.

13. Abraham went forth to go into the land of Canaan ; but he did not know where he was going until he had arrived there, and the Lord had assured him that that was the land promised.

14. Abraham had two sons, Ishmael and Isaac. But Isaac was his only son in the covenant of promise.

15. Jacob was laid in the cave of Machpelah (Gen. 50 : 13), which Abraham bought of Ephron (Gen. 23) but Joseph was buried in Shechem in ground which Jacob bought of the sons of Hamor. There is evidently an omission in Acts; which refers to both of these.

16. We find nothing in 2 K. 9 : 20, pertinent to the reference ; but if you mean 2 Ch. 22 : 2, we reply that the last reading is evidently an error—See p. 98 of our "Sacred Chronology."

17. Michal, Saul's daughter, was married to David, and then to Phaltiel, but never to Adriel. Merab, another of Saul's daughters, 1 Sam. 18 : 19, was married to Adriel, and Michal may have brought these up. Or, it may be, that in 1 Sam. 21:8, Michal should read Merab.

18. "Satan stood up against Israel, and provoked David to number Israel," 1 Chr. 21 : 1. Bishop Patrick renders 2 Sam. 24 : 1 in the passive voice, "David was moved," that is by Satan.

19. There are three hundred thousand more fighting men given in 1 Ch. 21 : 5, than in 2. Sam. 24 : 9, as pertaining to Israel ; but the former evidently includes, while the latter does not, the standing legions mentioned in 1 Ch. 27 : of which there were twelve courses, of 24,000 each, making 288,000. If to these we add 1000 officers to each course, it would complete the 300,000. The 30,000 difference in the two enumerations of Judah, may be accounted for by supposing that in the one, the enumeration is given in precise, and in the other, in round numbers.

20. David was not free from other sins ; but none of them were of such enormity as to be mentioned in connection with that referred to.

21. The Septuagint reading of 2 Sam. 24 : 13, is "three years;" but as Josephus says "seven," some think that to have been first propounded, and then changed to "three" by David's importunity. He may have given "fifty" for the threshing floor and oxen ; but "six hundred" for them and the adjacent grounds.

22. The ceremonial law was superseded only by being fulfilled. That is all we are delivered from—every moral precept being still binding.

23. If Christ alone had borne witness of himself, it would have lacked confirmation. His Messiahship was not dependent on his own unconfirmed testimony.

24. They sometimes become old ; but are often cut off by sudden judgments.

25. Yes, of both—according as the mind is exercised.

26. While there is a time to laugh, there is also one when they should not do so.

27. Not necessarily so—that account not being claimed to have been written by him.

28. The caravan doubtless comprised both Ishmaelites and Midianites, who were near neighbors, and are spoken of in connection in Jud. 8. 22—4.

29. The reference in Matt. is evidently not so much to the act, as to the time thus designated—the night being divided into midnight, cock crowing and the morning. Heathen writers speak of the crowing of the cock both at midnight and at day break. The last is the louder and more general. Peter may have denied his Lord once before the first crowing, and twice more before day.

30. The sons of God in Job. 1 : 6, and Gen. 6 :

2 are doubtless men who served God ; whilst in Job 38 : 7, the angels are evidently thus denominated.

We would refer you to Gaußen on Inspiration ; and Historical Evidences, by Rawlinson, as valuable books in your direction ; but cannot name any work that takes up these minor cavils of infidels.

"The Harp I Hear."

The "Northern Independent" relates of Mary A., daughter of Rev. J. Blanchard, President of Wheaton college, "a remarkably pious girl" who died Jan'y. 6th 1861, that, as her tide of life was fast ebbing, she suddenly exclaimed ;—

"Give me the harp I hear !"

And then she quietly fell asleep.

It would be interesting to know the cause of this exclamation of the dying child ; and how her last words came to be such an utterance. Was she indeed permitted a foretaste of celestial music ? Did she hear the sweet sounds of angelic harpers, harping with their harps ? Had such been commissioned to soothe her dying moments with the harmony of celestial strains ? Or, was it only her last fading remembrance of the songs she had sung or listened to on earth ? and did she only imagine that she heard the blood washed, white robed, and golden crowned harpers, whom John in Patmos saw and heard ? when :

In vision rapt, to eye and ear
Heaven open'd ; and the Evangel seer
Beheld One, on the great white throne,
Like jasper, like a sardine stone.

Circling the throne, an emerald bow
Shone with no sin-dimm'd earthly glow ;
A sea of glass, like crystal clear,
Spread out before ; and standing near
Were burning lamps,—fit symbols of

The Spirit of the God we love ;
Whilst white robed elders, golden crowned,
And cherubim were seated round.

Lo ! in the midst, a Lamb, once slain
For us, but ris'n to life again,
Receives their homage, as they now,
Seraph and saint before him bow.
They rest not, but, with odors sweet
And harps of gold, fall at his feet
And sing the song, which only they
Can sing whose sins He washed away.

In expectation of the morn,
When resurrection life is born,
They tune their golden harps, and sing :

Worthy art Thou, O Savior, King,
Who hast redeemed us by Thy blood,
And made us kings and priests to God ;
Hast gathered us, throughout all time,
From ev'ry kindred, tongue, and clime,
From ev'ry people, land, and race,
The trophies of redeeming grace ;
And, washed by Thee from ev'ry stain,
On earth we shall forever reign !

Such song the seer in Patmos was permitted to hear sung by cherubim and elders, symbolic of the redeemed, to whom, ere long, will be given the dominion of the earth. But does such song now ever reach a mortal ear ? Or do the dying, sometimes, catch glimpses of coming glory, have visions of white robed attendants, or listen to music from some celestial choir ?

Who shall Sing if not the Children ?

A little girl, a member of a sabbath school, was so delighted with the hymns they sang, that she was singing them the most of the time. One day her mother took her to call on a lady who was not pious, and charged her not to sing while there. The lady called upon introduced the subject of religion, when the little girl began to sing. She looked up, caught her mother's eye, and stopped. But as the conversation continued, she commenced a beautiful hymn, sang it through, and ran to her mother, kneeled down, put her face in her lap and burst into tears, saying, "O mother, I did not mean to disobey you, but I could not help it. You may whip me, or do anything to me : but it keeps singing in my heart all the time, and it must come out. I must sing." Yes,

"Who shall sing, if not the children ?

Did not Jesus die for them ?

May they not, with other jewels,

Sparkle in his diadem ?

Why to them were voices given—

Bird-like voices, sweet and clear

Why, unless the songs of heaven

They begin to practice here ?

Nearer than We Think.

A writer in the Religious Intelligencer, closes No. 4 of a series of articles on "Recollections of Scotland," with the following remark :

"Let us hope on for that sunny future when the mild reign of our Lord and Redeemer shall extend itself over all nations, collected in one wide extending monarchy. And hoping for such a consummation, let us also work for it. It is nearer, perhaps, than we sometimes think."

The belief that this consummation is to be brought about by efforts of the church, tends to postpone its era to a distant day, in the minds of those who look only to the progress of the Gospel among the nations. But believing we are not to wait for the conversion of the heathen,

but only to preach the Gospel to them, and that the kingdom is to be set up by the coming of the Lord Himself, brings it much more near, and enables us to regard the event as one that may at any moment transpire. We wish therefore, that all who look for the coming kingdom, would weigh well the testimony of the Scriptures respecting its nature and manner of introduction; for no logical and fair principle of interpretation can disconnect that epoch from that of Christ's personal advent, the resurrection of the justified, the regeneration of the earth, and the banishment from it of the incorrigible.

The Power of Song.

A religious paper makes the following extract from a letter, written in Edinburg on Christmas-day, 1860 to a friend in Montreal, respecting the revival then in progress, in which reference is thus made to a lay preacher, named Richard Weaver, a converted collier from England:—"I do not believe the like of him has arisen since the days of the Apostle Paul. We had him two weeks here, and never were there such scenes.—Thousands went to hear him preach. One Sabbath morning, at nine o'clock, he preached in the Queen's Park to fifteen thousand people; he has turned Edinburgh upside down. Never shall I forget Richard Weaver. He was a prize-fighter, a drunkard, a blasphemer; but God sent His arrows into his heart eight years ago, and he is a most wonderful man. He is filled with the Holy Ghost. Every minister, almost has heard him. I heard him every night while he was in Edinburgh, and have stood two hours at the doors of the Music Hall, waiting till they opened; and I am sure two thousand were at my back crushing to get in. He is the most beautiful singer I ever heard. He sings all his hymns to tunes he used to sing at the ale house; and every one of the vast audience joined with him. The effect was splendid!"

The power of song cannot be over estimated. He who can sing, as well as preach and pray, has a ten fold efficacy in interesting the hearts of those who come to hear. Its power is equally manifest in the singing of children, as well as adults:

"Once was heard the song of children
By the Savior, when on earth;
Joyful in the sacred temple
Shouts of youthful praise had birth;
And hosannas
Loud to David's Son break forth."

"MORNING HOURS IN PATMOS." By Rev. A. C. Thompson, D. D., of Roxbury, Mass.—author of "Songs in the Night," Last "Hours of the Dying," "The Better Land," "Gathered Lilies," &c.

Bro. Bliss:—I am reading for the third time, Thompson's "Morning Hours in Patmos," which I obtained at the Herald Office,—a work which is devoted to "the opening vision of the Apocalypse, and Christ's Epistles to the seven churches of Asia." The book is a gem,—a charming volume,—a rich treat to the Christian mind and heart; and though complete in itself, it would form a grand exordium to an evangelical explication of the main body of the Revelation. While the work displays a high state of mental culture, it also shows a mind and heart in intimate converse with the unseen and the eternal. The style is exceedingly chaste and elegant,—the sentiment is eminently evangelical, Christ being presented as all and in all; and due prominence is given to His Second Advent as the hope of the church.

Some years since, in reading a work by the same author entitled, "The Last hours of the Dying," I expressed a wish to a friend that I might see a book from the same pen, called, "The First Hours of the Living," and devoted to the great events and scenes connected with the resurrection morn; but the volume under notice shows that its author has drunk deeply into the spirit of his Lord's return. And while he may not have said all on "that blessed hope" which might have been said, yet he has said enough for the nature of the work, and nothing which one would wish to have unsaid.

The value of the book is enhanced by a late visit of the author to the localities of the seven Asiatic churches; for as he states the present condition of these ancient places, his work is a real addition to Biblical literature, and therefore the Minister, and the Bible student should possess it, and no Christian could fail of being greatly edified in its perusal. I should like to see an exposition of the entire Apocalypse from the same graphic pen.

R. HUTCHINSON.

Waterloo, Canada East.

The above voluntary commendation, from Dr. Hutchinson, of "Morning Hours in Patmos," is a very deserved, discriminating, and discreet notice. We know of no work that is being more pleasurable perused by our intelligent readers than this; in which opinion they all unite. Nothing but a knowledge of the choiceness of its manner and matter is needed to give it a very extensive circulation, and to secure for it a prominent place in every evangelical library. It is one of the few books which con-

tain nothing superfluous to the subject, or that the reader would wish omitted. Covering as it does the first three chapters of the Apocalypse, the work is complete in itself; and yet, as Dr. H. says, it would make a grand introductory volume to an exposition of that book. We therefore cordially unite with him in a desire for the consummation of that idea.

Ed.

"The Beautiful City, and The King of Glory, by Woodbury Davis. Philadelphia: Lindsay and Blakiston, 1860.

This is a work of 250 pages that we have read with much interest, and could wish for it an extensive circulation. The right spirit pervades it, and its general sentiments are those to which we subscribe—the coming of Christ, the resurrection of the just, and the restitution, being the doctrines more prominently presented. There is in it an absence of controversy; and the writer, who appears not to belong to the clerical profession, has presented his hopes and anticipations respecting the future, because of the interest he feels "in a doctrine extensively rejected by religious men."

The rapid succession of new volumes, advocating millenarian sentiments, is indicative of their prevalence and increase among the evangelical denominations; and it encourages the hope that there will be more and more a disposition to examine this growing truth, and that the churches may, more and more, cherish expectations of their Lord's return.

It will not be inferred from the above that we unqualifiedly endorse all the sentiments expressed in this volume; for it is not to be expected that the watchman will see eye to eye until the Lord shall build again Zion; and in all questions of opinion, where there is involved no inaccuracy of quotation, or error of computation, a unity of sentiment is not absolutely essential.

Some things, in which this volume differs from our own views, are the following:

1. This writer evidently belongs to the Hugh Miller school of Geologists, and believes "the lower orders of creation had for ages been subjected to death," before man's creation, (p 34). He also thinks that in respect to man "decay was inherent in the body before the fall," whilst we think it was induced by the fall. And he holds that, "in the ages preceding the creation of man, there were several distinct and successive orders of the animal creation," (p 67). On the contrary, we, long since, abandoned all such geological theories, having become convinced of their incompatibility with geological facts and known laws of matter, to say nothing of the explicit declarations of Scripture.

2. And, in respect to the future, we find in this volume an expectation of the return of the unresurrected Jews to Palestine, whilst we look for the return there of only the pious of Israel, who shall be changed at Christ's coming, or be raised from the dead at that epoch. This volume teaches that "the saints living on the earth at the coming of Christ, will continue, with their descendants, to live in the flesh during the Messiah's reign," (p 190); whilst we believe all such will then be changed and made immortal. And it is thought that we may not know "whether this change will occur in different individuals at different periods, or the whole race be changed at the same time, at the close of that dispensation" (p 213)—i. e. at the close of the millennium. But we are clearly of opinion that this change is to be simultaneous with all, "at the last trump," 1 Cor. 15:52, and that in immediate connection with the resurrection of "the dead in Christ," the living righteous will all "be caught up together with them in the clouds to meet the Lord in the air," (1 Th. 4:17); which must of course be at his coming, and at the commencement of his personal reign.

These differences of view, however, are exceptional, and appear only incidentally in the volume before us. The coming of Christ and his personal reign on earth are the great topics presented in its pages; and the accompanying views respecting the character and attributes of Christ, and the great doctrines of grace, are those which we regard as sound and evangelical. We have read the book with much pleasure, and can wish for it a general perusal. It is written with marked ability.

"A Disquisition on the Prophecies By Francis H. Berick, Published by the author," is for sale by Redding & Co and at the Crisis office. It is a pamphlet of 64 pages, consisting mainly of specific predictions given in connection with historical fulfillments of them,—like those given in Keith's Signs of the Times.

The New Trouble in France.

The last sensation in France has been excited by the address of the Bishop of Poitiers to his clergy "on the charges brought against the Sovereign Pontiff and the French clergy in the pamphlet called 'Rome, la France, et l'Italie,' by M. Lagueronni-

ere." The Bishop, in the course of his vehement letter, overlooks the pamphleteer, and lets his sarcasm fly at "the eldest son of the Church," the French Emperor. The following allusion, in particular, has astonished the French people by its boldness:

"The mystery of iniquity runs its course. What would you say of a child who should publicly use this language to its father?

"Father, your eldest son declares to you, in the face of the entire world, that you are obstinate and ungrateful, and that, were it not for his unchangeable respect for you, he would abandon you to-morrow to the unfortunate fate which your headstrong blindness deserves." Obstinate! Is not the obstinate man he who continually harps upon impossible combinations—plans branded by the laughter of all statesmen?

Pilate, finding that he gained nothing, that on the contrary the exactions of those around him were increasing and becoming imperious, and understanding that though he had yielded to every demand of the multitude he was on the point of being led on to the last act of weakness, ordered water to be brought him. He washed his hands and said, 'I am innocent of the blood of this just man,' and having scourged Jesus, he delivered him over to the Jews to be crucified. But has posterity ratified this sort of absolution which Pilate gave to himself? And the washing of his hands, did it make him innocent for ages to come? Listen! For eighteen centuries there exists a profession of faith in twelve articles, which every Christian lip recites daily. In this summary of our faith, drawn up with conciseness by the apostles, appear, besides the three adorable names of the divine persons, the name a thousand times blessed, of a woman who gave birth to the Son of God, and the name a thousand times accursed, of the man who delivered Him to death!

And the man thus branded as the God-murderer, the man thus nailed to the pillory of our symbol, who is he? This man is not Herod, nor Caiaphas, nor Judas, nor any of the Roman or Jewish executioners. This man is Pontius Pilate! It is but just. Herod, Caiaphas, Judas and others had their part in the crime: but without Pilate nothing could have been done. Pilate could have saved Christ; and without Pilate, Christ could not have been put to death. From him only could the signal come. 'It is not lawful for us to put this man to death,' said the Jews. Wash thy hands, O Pilate! Declare thyself innocent of the death of Christ! But our answer, day and night, to the most remote posterity, shall be, 'I believe in Jesus Christ, the only Son of the Father, conceived by the Holy Ghost, born of the Virgin Mary, and who suffered and was put to death under Pontius Pilate.'

Progress of Romanism in Great Britain.

The increase of popery in Great Britain is a little remarkable, and is beginning to alarm the thoughtful mind. Statistics shows a remarkable progress within the last thirty years. In the year 1829—the year in which Roman Catholic emancipation was conceded—there were in the country 447 priests; now there are 1342, being an increase of 895. Then there were 449 chapels; now there are 993, an increase of 544. In 1859 there were 37 monasteries; the increase during the year has been 10. In the same year there were 123 convents for females; and now there are 155. There are also twelve colleges. Roman Catholics are largely appointed as chaplains in the army, and have all the privileges in common with Episcopalian chaplains. The Jesuits too—whose very presence in the country is contrary to statute law—are making strenuous efforts to get hold of the education of youth. There are 414 Jesuit schools in England. In Ireland, in 1859 nearly 480,000 Roman Catholic children attended the national schools, which cost the country about £205,000.

The extension of institutions under the designation of reformatory schools is another object largely sought by the Jesuits. The grant of their schools in 1850 amounted to £10,707. Maynooth College, an institution devoted entirely to the training of Roman Catholic priests, receives £30,000 annually from government. In most of the colonies, too, the same course is pursued, large sums being annually voted for Roman Catholic objects.

The British sovereign swears on the gospel on her accession, that the peculiar doctrines of the church of Rome are "damnable and idolatrous," and yet the British Parliament annually votes immense sums for the propagation of those same doctrines, and for the education of the men who teach them! With such fostering care, there is no reason why papacy should not spread rapidly.—*Boston Journal*.

Dr. Beddoes once said that there are "three things, for which every man, whatever his education or abilities, deems himself capable, viz., to build a fire, to preach a good sermon, and to practise medicine." An exchange adds a fourth,—"to edit a paper."

Foreign News.

Halifax, March 23. The Royal Mail steamship Canada, from Liverpool at 9 A. M. of the 9th, and Queenstown evening of the 10th, arrived here at 8.20 this morning.

The blockade of the citadel of Messina had been officially proclaimed, and hostilities commenced.

Rattazzi has been elected President of the Italian Chamber of Deputies.

It was reported that Prince Napoleon is about to proceed to Turin to negotiate for the withdrawal of the French troops from Rome.

The famine in the northwest Provinces has assumed a most serious character, and it was feared that it would exceed anything of the kind yet experienced.

The failure of the spring crops appeared to be certain. The inhabitants in some sections were starving, four or five hundred daily.

GREAT BRITAIN.

In the House of Lords on the 7th, Lord Wodehouse said it was true that Russia had sent a dispatch to the French Government, approving of the French occupation in Syria, and intimating that Russia would, if necessary, support the sending of an increased force. He also added that Government would not give any further information pending negotiations now progressing.

FRANCE.

A meeting of Hungarian and Polish notabilities was said to have been held at the Palace Royal.

Gen. Montauban and Duke Tasche de la Pagerie have been appointed Senators.

It was reported that the Emperor had stopped building iron plated ships, owing to the results obtained by the last new invention of cannon.

ITALY.

The Sicilians intended to celebrate Garibaldi's Saint's Day by a general holiday.

All foreign vessels, in consequence of the blockade had left Messina, except those of England and America.

It was reported that the Irish Archbishop Cullen was to be created a Cardinal.

The Austrian Gazette says Francis II was determined to remain in Rome as long as the Pope stays there.

SPAIN.

The Spanish Ministry had pronounced in favor of the temporal power of the Pope, and repudiated the idea of transferring the Papacy to Jerusalem.

RUSSIA.

All was quiet at Warsaw. The address to the Emperor up to the 7th had been signed by 60,000 persons. The provisional delegation of citizens continued their functions in the maintenance of public order.

The Vienna correspondent of the Times says fifty-three persons were killed by troops at Warsaw during the patriotic manifestations.

TURKEY.

There had been serious dissensions in the Ministry.

The damage by inundations at Galatz and Ibrailia was so great that it is feared commerce will be seriously affected.

The Porte has sent an answer to the last Russian note, in which it denies the right of foreign interference in the internal affairs of Turkey.

The Turkish fleet, with troops and six months provisions on board, was about to cruise off the coast of Dalmatia.

THE END ANSWERED. A priest, in a rich abbey in Florence, named Gruignoli, being a fisherman's son, caused a net to be spread every day on the table of his apartment, to put him, as he said, in mind of his origin. The abbot dying, this dissembled humility procured him to be chosen his successor, and the net was used no more. "Where's the net?" said a friend to him the day afterwards on entering his apartment. "There is no further occasion for the net," said Gruignoli, "when the fish is caught."

CLOSE ACTION. When the fleet of Nelson was bearing down upon the enemy, near the mouth of the Nile, that gallant sailor cried out to the officer in charge of the signals, "What signal have you flying?" "Close action, my lord." "Keep it so, sir, to the last." Let "close action" be the signal of the soldiers of the cross, and let it be kept so to the last; a victory equally as decisive and infinitely more glorious than that of the Nile, will be their reward.—*D. H. Hill*.

CHANGE OF SENTIMENT. It is stated that the most prominent literary men of France, who have been Catholic, and are for the most part really infidel, are now advocating the historical, literary, missionary, and theological claims of Protestantism, while some fearlessly avow the superiority of Protestantism as a system of religious faith.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Report of the Messianian Board of Missions in C. W.

Friday, Feb. 15, 1861, Messianian Board of Missions convened at Wellington Square, C. W., Eld. J. Litch in the chair. S. K. Lake, Recording Secretary. Officers holding over, J. Litch, President; S. K. Lake, Recording Secretary. Directors holding over, W. Lawrence, Decon Davis, D. E. Lake, W. Pickel and W. Campbell.

Resolved, That Elders J. Litch, D. W. Flanders and J. Pearce be appointed committee on nomination of officers and directors to fill the places of those whose terms expire at this annual sitting of the Board.

Resolved, That we now adjourn until two o'clock P. M.

Closed with singing, and benediction by the President.

2 P.M. Missionary board called to order. Opened by reading the Scriptures, singing and prayer. Report of committee on nominations called for.—Committee reported, Resolved, that Eld. D. W. Flanders be appointed Vice President, Eld. D. Campbell Corresponding Secretary—term of service two years; Eld. Z. W. Camfield Treasurer—term of service one year; Rev. R. Burtenshaw, J. Pearce, H. Mackenzie, P. Lawrence and J. Lampkin, Esq., Directors—term of service two years.

Moved by Bro. D. E. Lake, seconded by Bro. W. Campbell, that the report of the committee be accepted.

Voted, Missionary reports called for.

Eld. D. Campbell, of the Bellville circuit, reported. Resolved, that the report of Eld. D. Campbell be accepted.

Eld. S. K. Lake, of the Hamilton circuit, next reported. Resolved, that the report of S. K. Lake be accepted.

Rev. R. Burtenshaw of the London circuit next reported. Resolved, that the report of Bro. R. Burtenshaw be accepted.

Report of Executive Committee called for. Committee reported that they had obtained the labors of Bro. R. Burtenshaw, and sent him to the London circuit; had also filled some vacancies on the circuits made by the non-fulfilment of the appointments made by the Board at the last annual meeting. Report accepted.

The appointment of preachers to the several circuits was next in order, when it was moved by S. K. Lake, seconded by R. Burtenshaw, that the Missionary Board do not take in hand to supply any circuit or church with a pastor, but leave each circuit or church to choose and call their own pastors, unless by special application to the Board. After some discussion on the subject, the motion was adopted.

Resolved, that four additional members be added to the Board of Directors. Resolved, that Bro. J. Barker and R. Duffin be appointed Directors of the Board—term of service, two years. Resolved, that Bro. A. Spencer and W. Miller be appointed Directors of the Board—term of service, one year.

Moved by D. W. Flanders, seconded by J. Lampkin, that the members of the Board be instructed to form auxiliary societies for the purpose of raising funds for missionary purposes.

Resolved, that a Business Committee be appointed for special purposes to take the general oversight of the affairs in the Province, and to whom all applications for missionaries should be made. Resolved, that Bro. J. Lampkin, D. W. Flanders and J. Campbell constitute the Executive Committee for the above-mentioned purposes.

Moved by Eld. D. W. Flanders, seconded by Bro. J. Campbell, that the Secretary be authorized to prepare a constitution and subscription paper for the use of the Auxiliary Messianian Missionary Society in Canada West; also to get two hundred copies of the aforesaid constitution and subscription paper printed for present use and forward a number of copies to the officers and directors of the Board.

Resolved, that we now adjourn to the call of the President or Secretary of the Board.

S. K. LAKE, Rec. Sec'y.

The past year has been a year of experience, and should not be forgotten in a moment. It has been a year of great events—events which have astonished the world of mankind and shook the nations of the earth from one end to the other. Kings have trembled upon their thrones, and thousands have fallen by the edge of the sword. The powers of heaven are truly shaken. Nor is this all. We look to the north and to the south, to the east and to the west, and there is distress of nations with perplexity. Men's hearts are failing them for fear and for looking after those things which are coming on the earth. Well might the pilgrim exclaim with the prophet, "Oh Lord God, what shall be the end of these things?" The sign of the Son of man will soon appear, when all the tribes of the earth will weep and mourn and lament their sad condition; but to the tried saints of Jesus it will be a brighter picture—it will be the dawn of better days. Brethren of the missionary cause in Canada West, I fear we do not feel the importance of the mission in which we are engaged. Some of us seem to be satisfied to know the truth ourselves. This will not do. The Lord requires us to carry it to our neighbors. Let us remember that he that is instrumental in converting a sinner from the error of his ways shall save a soul from death and hide a multitude of sins. There are thousands in this Province who have never heard the gospel of the coming kingdom of our God. Let us unite in one general effort to raise funds sufficient to enable those laboring as missionaries to fulfil the commission given by the Lord Jesus, while he was yet with his own which were given him out of the world, "Go ye therefore and preach my gospel to every creature; and he that believeth and is baptized shall be saved," &c. Permit me here to appeal to the officers and directors of the Board. The cause in which we are engaged requires our utmost efforts to carry it on. You will please bear with me while I press the importance of the matter upon you. I trust our only object and aim is to promulgate the gospel of the kingdom of God, and to save souls from eternal condemnation. It is expected that every officer and director of the Board will use his utmost endeavors to form auxiliary societies for the purpose of raising funds to assist the parent Board in discharging their important duty. It is also expected that each auxiliary society will send a delegate to the next annual meeting of the Board, which will be noticed through the Herald.

While we enter upon the important duties of another year, we should remember that time is short, and we shall have but a short time to work for so kind a Saviour. The probability is that the present year will bring greater and more startling events than the past has done—events, perhaps, by which the wise will understand more perfectly that the kingdom of God is at hand. The Lord Jehovah is coming. Let us therefore who are of the day be sober and watch unto prayer.

Yours truly,

S. K. LAKE, Sec'y.

Wellington Square, March 9, 1861.

Interrogations No. 3.

1. Mark 1:14 and the context shows that John was in prison when Jesus went into Galilee and called some of his disciples; but John 1:43 and 3:22, 33, 34 show that John was not in prison at this time.

2. Christ's disciples were commanded to go forth with a staff and sandals in Mark 6:8, 9. But in Matt. 10:9, 10 they are commanded to go forth with neither staves nor sandals.

3. It seems from Mark 15:25 that Christ was crucified at the third hour; but John 19:14, 15 reads that he was crucified at the sixth hour.

4. Matt. 27:44 and Mark 15:32 teach that the two thieves reviled Christ. Yet Luke 23:39, 40 says it was one of them.

5. It appears from John 13:27 that Satan entered into Judas while at the supper; but in Luke 22:3, 4, 7 we read that Satan entered into him before the supper.

6. Acts 1:18 shows that Judas purchased the potter's field; but Matt. 27:6, 7 teaches that the purchase was made by the chief priests.

7. The number of women who first came to the sepulchre on the first day of the week, is differently stated by the four evangelists. See John 20:1, Matt. 28:1, Mark 16:1 and Luke 24:10. How do these harmonize?

8. The statements also as to the time of day when they came, as given in Mark 16:2 and John 20:1, together with the number of angels seen there, as recorded in Luke 24:4, Matt. 28:2, 5, John 20:11, 12 and Mark 16:5 appear to be at variance.

9. In John 20:22 we find that the Holy Ghost was given before Pentecost. But Acts 1:8, 5, and 2:4 teaches that it was at the time of this feast.

10. It appears that the disciples were to tarry in Jerusalem until endowed with power from on high, according to Luke 24:49, while Matt. 28:10 reads

that they should go into Galilee and there they should see him.

11. Are not the accounts of the place where Jesus first appeared unto the disciples, as recorded in John 20:19 and Matt. 28:16, 17, contradictory? Also the account of the place of His ascension. See Luke 24:50, 51 com. with Acts 1:9, 10.

12. Acts 9:7 teaches that Paul's attendants heard the miraculous voice; but Acts 22:9 and 26:14 teach differently.

13. It seems that Gen. 12:5 shows that Abraham knew where he was going—contrary to Heb. 11:8.

14. Do the records agree as to the number of the sons of Abraham? See Gal. 4:22 and Heb. 11:17.

15. Was it Jacob or Abraham that purchased the parcel of ground and sepulchre of the sons of Hamor? See Josh. 24:32 and Acts 7:16.

16. How do you harmonize the different statements relating to the time when Abaziah began to reign? Comp. 2 K. 8:26 with 9:20.

17. Can both accounts referring to Michal in 2 Sam. 6:23 and 21:8 be reconciled?

18. By whom was David moved, or tempted to number Israel? Compare 2 Sam. 24:1, and 1 Chron. 21:1.

19. How do you reconcile the two statements that relate to the numbers of the fighting men of Israel and Judah? See 2 Sam. 24:9 and 1 Chron. 21:5.

20. Did David sin in numbering the people, as recorded in 2 Sam. 24:10? If so, how shall we understand 1 K. 15:5?

21. Are not 2 Sam. 24:13 and 1 Chron. 21:11, 12 contradictory? Also 2 Sam. 8:4 comp. with 1 Chron. 18:4 and 2 Sam. 24:24 comp. with 1 Chron. 21:25.

22. Was not the law superceded by the Christian dispensation, as recorded in Luke 16:6, Rom. 7:6, and Eph. 2:15? Please harmonize these with Mat. 5:17-19.

23. Can John 8:18, 14 and John 5:31 be in harmony with each other?

24. Length of days seems to be the lot of the wicked in Job 21:7, 8 and Eccl. 8:12; but in Eccl. 8:13, Psa. 55:23, and other texts longevity seems to be denied them.

25. Is wisdom a source of enjoyment, as recorded in Pr. 13:17, and yet a source of vexation, grief and sorrow, as recorded in Eccl. 7:16.

26. Eccl. 3:1, 4 and 8:15 appear to contradict Luke 6:25.

27. If Moses was the writer or author of the first five books of the Old Testament, is he not the writer of his own death as recorded in the last chapter of Deuteronomy? And would this be consistent?

28. Was Joseph sold to the Ishmaelites or Midianites? See Gen. 37:25, 28.

29. Matthew, in chap. 26:34, 74, 75 teaches that Peter was to and did deny his Lord before the cock crew at all; but Mark 14:30, 71, 2, Luke 22:60—how can these be reconciled?

30. Who are the "sons of God," referred to in Job 1:6 and 3:8, 7? And are the same the ones spoken of in Gen. 6:2? If not, who were the last-named?

R. R. YORK.

Yarmouth, Me., March, 1861.

For answers see editorial columns.

"And arms shall stand on his part, and they shall pollute the sanctuary of strength."

Whoever this "his" is, it is very evident from the language used that these arms are for the support or establishment of some person's power or system; if a person, he may be the representative of a power or system; it remains then for the scriptures and history to decide this important matter.

We hold that, the papacy is here referred to, and "his" refers to the head and representative of the Roman Catholic system of religion.

It is very evident that much in this 11th chapter relates to the rise, and fall of the Roman Empire, and to the fragments which remain; we shall not therefore stop to discuss the question, but proceed to the examination of the 30th verse, as it will cover sufficient history, for our present purpose, and lead to a proper understanding of the meaning of the prediction in the 31st. verse: viz., What is signified by the term, "Arms shall stand on his part?"

14. Do the records agree as to the number of the sons of Abraham? See Gal. 4:22 and Heb. 11:17. 15. Was it Jacob or Abraham that purchased the parcel of ground and sepulchre of the sons of Hamor? See Josh. 24:32 and Acts 7:16. 16. How do you harmonize the different statements relating to the time when Abaziah began to reign? Comp. 2 K. 8:26 with 9:20. 17. Can both accounts referring to Michal in 2 Sam. 6:23 and 21:8 be reconciled? 18. By whom was David moved, or tempted to number Israel? Compare 2 Sam. 24:1, and 1 Chron. 21:1. 19. How do you reconcile the two statements that relate to the numbers of the fighting men of Israel and Judah? See 2 Sam. 24:9 and 1 Chron. 21:5. 20. Did David sin in numbering the people, as recorded in 2 Sam. 24:10? If so, how shall we understand 1 K. 15:5? 21. Are not 2 Sam. 24:13 and 1 Chron. 21:11, 12 contradictory? Also 2 Sam. 8:4 comp. with 1 Chron. 18:4 and 2 Sam. 24:24 comp. with 1 Chron. 21:25. 22. Was not the law superceded by the Christian dispensation, as recorded in Luke 16:6, Rom. 7:6, and Eph. 2:15? Please harmonize these with Mat. 5:17-19. 23. Can John 8:18, 14 and John 5:31 be in harmony with each other? 24. Length of days seems to be the lot of the wicked in Job 21:7, 8 and Eccl. 8:12; but in Eccl. 8:13, Psa. 55:23, and other texts longevity seems to be denied them. 25. Is wisdom a source of enjoyment, as recorded in Pr. 13:17, and yet a source of vexation, grief and sorrow, as recorded in Eccl. 7:16. 26. Eccl. 3:1, 4 and 8:15 appear to contradict Luke 6:25. 27. If Moses was the writer or author of the first five books of the Old Testament, is he not the writer of his own death as recorded in the last chapter of Deuteronomy? And would this be consistent? 28. Was Joseph sold to the Ishmaelites or Midianites? See Gen. 37:25, 28. 29. Matthew, in chap. 26:34, 74, 75 teaches that Peter was to and did deny his Lord before the cock crew at all; but Mark 14:30, 71, 2, Luke 22:60—how can these be reconciled? 30. Who are the "sons of God," referred to in Job 1:6 and 3:8, 7? And are the same the ones spoken of in Gen. 6:2? If not, who were the last-named?

Chittim. There is some difficulty in determining this term with positiveness. Dr. A. Clarke says on Isa. 23:1: "From the land of Chittim it is revealed to them,"—and has the following remarks: "The news of the destruction of Tyre, by Nebuchadnezzar, is said to be brought to them from Chittim, the islands and coast of the Mediterranean; for the Tyrians."

Says Jerome, on verse 6th, "When they saw they had no other means of escaping, fled in their ships and took refuge in Carthage, and in the islands of the Ionian and Aegean seas." Litch's Exposition.

We apprehend, the reason why the wisest and best writers have labored in vain to locate Chittim is simply this, viz. they looked for a city called by that name. What says God's word? Is it anywhere in the book called a city? Let us see:

Num. 24, 24, "And ships shall come from the east of Chittim," this passage undoubtedly refers to a land. Who would think of speaking of a city by such a name. We speak of the coast of a land or country, but not the coast of a city.

The passage in Isa. is sufficient, if there was no other, to prove this point. "From the land of Chittim."

Jer. 2:10 "For pass over (over to, margin) the isles of Chittim, and see; and send unto Kedar." Read the connection of this language, and you will find that God is chiding Israel for casting off, and adopting other gods, and then challenges them to look around them for an example of the like, of a nation changing their gods; he says, Look at Kedar (the descendants of Ishmael, who dwell in the desert, south of you.) Look at the descendants of Ham, to the west of you, along the south coast of the Mediterranean.

God, in addressing Tyre, speaks of her glory and her accomplishments, and says, Eze. 27:6, "The company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim." In the days of king Solomon, Hiram was king of Tyre, according to 1 Kings 9:11, and 2 Chr. 2nd. chapter, at the time Solomon entered into an agreement with Hiram, he confessed that the people of Tyre had superior skill in cutting and dressing timber, they abode on the shore of; or as some say a projection of land extending into the Mediterranean Sea, this Sea according to an old map before me, was called, "The Great Sea or Sea of Tarshish."

Information Wanted.

Br. Bliss: I see you doubt the propriety of de-

voting any space of our report at the Mt. Vernon conference to refer to the case of Hall. Perhaps your doubts are admissible. But if so, I, and many others, would like to know the best course to pursue with such men as make it their business to travel over the world for their bread and clothing, visiting especially the flocks of God's people, with much show of piety, generally stopping with the unwary, the least experienced, claiming great union with, and wisdom from God, and by fair words deceive the simple; taking advantage of the meetings of others to get their gifts and pernicious doctrines before the uninstructed, under the influence of being associated with Adventists, claiming the time and desk at such times as he wishes, continuing from place to place year after year; and when opposed using the worst of abuse and slang. This exposes him in one place; but he is soon in another. One of our ministers not acquainted with Hall, remarked, "This public notice will end his influence." Another of our most cautious ministers, on seeing your "doubt," writes me, "If such persons as Hall are not to be publicly exposed, I know not what we are coming to. Shall we let them run and say nothing?" Now, Bro. Bliss, if you can present a better way to check the efforts of such public and roving characters, and how we can give a proper report of a conference and leave out one of the most prominent scenes enacted, even the breaking up of our most important service, please give your plan.

It seems to me if I had reported the meeting, leaving this part out, strangers to our customs who were there, and chance to see the report, would suppose this feat was a part of our usual programme, which our report would have pronounced "very good." Surely we should make a fine show, and give a strange representation of Adventism.

I. C. WELLCOME.

Richmond, Me., March 17, 1861

P. S. Paul published the names to the church, of those public characters he met with, who withstood him, and who resisted the truth. I. C. W.

We think it the part of wisdom to let such characters alone most severely. The public exposure of such does little good; for, this case had before occupied considerable space in a report, which finished him so far as such reference can finish, and yet he turned up again at your conference. Such persons covet the notoriety which such publication gives them. The mass of those who are liable to be led away by such seldom take the Herald—very few of the readers of which need any such caution. It will do ten times the good to print a circular and distribute it in the localities liable to be visited by such lawless ones, than to insert it in the columns of a paper,—not one in a hundred of the readers of which know or care anything respecting him. We have come in contact with many such persons, in public and private, no reference to whom can be found in our columns. In the case of this one, we should have called on the civil authorities for protection, and there would have been an end to the matter; unless you choose to do as Paul did, and write to other churches interested. We can look back over the past and see where there has been great error in this particular; and were the past to be re-enacted, we think there could be much more wisdom shown in many instances, than has been. We can see where very much could have been avoided. If a conference is broken up by one of these, it would be easy simply to mention the fact, without giving details, which mars the religious tone that should characterize every religious Journal. In all this, however, we pass no judgment in respect to your duty. In that you must judge for yourself. We simply give what is our own taste and judgment. In these things men differ; but so far as we learn the opinions of our most esteemed and judicious brethren, it is their wish to avoid as far as possible reference to personal matters, of this kind.

Ed.

From sister Sarah W. Adams.

Dear Bro. Bliss:—With gratitude to the Author of all our mercies, I improve this time to write you. I feel, as ever, a great interest in this cause. I should be glad to do more, if it was in my power. The Lord loves a cheerful giver; and he will accept of the widow's mite. I take great pleasure in reading your paper. I am alone in my belief. There are no Adventists here.

A minister took tea with me the other day, whom I had not seen before for more than thirty years.—He was brought up in this neighborhood, and was a very great friend to my husband. He had heard I was not a member of the Baptist church, and said he wondered I did not give up my belief and return to it. He thought we held erroneous doctrine, and that our time had all past. I told him I did not receive my belief from man, neither was I taught it by man. I received this light in prayer. I had been one half day to bear on the second advent, about six months before, but could not attend their meetings. When I told him I received this doctrine

on my knees in prayer, that I remained almost all night in prayer to God, that I had such views of the nearness of the Saviour's coming that I have never doubted, and that the passing of the time never affected me, he seemed affected, and said no more to me. I said to him, I believed that we as a people hold strictly to the Bible, and it was our desire and prayer to live a holy life. I wanted more time to converse with him, but he had so many old friends to visit, preached that evening, and left for home on the morrow. I think him a good man and wish he could be enlightened in this doctrine.

I wish I could enjoy the preaching of those of like precious faith. It has been truly perilous times with me—the most so that I ever experienced; but the blessed Bible and the Herald are great comforts to me. I often think of this passage: "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." Another passage I often think of in my tried situation is in Job 16.19, "Behold my witness is in heaven, and my record is on high."

I wish some Advent minister would write a sermon in the Herald from that text. Is the recording angel continually recording events in this life? If so, how solemn it is to live. I sincerely ask the prayers of all. Your sister,

SARAH W. ADAMS.

Masonville, N. H.

Nothing is more evident, than that many look at the question of the recovery of our world from the fall, with a cloud over their visions. God alone can enable any one fully to apprehend what the Scriptures so clearly inculcate. Let us look for the Divine illumination of such.

Ep.

There never was a great man, unless through Divine inspiration.—Cicero.

OBITUARY.

BRO. ALLEN GORHAM, of Wellfleet, Mass., died in the triumphs of faith Jan. 22, 1861, aged forty-three years, after suffering with that lingering disease, consumption, for two years and one month, which he bore with Christian patience and resignation. Our brother professed religion sixteen years ago, embraced the blessed doctrine of the speedy coming of our Lord and Saviour Jesus Christ eleven years ago, was baptized by Eld. M. L. Bentley, lived a consistent Christian, and often rejoiced in prospect of speedy redemption, as I have heard him while conversing with him on the return of Jesus and the resurrection, which cheered his heart, believing as he did it would be but a little while that he would rest in the grave, and then come forth at the sound of the last trump to receive the crown of life with br. Paul and all others that love the appearing of our Saviour Jesus Christ. Then he will sing the triumphant song, O death, where is thy sting? O grave, where is thy victory? and will say, Thanks be to God who giveth us the victory through our Lord Jesus Christ. May this bereavement be sanctified to sister Gorham, and all the friends, to their present and future well being. Our sister does not sorrow as others that have no hope; for she believes that Jesus did rise again, even so them that sleep in Jesus God will bring with him. This consoles her sorrowing heart in her sore affliction.—May the Lord bless and preserve her blameless till the coming of our Lord Jesus Christ. Funeral attended by the writer at the Congregational meeting house in the village the 24th. Two Congregational and one Methodist minister were present, quite a congregation of sympathizing friends and neighbors and some brethren and sisters from Truro. Bro. Payson, the minister that preaches in the village, took part in the services. I tried to comfort the relatives and friends with a discourse from 2 Cor 8. 9.

W. M. INGHAM.

DIED, in Lake Village, Feb. 11, sister OLIVE J., wife of Joseph E. MUDGETT, and oldest daughter of Andrew and Mehitable Pickering, in her 37th yr.

She leaves a husband, three children, a father and mother, brothers and sisters, with many other relatives, to mourn her loss. Sister Mudgett had been a professor of religion some twenty years. She embraced the doctrine of the soon coming of the Lord, and was happy in the prospect of receiving the kingdom. Her disease was dropsy. She was failing some fifteen months, and was a great sufferer at the last of her confinement; but she bore it with Christian patience and fortitude, and her hope was her constant support till the last. She conversed with all her friends, and all who came to see her, and exhorted them to meet her in the kingdom. She made arrangements about her burial, and selected a text to be spoken from at the funeral, which was on the 14th, when a discourse was delivered by the writer from Rev. 21.3, 4.

JOHN KNOWLES.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimpls, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & CO. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully, Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocle, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhœa or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alterative in the numerous complaints for which we employ such a remedy, but especially in *Female Diseases* of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhœa by it, and some where the complaint was caused by *ulceration of the uterus*. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.

DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of *Venerous and Mercurial Disease*. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.

DR. J. C. AYER. Sir: I have been afflicted with a painful chronic *Rheumatism* for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREAM.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an *affection of the Liver*, which destroyed my health. I tried everything, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than *derangement of the Liver*. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,
FOR THE RAPID CURE OF
Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumption Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by DR. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

PRICE. POSTAGE.

Morning Hours in Patmos, by Rev. A. C.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	50	.20
Memoir of William Miller	75	.19
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Scriptural Action of Baptism	25	.12
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Children's Question Book	12	.03
Bible Class, or a Book for young people, on the second advent,	.15	.04
The New Harp, Pew Edition, in sheep,	50	.16
" Pocket "	60	.10
The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	15	.05
" " " 2d "	15	.07
Wellcome on Matt. 24 and 25	.33	.06
Taylor's Voice of the Church	1.00	.18

Works of Rev. John Cumming, D. D.:—

On Romanism	50	.24
" Exodus	25	.18
" Leviticus	25	.16
" Mark	25	.14
" John</		

reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '62

For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mrs. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisic and cough, of 16 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR
is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER
is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butternuts, N. Y.—Ira Townsend, Hartford, Conn.—S. Borden, N. Barnstead, N. H.—Tho. K. Proctor, Derby Line, Vt.—J. W. Babbitt, Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street.

I. C. WELLCOME, Richmond, Me. R. R. YORK, Yarmouth, Me. Sole Proprietors.

pd to 1023

B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of

French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." J. V. Himes.

995, pd to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague; and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 27 N. 11th st., Philadelphia. No 1010—tf

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 30, 1861.

Questions about Moses.

118. Did the children of Israel keep the passover as commanded?

Ans. "And the children of Israel went away, and did as the Lord had commanded Moses and Aaron." Ex. 12:28.

119. What then came to pass?

Ans. "It came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pha-

araoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead." Ex. 12:29, 30.

120. What did Pharaoh then do?

Ans. "He called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel: and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone: and bless me also." Ex. 12:31, 2.

121. Were the Egyptians urgent to have them go?

Ans. "The Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." Ex. 12:33.

122. What did the people do?

Ans. "The people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians." Ex. 12:34—36.

123. Which way did the Lord lead Israel out of Egypt?

Ans. "It came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see the war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red sea; and the children of Israel went up harnessed out of the land of Egypt." Ex. 13:17, 18.

124. What did Moses take with him?

Ans. "Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." Ex. 13:19.

125. Why did he do this?

Ans. Because Joseph, before he died, "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." Gen. 50:25.

126. How far did Israel journey the first day?

Ans. "The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." Gen. 12:37, 8.

127. What did they take for food on their journey?

Ans. "They baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual." Ex. 12:39.

First Lump of Sugar.

"There," exclaimed Mrs. Niles, "I never will begin to give another child a lump of sugar at the table. I have been mortified enough." The occasion of this remark was the call of the little two-year-old boy at the tea-table for a lump of sugar from the bowl. He had very readily learned the shape and use of the sugar-bowl, and many a time had well nigh drowned the voices of guests with his loud cry for a lump. Mrs. Niles could withstand this very well when no company was present; but to have so small a body set up his "ebenezer" and demand sugar in the presence of visitors, was quite mortifying. A refusal was sure to be met by a still more imperious demand, so that she had been known to make a compromise, as they say at Washington, between her sense of right and the lower-law appeals of the child.

But a bright thought evidently flashed on her mind at the time referred to. She thought of the first lump of sugar, and reasoned thus: "If I had never given him a lump from the sugar-bowl, the sight of it on the table would not now arrest his attention. It was the beginning to give him the delicious sweet that did the mis-

chief." This was good reasoning, and reached the philosophy of the matter. If mothers would not have their little children mortify them by outcries for this, that, and the other article upon the table, of which they are not allowed to partake freely, they must not begin to let them taste.

We say, then, to parents, Remember the first lump of sugar. Never begin to let your children touch, taste, or handle what you do not mean they may touch, taste, or handle, as long as they live. It is the first lump that introduces a child to the sugar-bowl.—*Happy Home*.

The Quaker's Gift.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold," Prov. 22:1.

In illustration of this scripture, we would call the attention of our young readers to the story, entitled "The Quaker's Gift," in the last number of the Herald.

Thy Kingdom Come.

"Thy kingdom come," the church doth pray;
"Thy kingdom come," our hearts do say:
"Thy kingdom come, thy will be done,
And earth and heaven obey as one."
"Thy kingdom come," blest Zion's reign,
Send thine anointed Son again;
And bid him take his purchas'd bride,
To reign in glory at his side.
"Thy kingdom come," and Satan bind;
And let him not deceive mankind:
The groaning earth create anew;
And bring a perfect world to view.
"Thy kingdom come," shall be our cry,
Till Jesus rends the azure sky;
And then with all the blood-wash'd throng,
We hope to sing redemption's song.

R. H.
Canada East.

Some time since the author of the above was requested to write something in rhyme on the words, "Thy kingdom come,"—for the use of the Sabbath School in Providence. These feeble lines might be improved by a good long metrical tune such as Bro. Brown, the chorister, would select, and by being sung from hearts in love with the kingdom of our heavenly Father. I think it goes best in "Uxbridge."

R. H.
The Cross.

Blest they who seek,
While in their youth
With spirits meek,
The way of truth.
To them the sacred volume doth display
Christ as the only true and living way;
His precious blood on Calvary was given,
To make them heirs of endless bliss in heaven;
And e'en on earth the child of God can trace
The glorious blessings of his sov'reign grace.

For them He bore
His Father's frown,
For them He wore
The thorny crown.

Nailed to the cross,
Endured its pain,
That His life's loss
Might be their gain.

Then hasten to choose
The better part,
Nor dare refuse
The Lord your heart.

Lest He declare,
"I know you not."
Then deep despair
Will be your lot!

REFLECTION.

The past, where is it? It has fled.
The future? It may never come.

Our friends departed? With the dead;
Ourselves? Fast hast'ning to the tomb.
What are earth's joys? The dews of morn.
It's honors? Ocean's wreathing foam.
Where's peace? In trials meekly borne.
And joy? In heaven, the Christian's home.

Will your present engagement further your communion with God, or hinder it? You should be very careful on this point: "Do all to the glory of God."

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh Day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

AMERICAN MILLENNIAL ASSOCIATION. The regular quarterly meeting of the Board of the A. M. Association will be held on Tuesday, April 9th ensuing, in the office of the Advent Herald, 46 1/2 Kneeland street, Boston, Mass.

F. GUNNER, Rec. Sec'y.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. Benns. Have changed the name to Benns; and have sent you 50 Heralds of March 16th.

R. Hutchinson. Have no record of an order from you, so that we know not how many extras you wish. The bundle was already sent to Bro. F. Will you re-order?

N. Branch. Have er. you \$3 to 1039 as you have suggested. Should it not be right, shall look to you to right it. It will stop July 1st, unless we hear farther.

A. M. Luce. We did not receive the \$2 remitted by you about the 18th of January. You had before paid to March 9th, 1861. We leave it to you to say whether the office shall bear the loss.

We have received from one of two brethren in Pennsylvania, a five dollar bill on the "Harrisburg Bank," which is pronounced counterfeit by the brokers in Boston. Will the brother who recalls sending it write us?

Agents of the Advent Herald.

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